GAZETTEER

OF

UPPER BURMA

AND THE

SHAN STATES.

IN FIVE VOLUMES.

COMPILED FROM OFFICIAL PAPERS BY

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THE
UPPER BURMA GAZETTEER.

RALANG.—A village of Chins of the Yahow tribe in the Central Chin Hills. It lies on a spur which runs from north-west to south-east to the junction of the Tlao and Klairôn streams, and can be reached *viâ* Shunkla village and Yatlier.

In 1894 the chief was Ko Tung. Ralang is subordinate to Vannul, and pays tribute to Falam. Water is available from a stream below the village.

RALÔN or RALAWN.—A village of Chins of the Tashôn tribe in the Central Chin Hills. It lies in a valley in the hills north of the Pao river, near its junction with the Nampathi river, and is reached *viâ* Minkin, Thikwel, Lyenhai, Yônmwel and Shimpi, distant thirty miles.

In 1894 it had one hundred houses. The name of the resident chief was Nawmôn. Ralôn is a Kweshin village and pays tribute to both Haka and Falam. There is good camping-ground with plenty of water.

RAPUM.—A Kachin village in Tract No. 38, Myitkyina district, situated in 26° 8′ north latitude and 97° 52′ east longitude.

In 1892 it contained thirteen houses; its population was unknown. The headman of the village has two others subordinate to him. The inhabitants are of the Lepai tribe.

RATANAPURA.—The classical name of Ava *q. v.*

RAWA.—A village of Yotun Chins in the Southern Chin Hills.

It lies on the south bank of the Myittha river and can be reached from Lungno, sixteen miles, and from Gangaw *viâ* Thanbya.

In 1894 it had thirty houses. Manglyen was its resident chief. The village is not stockaded. The water-supply is fair, but camping-grounds are indifferent. Rawa was partially disarmed in 1895. It was founded by relations of Yatkwe of Aika.

RAWKWA.—A village of Chins of the Klang-klang tribe in the Southern Chin Hills. It lies three miles south-west of Tunzan, and is reached from Munlipi by a path leading west.

In 1894 it had fifty houses. Sandwe and Hrôn Hrum were its resident chiefs.

The village is under Lawle of Klang-klang. The water-supply is bad and there is no good camping-ground.

RAWTU or MAIKA.—A village of Chins of the Yôkwa tribe in the Southern Chin Hills. It lies three miles south-east of Sinkwa and can be reached from Haka *viâ* Sinkwa, fifteen miles.

In 1894 it had thirty-five houses. Yu-ya was its resident chief.

The village is slightly stockaded. It pays tribute to both Yôkwa and Yaka. Rawtu has good water-supply and camping-ground. Kôkkle of Hôkwa and Lyen Paung of Haka have most influence.

RAWVA.—A village of Yotun Chins in the Southern Chin Hills. It lies six miles south of Naring across the Boinu stream and can be reached from. Haka by crossing a spur, two miles, and the river.

In 1894 it had forty houses. Yotung and Da Sim were its resident chiefs.

It is slightly stockaded and has fair water-supply and camping-ground. Rawva is under the influence of Rawywa and Narim. It was partially disarmed in 1895.

RAWVAN.—A village of Chins of the Yôkwa tribe in the Southern Chin Hills. It lies on the Kan-Haka mule-track, eight miles south-east of Yôkwa.

In 1894 it had forty houses. Tantsin was its resident chief.

The village is not stockaded. It is under the influence of *Ywabôn* of Yôkwa. The people are Chim-mès and are called Torts by the Lais.

RAW-YWA.—A village of Yotun Chins in the Southern Chin Hills. It lies eleven miles south of Naring, and can be reached from Haka by a path leading south to the village and crossing a stream.

In 1894 it had one hundred and eighty houses. Da Kum, Kwa Som and He Sin were its resident chiefs.

The village had formerly much influence, and was disarmed and severely punished in 1894. Da Kum was imprisoned, but was afterwards released in 1895 on payment of fifty guns. The village is stockaded. There is camping-ground with plenty of water below the village on the Satun road.

RESHEN.—A village of Chins of the Tashôn tribe in the Central Chin Hills. It lies on a spur running down to the Manipur river on its south bank, and is reached *viâ* Shunkla, eight miles from Falam post.

In 1894 it had one hundred and sixty houses. Tun Mung was its resident chief.

The village is subordinate and pays tribute to Falam. There is excellent camping-ground near a stream close to the village and on the east of it.

RIMPI.—A village of Chins of the Haka tribe in the Southern Chin Hills. It lies twelve miles north-east of Haka and can be reached from Haka *viâ* Pai, twelve miles, and from Hanta, fourteen miles.

In 1894 it had one hundred houses. Hlaypaw and Munsum were its resident chiefs.

Rimpi was originally a Tashôn village, but was burnt by the Falam chiefs and rebuilt under the protection of Lyen Mo of Haka. The village pays tribute to Lyen Mo and La Sin, and the Falam claims over the village have been disallowed. There is fair camping-ground and water-supply.

RIMPE.—A village of Chins of the Haka tribe in the Southern Chin Hills It lies two miles north-east of Rimpi and can be reached from Haka by crossing the Tonvar, Nyavar and several other streams.

In 1894 it had thirty houses. Kwatang was its resident chief.

The village is an offshoot of Rimpi and pays tribute to Haka.

ROSSHI or WARRSHI.—A village of Chins of the Yahow tribe in the Central Chin Hills. It lies on a hill-spur, half a mile from and south of a small stream, and can be reached from Shunkla, Yatlier and Tlao.

In 1894 it had twenty-eight houses. The name of the resident chief was Maung Kwe.

Rosshi is a Yahow village subordinate to Vannul, and pays tribute to Falam. There is excellent camping-ground on the stream. Water is available at the sixth mile in a hollow on the north of the road. There is practically no stockade and the village is commanded from a track which crosses the headwaters of the stream, one mile distant.

RUBY MINES.—Ruby Mines district consists of the subdivisions of Mogôk and Tagaung, which are part of Burma proper, and of the Shan State of Momeit (Möng Mit), which is at present also administered as a subdivision, during the minority of the *Sawbwa*. The area of the district thus composed is approximately five thousand four hundred and seventy-five square miles, and the population numbers about 60,000 persons.

Boundaries.

It is bounded on the north by the Shweli river and by an undefined line leaving the Shweli river below Manmwè village and striking the Setkala *chaung* between the village of Sipwa and Sagagôn. This forms the boundary with Katha district. From the point where the Katha district boundary strikes the Setkala *chaung*, the district marches with Bhamo district, the boundary being that laid down in General Department Notification No. 207, dated the 23rd July 1892, namely,—the Setkala *chaung* to its source, thence the watershed between the Shweli and Irrawaddy rivers as far as the peak marked 2,949, east of Letkat; thence a straight line to the point where the Mo-hlaing stream crosses the Si-u-Sipein road; thence this road to the Kaya stream opposite Si-u; thence the Kaya stream up to its source on the Shweli watershed; thence this watershed, excluding the villages on the ridge and their lands, which belong to Bhamo district, as far as Loi Chaw peak; thence the Sinma *chaung* till it flows into the Mawsi or Nam Hkam *chaung*. From this point the Nam Hkam *chaung*, till it falls into the Shweli river, forms the boundary, along with the area generally known as the Triangle, which under the Convention of 1897 has been permanently leased to Burma by China.

On the east from the point where the Nam Hkam *chaung* falls into the Shweli, that river that forms the boundary between Ruby Mines district and the Northern Shan State of North Hsen Wi to a point a little below the mouth of the Nam Wi. Thence the boundary follows the watershed between the Nam Wi and Shweli rivers and continues approximately along the Shweli watershed till the Taungbaing (Tawng Peng) border is reached. It then follows a succession of streams and ridges which have not been accurately determined to the source of the Nan *chaung*; thence down the Nan *chaung* to the mouth of the Nam Phit; thence up the Nam Phit to its source, and along a ridge to the source of the Nam Pè.

The Nam Pè or Mobyè stream forms the southern boundary and separates the district from the Shan State of Mainglôn (Möng Lōng), as far as the Mandalay border. The boundary line between Ruby Mines and Mandalay districts leaves the Nam Pè or Madaya river between the Omôn and Kin streams and runs up the northern watershed of the Kin *chaung* and along the northern

watershed of the Nattaung *chaung* to the source of the Chaunggyi stream, thence down the Chaunggyi or Kyawlè stream to its mouth.

On the west the Irrawaddy river forms the boundary between Ruby Mines district and the districts of Shwebo and Katha.

Administrative history.

In Burmese times there was no division corresponding to the present district, and many experiments were tried before the district assumed its present shape. As its name implies, it owes its existence to the Ruby Mines, which previous to the Annexation were the subject of much fanciful romance, but little accurate knowledge. According to Burmese history, the stone-tract formerly belonged to the Shan State of Möng Mit (Momeit), but in 1607 A.D. was taken by the King of Ava in exchange for Tagaung and was subsequently administered direct from the capital. A strip of the Momeit State ran down between the stone-tract and the river district, including the present military station of Bernard*myo* and the villages of Kyauk-hlèbin and Wapyudaung on the Mogôk-Thabeikkyin cart-road. The river district comprised a strip on both banks of the Irrawaddy, and Tagaung no longer belonged to Momeit, but a strip of that State ran down to the river at Twinngè, and comprised that circle and the five villages of the Daungbôn circle.

September 1886.

After the Annexation enquiries were set on foot as to the best route to the ruby mines, and with effect from the 20th September 1886 the Ruby Mines district was formed, consisting of two subdivisions as under (Judicial Department Upper Burma Notifications Nos. 226 and 227, dated the 20th July 1897) :—

Subdivision.	*Township.*
Kyan-hnyat	(1) Kyan-hnyat. (2) Hingamaw. (3) Malè.
Mogôk	(1) Mogôk. (2) Kathè. (3) Kyatpyin.

The strip of the Momeit State between Mogôk and the river was taken over, and the Sagadaung circle was given to Momeit in exchange. On that date the first Civil Officer posted to the charge of the Ruby Mines district established a military base at Kyan-hnyat, and his first duty was to arrange for the military occupation of the mines and to discover his headquarters and the best way of reaching them. The headquarters of the new district were placed temporarily at Kyan-hnyat. An expedition consisting of the 51st King's Own Yorkshire Light Infantry, the 43rd Gurkhas, a Mountain Battery and a company of Sappers and Miners proceeded from Kyan-hnyat, through Sagadaung and the village that is now known as Bernard*myo*, to Mogôk. Some little resistance was offered in the neighbourhood of Mogôk, but on the advance of the troops it collapsed and Mogôk was found practically deserted. The military station of Bernard*myo* was established, with a view to its being developed into a sanitarium, and the district headquarters were fixed at Mogôk, which is the centre of the ruby industry.

February 1888.

On the 9th February 1888 all that part of Ruby Mines district which lay on the west bank of the Irrawaddy was transferred to Shwebo district (General Department Notification No. 39, dated the 9th February 1888), and on the 29th March 1888 the Kyan-hnyat and Hingamaw townships were transferred to Myadaung (Katha) district (General

Department Notification No. 84, dated the 29th March 1888). This reduced the Ruby Mines district to the area of the present Mogôk township and the tract between it and the river.

On the 1st October 1889 the portion of the Momeit State adjoining the Irrawaddy river, consisting of the Twinngè and Daungbôn circles, was transferred to Ruby Mines district and, together with the tract between the present Mogôk township and the river, was formed into the Twinngè township (Foreign Department Notification No. 11, and General Department Notification No. 284, dated the 1st October 1889).

On the 22nd January 1891, by General Department Notification No. 19, the Ruby Mines district was constituted of the subdivision of Mogôk, comprising the two townships of Mogôk and Twinngè.

On the 19th May 1892 the Shan State of Möng Mit (Momeit) was constituted temporarily a subdivision of Ruby Mines district, consisting of the three townships of Möng Mit (Momeit), Möng Lang (Mo-hlaing), and the Kodaung (Political Department Notifications Nos. 5 and 6).

On the 19th December 1892 the whole of the Kyan-hnyat township and so much of the Myadaung township as lay east of the Irrawaddy were transferred from Katha (formerly Myadaung) district to Ruby Mines district, with effect from the 1st January 1893 (General Department Notification No. 314), and the Ruby Mines district so formed was divided into two subdivisions, Mogôk, consisting of the Mogôk township only, and Tagaung, consisting of the townships of Kyan-hnyat and Twinngè (General Department Notification No. 316).

With effect from the 1st April 1894 the headquarters of the Kyan-hnyat township and of the Tagaung subdivision were moved from Kyan-hnyat to Tagaung (General Department Notification No. 67, dated the 19th March 1894), and with effect from the 1st July 1894 the portion of the Kyan-hnyat township south of the Tadaunggya *chaung* (including Kyan-hnyat) was transferred to the Twinngè township and the northern part of the township was re-named the Tagaung township (General Department Notification No. 136, dated the 7th June 1894).

On the 15th October 1895 the headquarters of the Twinngè township were moved to Thabeikkyin (General Department Notification No. 211, dated the 8th October 1895), and on the 23rd June 1897 the Twinngè township was re-named the Thabeikkyin township (General Department Notification No. 119).

The district as at present constituted consists of the following subdivisions and townships:—

Subdivision.	Headquarters.	Township.	Headquarters.
Mogôk ...	Mogôk ...	(1) Mogôk ...	Mogôk.
Tagaung ...	Tagaung ...	(1) Tagaung ...	Tagaung.
		(2) Thabeikkyin ...	Thabeikkyin.
Momeit ...	Momeit ...	(1) Mo-meit ...	Momeit.
		(2) Mo-hlaing ...	Ma-ugôn.
		(3) Ko-daung ...	Mana.

The subdivisions differ from one another largely in general character.

Natural features.

Mogôk consists entirely of hills, the highest rising to over seven thousand feet, intersected by narrow valleys. The Tagaung subdivision comprises a narrow strip along the Irrawaddy river, subject in places to inundation, the ground rising rapidly inland to the hills, which run more or less parallel with the river. The highest range is behind Sabènago, where Shwe-u-daung rises to a height of 9,231 feet. Behind Twinngè there is a dip in the hills which gives access to the Momeit valley. This is of considerable extent, the rest of the Momeit subdivision consisting of hilly country similar to that about Mogôk.

The Shweli river flows through a rocky gorge from the neighbourhood of Nam Hkam to Myitsôn, and then winds in an alluvial valley to the Irrawaddy. The hills are dotted with villages of hill tribes, Kachins, Palaungs and Li-hsaws, whose principal form of subsistence is cutting *taungyas* on the hill slopes and planting upland-paddy. A large portion of the district is uninhabited jungle, in some places putting up valuable timber. The hilly parts receive an ample rainfall. In the Tagaung and Momeit valleys the rainfall is only about half that of Mogôk, but in most of the valleys of the district there are perennial streams which can be utilised for irrigation. At the lower elevations there are large tracts of *indaing* jungle, and these are arid and unproductive.

Taung-mè, north-west of Mogôk, is the highest peak in the district, rising

Mountains.

to a height of seven thousand five hundred and fifty-five feet. From this central point one spur branches in the direction of Bawpadan and another towards Mogôk. It is asserted that rubies and sapphires are found abundantly on these spurs. Other salient hills are Pingubaung, so called from the number of fir trees on its slopes, five miles east of Pinpyit, U-daung-taung, Salat-taung, Kye-ni-taung and Taungpyo, all situated near and surrounding the Mogôk valley. To the south of Bawpadan are two heights, the Bawpadan-taung and the Chinthe-taung. To the west of Kabaing is the Thabeik-taung. The Pingu-taung, close to Kyatpyin, was once worked for rubies on a large scale by the Burma Ruby Mines Company but has now been abandoned.

The Nampan range, about eight miles from Shwe-nyaung-bin, joins to the south with the Wa Wo range, which extends to Tantha in Mainglôn State, and to the north is continued in the Shwe-u and Hnitmadaw ranges.

Streams.

The chief river of the district is the Irrawaddy, which separates it on the west from Shwebo and Katha districts.

The Yeni *chaung* rises in a hill one and half miles north of Mogôk, runs past the station and round Mogôk South village and joins the Yebu *chaung*, which rises in Taung-mè. The combined streams flow through a steep rocky gorge into the Nam Pè river, nearly opposite the village of Namseka.

The Nam Pè rises in Taungbaing (Tawng Peng), and flows past Nyaung-dauk. The Burmese call it the Mobyè *chaung* after the place of that name in Momeik where tourmaline is found, that mineral being also found in the Nam Pè.

The Kin *chaung* rises in the Ye-we hills and passes by Kin village. It flows into Momeit past Sagadaung, the name of which village it afterwards bears as far as the Nam Mao or Shweli river.

The U Daung stream rises in the hill of that name, flows past Kyaukgyi, where it receives an affluent, and joins the Irrawaddy a little below Sabènago.

The Nam Mao or Shweli river enters the Momeik subdivision at its north-eastern corner from the Shan State of Möng Mau and flows through a rocky gorge to Myitsôn; its direction is here south-easterly; at Myitsôn it changes its direction to due north, and the valley through which it flows becomes alluvial; it follows this due northerly course until it comes within a few miles of the Irrawaddy, when it again makes an abrupt bend south-west to its mouth at Pyinlèbin.

Geology.

The soil on the hill sides is a stiff red clay, and in the valleys is a rich alluvial mould. Rocks crop up at intervals over the whole area. These are chiefly limestone, and become calcspar in the neighbourhood of Mogôk and marble towards the foot of the range westwards. At this point a fault occurs in the stratification and the marble is succeeded by sandstone along the Irrawaddy.

Minerals and gems.

The ruby is found in Mogôk, Kathè and Kyatpyin. The sapphire is found mostly at Bernard*myo* and also at Gwebin and Ye-e. Spinels are found at Mogôk, Kathè and Kyatpyin, generally mixed with rubies. Large quantities are also found in U Daung-myin, north of Mogôk. The moonstone occurs in Kye-nitaung two miles east of Mogôk, and is fairly common. Jasper and jarcon are usually found along with rubies and sapphires. Tourmaline appears in the Mobyè *chaung* near Nyaungdauk. The mines were worked in Burmese times, but were discontinued on account of the small profit. Lapis Lazuli is found in Thapanbin *chaung* and in the grove near Payathônsu, between Mogôk and Kyatpyin. Crystal is found in great abundance on the Salin-taung. Mica schist occurs throughout the whole district. Gold is said to have been found in the Mobyè *chaung* and also in the Wapyutaung and Thabeikkyin streams, and silver in the Shwe-u-taung, at the foot of which are some ancient mines. Garnets are very plentiful in the U Daung-taung near Sabènago, and are also met with in smaller quantities in Mogôk, Kyatpyin and Pyaunggaung.

The statement below shows the approximate value of precious stones extracted in the years named :—

Year.	By the Ruby Mines Company under their extraordinary license.	By native miners under ordinary licenses.
	Rs.	Rs.
1894	1,33,515	8,00,460
1895	5,60,852	14,15,640
1896	6,87,536	12,31,620
1897	8,02,451	4,46,340

The Nga Mauk Kyi ruby or the Chin Nga Mauk.

In the time of one of the Kings of Burma, whose name is not given, a large ruby was found, concerning which the following story is current in the district. A villager of Kyauktalôn on the Mainglôn road found a very large ruby and in ignorance of its value broke it into three pieces. One piece was

stolen, the second, which weighed eighty-six ratties (a rattie is somewhat less weight than a carat), fell into the hands of a Palaung woman, and the third was taken to Calcutta for sale. The piece which the Palaung woman had was said to be so brilliant that she was able to spin cotton at night by its light. Nevertheless she parted with the stone for some *ngapi* and oil to a trader from the Chindwin. From his hands it came into the possesssion of one Nga Mauk Kyi, who presented it to King Bodaw Paya and was appointed a Myoza in reward. The King made enquiries as to where the stone came from and having traced it to the village where the Palaung woman lived ordered the whole of the inhabitants to be burnt on a stage. Hence the village was called Laungsin. The object of this cruelty is not obvious and is not explained. However, the portion of the ruby which had been stolen also later came into the hands of the King and was called *Sora Kothu*, the first portion having been styled Nga Mauk Kyi, after the name of the giver. The weight of *Sora Kothu* is not known, but it is said to have been as large as the other. Finally the King heard of the piece which had gone to Calcutta and succeeded in buying this. It was called *Kalapyan*, to commemorate its wanderings.

In 1226 B.E. (1864 A.D.) *Sothugyi* U Pyu presented King Mindôn with a sapphire weighing eight and a half tickals, which had been found in Pingutaung and was valued at four thousand rupees. He was also presented with two rubies weighing twenty and sixteen ratties and valued at three thousand and five thousand rupees. These were, like the *Sothugyi's* stone, found in Pingutaung. One U Dwe Gyi also presented him with a precious stone weighing one tickal and valued at four thousand rupees. In return he was rewarded with the office of Myoza of Mainglôn, besides receiving other presents from the King. In 1236 B.E. (1874 A.D.) a ruby of sixteen ratties, valued at four thousand rupees, was found and sent to the Palace.

Another famous stone was found in a field near the stream east of Mogôk It was presented by Maung Po of Thapanbin village to Shwebo *Min*. This stone weighed twenty ratties and was named Nga Po, after the giver.

Forests: the teak zone.

There are various classes of forest in the district, divided into zones according to altitude, and all perfectly distinct from one another.

Round the foot of the ranges which cover about half the area of the district are forests of teak and *in*. The chief teak forests lie along the foot of the Shwe-u-taung from Sagadaung in Momeit to Twinngè on the Irrawaddy, and again from Twin-ngè southwards to Singu, where they join the Madaya forests. The area of this tract is roughly two hundred square miles. Much of the full-sized teak has been already worked out and numbers of trees girdled by former lessees are to be found in every direction. The forests are, however, still valuable and their reservation has been carried out.

Many of the cutch trees have been cut down, but there still remain a considerable number and these are being preserved with a view to the revival of the former large cutch-boiling industry.

Teak becomes scarce inland above a height of two thousand feet, and at two thousand five hundred feet it disappears altogether and gives place to oak and chestnut, which are found up to an altitude of five thousand feet. Above this is found a type of evergreen forest peculiar to the higher mountains of this part of Burma.

The oak and chestnut zone.

The oak and chestnut zone blends very gradually into that of teak, and the *taungya* cultivations render the marking of the change no easy matter. Many trees of the plains can however be traced up to a height of four thousand feet, mingled with the oaks and chestnuts. Such are *Duobanga Lagerstræmia*, *Flos reginæ*, *Terminalia Bellerica*, *Mallotus Philipinensis*, *Phillanthus emblica*, *Caveya arborea*, *Adananthera pavonina*, *Cassia fistula*, *Cephalastactrium pergracile*, *Phœnia sylvestris*, *Helicia erratica* (Burmese *daukyatgyi*), *Jasminium* (Burmese *palaung-the*), *Vitix trifolicatum* (Burmese *kyaung-pan*), *Carpinus viminica* (Burmese *pankyauk*), *Adina cordifolia* (Burmese *taswut*), *Lagerstrœmia villosa* (Burmese *zaungbalè*), *Michilia species* (Burmese *sagabyu*), *Cinamonaum* (Burmese *thitkyabo*), and others.

The species particularly characteristic of the zone are *Quercus Helferiana*, *Quercus Amherstia*, *Quercus Lindleyana*, *Quercus Spicata* (B. *ywetchan*), *Quercus fenestrata*, *Quercus Brandisii* (*naba*) and *Quercus Serrata* (*metlin*). These are all small oaks and not of any great value. The list roughly indicates the succession of the species from the lower heights upwards. The chestnuts are the *Castanea indica* (Burmese *thit-è*), *tribuloides*, *castanicarpa* (Burmese *wasogôn*) and *Savanica*. They are much used by the people as small timber, and some of them yield edible nuts.

The companion species to the oaks and chestnuts are *Schima crenata* (Burmese *thitya-pyu*) and *Schima species* (*thitya-ni*), useful timber trees, *Rhus semiclata*, *Jasminum*, *Sapindus*, *Calicarpa*, *Arboria* and *Artocarpus*, *Ficus morus* and other *Neoticaceæ*. These are all very common. Nearly equally so are *Milensa velutina* and *Griffithii*, *Codiacum* (Burmese *Yepadônga-le*), *Castanopsis castanicarpa* (Burmese *gôn*), *Engelhadtea spicata*, *Elæocarpus Griffithii*, *Michelia champaca*, *Hyptage modablata* and *Premna integrifolia*. *Laurineæ* are well represented. The *Machillus villosa*, (Burmese *hlèga*), one of the best timber trees found in the district, is common. *Hilicia erratica* and other species, and *Alseodaphne grandis* with its heavy clusters of fruit are a characteristic feature of the more exposed ridges. So is *Ternstrœmia Japonica* (Burmese *taunggan*). *Salia tetrasperma* (Burmese *Yenè*) and *Carpinus viminea* fringe the streams. *Rhododendron Moulmeinensis* (Burmese *Zalatpyu*) forms thickets in most ravines. There is not much undergrowth in the oak and chestnut forests.

Sachorum and other coarse grasses make their appearance on old *taungya*. A species of olive, probably *Olea ternifolia*, is found occasionally on the skirts of the forest. Its fruit is apparently not edible. Groups of *Pinus Kasya* (Burmese *tinyu*) cover some of the steeper spurs, but the species is as a rule rare, owing to the manner in which the country has been burnt annually for many years. In the large open valleys, found at a height of from four thousand to six thousand feet, there occur high open groves of *Quercus glauca* (Burmese *metlin*), at times almost pure, and *Quercus semiserrata* (*metlin*), *Quercus Amherstiana* and *Quercus Accuminata* (roughly described as *thit-è hinzauk*), *Schima Crenata* (Burm *thityapyu*), *Prunus Puddum*, *Cephallo taxus Manii* (*Kyauktin*), old rhododendron trees [*Rhus arboreum* (Burm. *zalatni*)], *Litsoca Sebifera* (*Ôndôn*), and *Olea ternifolia*. *Pirus variolosa* (Burmese *thittaw*), crab-apple trees, hornbeams and willows are found along the streams.

The undergrowth consists of light flowering shrubs, such as *Melastoma malaba*, *thrica* and *Desmodium*. In such valleys and around villages wild

raspberries, blackberries, strawberries and other familiar English plants are found, differing not very materially from the home species. Ivy, barberries, holly, primulas and violets continue the comparison.

The transition from oak and chestnut forest to evergreen is usually sudden, but where hill cultivation has been carried on a band of very open forest composed of *Bauhinia, variegata, nervosa* and *ferruginea, Kydia calicena, Rhus semilata* (Burmese *hnget pôk*), *Phyllanthus nepalensis* and *emblica, Cedrela montana* (?), *Albizzia stipulata* (Burmese *thitpyu*), *Lebek procera* and *odoratissima, Pythecolobium clypeana, Hybiscus species Vernonias,* subspontaneous *Macarangas, Erythrinas,* &c., intervenes. On the skirts of the evergreen forest are large grassy banks, with a few scattered trees of *Phyllanthus,* probably caused by jungle fires, but which may be natural. Other blanks, where there has been hill cultivation, teem with large thistles, *sesbaneas* and bracken.

The evergreen zone.

These changes lead up to the true evergreen forest. It is of a peculiar type, said to be found nowhere else except in the Upper hill forests of Tenasserim. The growth is lofty, and dense gigantic climbers, such as *Mucuna macrocarpa,* abound and with *Mellocandas* (small bamboos), tree ferns, bananas, climbing rattans, palms and the like, give the forest a semi-tropical appearance. This effect is added to by the heavy undergrowth of *actanthraceous* and other herbaceous shrubs. The moist state of the air favours the growth of lichens, mosses, ferns, begonias and bulbaris orchids and arums. At all times the forest is gloomy and, except for a short time in the dry season, dripping with moisture.

The characteristic species, as far as they have been determined, are two kinds of oak, the *Castaneas Javonica, tungurrut* and *Castanicarpa* (all called *thit-è,* with specific names like *thit-è gvin, thit-è-ni,* in Burmese): numerous species of the *Laurineæ,* including *Machillus, Villosa* (Burmese *hlèga*), *Tetrantheras* and *Litsacos, Ternitremias,* such as *Camellia, Caudata* (Burmese *letpet*), *Eurya Symplocinæ* (Burmese *letpet*), and *Accuminata, acerlacirgicum* and others: *Coffia tetrandera, Rhus species, Oleas, Prunus puddum, Zyzyphus glabrata* (Burmese *zipyuthi*), *Karagana longi-spina, Ficus pyriformis* (Burmese *yethadôk*) and other ficuses, some of immense height, their ærial roots being developed into gigantic stems. There are also *Certhera odollam, Eugenias,* numerous species of *Sutiferos, Oralianæ* and *Euphorbiaceæ, Vaccinium ardisioides, Ligustrum confusum* and *Cephallotarus Mannii.* The above, with numberless other genera and species growing in varying proportion according to elevation and aspect also, though not very greatly affected by aspect, form a growth so lofty and compact that only the dimmest and most diffused light reaches down to the soil. The humus covering the soil is consequently very rich for Burma, and regeneration is extremely fast. On the highest points and steepest ridges, where other species are at a disadvantage, *Rhododendron arboreum* (Burmese *zalatni*), and a small fan palm flourish almost alone. The soil both in the evergreen forest and lower down is composed of heavy ferruginous clay, traversed by bands of limestone and gneiss. The appearance of the evergreen forest, seen from a distance, is of an uniform dark green, so dark as to give the main watershed, which it covers completely, the name of Black mountain (Taungmè). Inside the forest, in spite of the gloom, there is a great display of colour, owing to the variegated foliage and rich flowering of a large number of the trees and especially of the undergrowth. (E. M. Buchanan.)

Forest reservation.

The following statement shows the areas which have been reserved and those which are now in process of reservation. The reserves in the neighbourhood of Mogôk were taken up to provide for the future wants of the town, as the forests were rapidly being cleared with the constantly increasing demand for timber and fuel. The reserved area in the Thabeikkyin township is in an uninhabited tract and is a continuation of the Madaya reserves of Mandalay district. The reserves in the Momeit State are extensive and rich in teak, but they were worked to excess before the Annexation and will take some years to recover. Some of the areas are now being worked out by Messrs. Darwood and Company of Rangoon.

Reserved forests.

Forest division.	Township.	Name of reserve.	Area in acres.	Remarks.
			Acres.	
Mandalay ...	Thabeikkyin ...	Upper Madaya ...	42,880	
Ruby Mines	Mogôk ...	Bernard*myo* ...	12,160	
	do ...	Kathè ...	1,280	
	do ...	Ôngaing ...	5,320	
	do ...	Mogôk ...	960	
	do ...	Kyatpyin ...	2,760	
	Mo-hlaing ...	Kunchaung ...	43,520	
	do ...	Maingtha ...	1,10,720	
	do ...	Nahan ...	48,640	
	do ...	Nampaw ...	56,320	
	Tagaung ...	Hintha ...	44,160	Constituted by notification of 22nd September 1898.
	Mo-hlaing ...	Ôndôk ...	64,640	In process of reservation.
	Momeit ...	Paungkadaw ...	30,080	In process of reservation.
	Thabeikkyin ...	Kyaukgyi ...	9,280	In process of reservation. Notified 10th August 1898.
	do ..	Ônhmin ...	17,280	In process of reservation. Notified 23rd July 1898.
	Möng Mit ...	Nanmè extension	11,520	Constituted by notification of 4th November 1898.

An experimental orchard was planted near Bernard*myo* with English apples, pears, peaches, quinces and walnuts but, though the climate and soil are reported to be suitable, the experiment has not been a success. The orchard has suffered from lack of experienced supervision and has frequently been damaged by jungle fires. When trees have borne fruit, it has usually failed to ripen and eventually been spoilt by the rain. Most of the grafted trees seem to have reverted to the more vulgar stock. English vegetables have been more successful; potatoes have been introduced and are grown by the Li-hshaws in considerable quantities, while the Commissariat garden at Bernard*myo* and several Chinese and European gardens near Mogôk give a good supply of cabbages, peas, beans, celery, beet-root and other varieties. Straw-berries have also been grown with fair results.

Climate.

The following statements show the temperature and rainfall as recorded at Mogôk since 1888. Some of the temperatures recorded seem improbable and the figures are not altogther reliable, but generally speaking they may be considered approximately correct. The climate of Mogôk is temperate and well suited for Europeans. During the rainy season, which extends from May to the end of October, the prevailing winds are northerly, whilst in the cool and dry months southerly winds are general. Bernard*myo* is colder and more healthy for the robust. Many parts of the district are very malarious and many of the natives suffer from fever in Mogôk. Europeans who get fever in Mogôk have probably contracted it in the more malarious parts of the district.

The climate of Tagaung is similar to that of Mandalay, while the Momeit valley is excessively hot and malarious. The hills in the Momeit State enjoy a climate similar to that of Mogôk.

CLIMATE.

Ruby Mines District.

Year.	AVERAGE TEMPARATURE IN THE SHADE.											
	MAY.				JULY.				DECEMBER.			
	Mean of maximum readings.	Mean of minimum readings.	Highest readings.	Lowest readings.	Mean of maximum readings.	Mean of minimum readings.	Highest readings.	Lowest readings.	Mean of maximum readings.	Mean of minimum readings.	Highest readings.	Lowest readings.
1888	76·20	57·43	80	50	70·83	62·29	75	60	63	35·68	72	27
1889	82·40	52·32	93·24	51	72·52	68·28	88·80	65	72·20	40·20	73·40	36·40
1890	80·09	64·07	89	57	73·09	65·01	81·04	64	72·05	35·05	78	32·05
1891	85·09	62·50	90	56·50	77·80	68·10	85	65·50	70·10	41	72	32
1892	78·91	63·32	82	60	75·50	66·45	80	64	67·21	37·87	71	30
1893	76·58	58·45	80	54	76·96	65·54	80	60	66·80	34·70	73	30
1894	80	63	83	56	89	62	93	60	69	17	74	9
1895	78	40	85	34	78	42	82	40	65	21	69	14
1896	81	59	90	48	80	68	84	66	80	65	80	56
1897	84·49	74·33	86	71	89·33	7·164	90	70	73·03	38·22	74	37

Mogôk Rainfall.

Month.	Year. 1889.	1890.	1891.	1892.	1893.	1894.	1895.	1896.	1897.	1898.
January ... February ...	... .02	.. ...	... .14	... ...	.05 .02	... .30	... .15	.17 .32	... .11	.51 ..
March ...	.02 1.17	... .85	.14 .03	... .25	.07 .95	.30 2.07	.15 .10	.49 ...	.11 1.40	.51 ...
April ...	1.19 .87	.85 4.82	.17 2.60	.25 12.33	1.02 1.43	2.37 3.47	.25 4.29	.49 .84	1.51 .35	.51 6.92
May ...	2.06 11.17	5.67 9.38	2.77 5.86	12.58 15.24	2.45 11.61	5.84 17.21	4.54 12.38	1.33 11.16	1.86 9.87	7.43 11.54
June ...	13.23 40.73	15.05 17.15	8.63 15.46	27.82 18.27	14.06 18.38	23.05 12.25	16.92 13.59	12.49 23.96	11.73 15.03	18.97 23.21
July ...	53.96 23.23	32.20 18.24	24.09 13.09	46.09 22.43	32.44 40.29	35.30 27.27	30.51 24.80	36.45 12.63	26.76 20.60	42.68 11.42
August ...	77.19 22.56	50.44 18.70	37.18 10.75	68.52 27.16	72.73 10.84	62.57 21.84	55.31 12.95	49.08 16.19	47.36 27.54	53.60 16.23
September ..	99.75 11.07	69.14 10.85	47.93 11.93	95.68 16.85	83.57 6.78	84.41 9.98	68.26 12.62	65.27 21.98	74.90 13.13	69.83 19.17
October ...	110.82 5.45	79.99 7.49	59.86 5.04	112.53 23.21	90.35 9.07	94.39 10.16	8[illegible].88 8.05	87.25 2.51	88.03 6.02	89.00 ...
November...	116.27 1.43	87.48 .69	64.90 1.76	135.74 5.38	99.42 1.46	104.55 3.55	88.93 2.04	89.76 .78	94.05 3.16	.. ...
December...	117.70 .27	88.17 ...	66.66 .54	141.12	100.88 .14	108.10 .42	90.97 3.59	90.54 1.17	97.21 .60	... ...
Total ...	117.97	88.17	67.20	141.12	101.02	108.52	94.56	91.71	97.81	...
Momeit ...	...	...	...	45.52	46.73	56.83	41.98	49.81	36.34	...
Tagaung...	...	...	...	..	41.49	44.86	53.88	44.52	44.95	...
Bernard*myo*	...	...	57.89	103.21	77.53	103.91	84.85	77.73	69.74	...

Population.

At the census of 1891 the district consisted of only the Mogôk and Twinngè townships, and the Shan State of Momeit (Möng Mit) was excluded from the regular census operations. The modified enumeration that was undertaken was carried out in a perfunctory manner and the results were not considered worth compiling. (Census Report, Volume I, Appendix page xxxvii.)

Of the twenty-six thousand one hundred and thirty-four persons enumerated in the Mogôk and Twinngè townships—

11,581 were Burmese,	4,047 were Palaungs,
7,582 were Shans,	1,099 were Li-hsaws,

and 361 were Chinese.

The balance comprised Europeans, Natives of India, and Karens belonging to the police.

In the townships of Kyan-hnyat and Myadaung, subsequently transferred from Katha district, Burmese largely predominate, 7,473 being enumerated in the villages transferred out of a total of 7,928, of whom 243 only were entered as Shan. The total population of the present Mogôk and Tagaung subdivisions at the time of the census was thus—

34,062 persons, of whom—
19,054 were entered as Burmese,
7,825 as Shan,
4,047 as Palaung.
1,099 as Li-hsaw.

The Palaungs and Li-hsaws live in the hills of the Mogôk township. The Shans live mostly in the Mogôk township and in the parts about Twinngè, which formerly belonged to the Momeit State.

The population of the Momeit State is roughly estimated at 30,000 persons, made up of the following races:—

Burmans	7,000
Shans	7,000
Palaungs	7,000
Kachins	9,000

Shan.

Except in the riverain tract Shan is the *lingua franca* of the district but many of the better educated Shans talk Burmese and the Shans of Mogôk, Kyatpyin and Kathè are gradually adopting Burmese habits and dress and converse freely, even among themselves, in Burmese. Even inter-marriage with Burmans is becoming frequent. The frequent pilgrimages of the wealthier Shans to religious shrines in Mandalay and Rangoon also tend to modify their national insularities. The outlying villages have, however, retained their own customs unimpaired.

Burmese.

The Burmans live mostly in the Tagaung subdivision and in the larger villages in other parts of the district. A good number come up to the stone tract from Mandalay, Shwebo and other districts for trading purposes. The Burmans in Shan villages have usually a large amount of Shan blood in their veins.

Shan-Chinese.

Shan-Tayôks, commonly called *Maingtha* (and *Tai-che* by the Shans) come into the district in large numbers every year. They are a floating population, but they are constantly present and seem to come every year in increasing numbers. They take up coolie work of any description. In 1890 it was estimated that the number did not fall far short of two thousand, and they have increased yearly since. They come chiefly from the Shan-Chinese States of Möng La, Möng Sa and Möng Tat. They are generally called after the second State by the Burmese, whence the name *Maingtha*, no matter what State they came from. Their journey takes them fifteen days' steady marching. They are largely employed on Government works, road-making, timber-sawing and the like, and are also used by the Ruby Mines Company, and for digging work generally. They are inveterate gamblers and smugglers but otherwise are very useful visitors for they work better than any race in Burma. They are nominally Buddhists, but keep aloof from all religious ceremonies. Their language is Chinese, but most of them talk mangled Shan. Some of them write Shan, using the diamond-shaped lettering of Möng Mau. They frequently bring

large numbers of pack ponies with them, for hire on any work that may present itself. They use the well-known Chinese wooden saddle. Their usual time of arrival is the end of December and they leave again about the end of April. A good many have settled in Mogôk with their wives and families and work permanently in the ruby mines.

Palaungs.

The Palaungs live entirely in the hills and devote themselves to cultivation. Almost all those in the Mogôk township have immigrated from Taungbaing or Momeit, and they preserve their clan distinctions. There are still some powerful communities of them in Momeit, but a good many have been ousted by the Kachins. They are very hard working and parsimonious. They can all talk Shan but few, if any, can talk Burmese. Once every year the inhabitants of every Palaung villlage make a formal visit to the neighbouring villages and these visits are as formally returned. The origin of the custom is not known and it is peculiar to the Palaungs.

Li-hsaws.

The Li-hsaws or Yawyins, who occupy a few villages near Bernard*myo* and a few more in the Momeit State, are apparently of Chinese origin, though they now form a distinct tribe with a language of their own. The dress of the men is like that of the Shan-Chinese invariably of blue cloth with a turban of the same material. The women's dress is the same as that of the men, with the addition of a red cuff on each sleeve. They are nominally spirit-worshippers like the Kachins, but appear to have no religion at all in reality. They devote themselves to rice-cultivation and the rearing of pigs. They are very quiet and inoffensive and are the most peaceable tribe in the district. All are inveterate opium-smokers and very dirty in their persons. Their New Year ceremony includes a wash and a new suit of clothes. Their villages are all at above five thousand feet altitude. The women are very fair and, like their Palaung sisters, wear silver ornaments, though not in such profusion. The race is poor both in wordly goods and in physique. The Li-hsaw houses are not raised from the ground, and the whole live-stock live with the family.

Kachins.

The Kachins live mostly in the Kodaung township of the Momeit sub-division, but there are some also in the hills of the Mo-hlaing and Momeit townships. They are similar in manners and customs to the Kachins of Bhamo and Myitkyina districts, from which they have migrated.

Panthays.

A few Panthays from Yünnan have settled in Mogôk, and others visit it, principally to obtain employment for their pack ponies and mules. Chinamen, *Chetties* and other Natives of India compete for the trade of the stone tract and fatten on high prices and the enormous rates of interest at which they lend out their money to the speculative miner or dealer in rubies.

Agriculture and prices.

The only crop that is grown to any large extent is rice. On the hills hill-paddy is grown in *taungyas*, and in the valleys as great a width as possible is terraced and irrigated for the wet varieties. In Momeit and Tagaung, where there are larger areas of level ground, the fields are more extensive. Sessamum, cotton, maize, millet, vegetables, plantains and tobacco are also grown. The following statement shows the average Mogôk prices for the articles named during the last ten years :—

PRICES OF PRODUCE AND LABOUR.

Mogók, Ruby Mines District.

Year.	Prices of agricultural produce per maund of 80 lbs.					Retail prices.			Wages per diem.		
	Rice (husked).	Sugar.	Ghee.	Fodder. Grass.	Fodder. Straw.	Firewood.	Salt.	Plough bullocks each.	Skilled.	Unskilled.	Cart per day.
1	2	3	4	5	6	7	8	9	10	11	12
	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Per maund	Per maund	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
1888-89 ...	5 4 0	21 0 0	54 12 8	0 10 0	0 6 0	0 3 8	5 0 0	50 0 0	2 0 0	1 0 0	2 0 0
1889-90 ...	5 8 0	20 0 0	54 12 8	0 10 0	0 6 0	0 3 8	5 8 0	50 0 0	2 0 0	1 0 0	5 0 0
1890-91 ...	5 8 0	16 0 0	54 12 8	0 10 0	0 6 0	0 3 8	8 9 1	50 0 0	2 0 0	1 0 0	5 0 0
1891-92 ...	6 1 0	10 4 4	54 12 8	0 10 0	0 6 0	0 3 8	3 9 5	67 8 0	2 0 0	0 12 0	4 0 0
1892-93 ...	6 5 0	10 14 4	56 0 0	0 12 0	0 6 0	0 12 0	3 9 5	67 8 0	2 0 0	0 14 0	4 0 0
1893-94 ...	7 10 2	14 13 1	57 2 3	0 12 0	0 6 0	0 12 0	4 4 6	67 8 0	2 0 0	0 14 0	4 0 0
1894-95 ...	7 8 0	14 15 0	57 2 3	0 12 0	0 6 0	0 14 0	4 4 6	70 0 0	2 0 0	1 0 0	4 0 0
1895-96 ...	6 10 3	13 11 3	54 12 8	0 12 0	0 6 0	0 14 0	6 13 6	60 0 0	2 0 0	1 0 0	4 0 0
1896-97 ...	6 0 0	13 11 3	54 12 8	0 12 0	0 6 0	0 14 0	6 13 6	60 0 0	2 0 0	1 0 0	4 0 0
1897-98 ...	5 11 3	13 11 3	54 12 8	0 12 0	0 6 0	0 14 0	0 13 6	60 0 0	2 0 0	1 0 0	4 0 0

The only distinctive industry is mining for and trading in precious stones.

Industries.

A certain amount of cutting and polishing is also carried on, but most of the stones are sold in the rough. The best stones are sent to London and the lower qualities to Mandalay, Calcutta and Madras.

Ruby Mines district for mining purposes has been divided into two "Stone

The ruby industry.

Tracts" called respectively the "Mogôk Stone Tract" and the "Möng Mit Stone Tract." The boundaries of the former, which practically coincides with the Mogôk township, are defined in Revenue Department Notification No. 6, dated 18th November 1887 (*Burma Gazette*, Part I, page 447), and include an area of about six hundred square miles. They are—

North.—The Negya-tinyu-taungdan, thence a line running one mile north of Kwetnapa and In-gyauk; thence the Nambauk stream to its junction with the Sagadaung river; thence the Hnamadaw and Shwe-u-daung mountain range.

West.—The Ôndan stream, Natpandaung hill, and Wabo stream.

South.—The Madaya or Mobyè stream.

East.—The Thia stream.

The "Möng Mit Stone Tract" as defined in Revenue Department Notification No. 82, dated 5th March 1896 (*Burma Gazette*, Part I, page 110), comprises all the rest of the district.

The "Mogôk Stone Tract" has been leased to the Burma Ruby Mines Company, Limited, for fourteen years from the 1st November 1896 on the terms set out in an indenture made between the Secretary of State for India and the Burma Ruby Mines, Limited, on the 19th February 1897, in continuation of a previous lease made in November 1889 for a term of seven years. Under this agreement the Company have the exclusive right to an extraordinary license in the Mogôk stone tract, and the right to all fees paid for ordinary licenses to mine by native methods in the same area.

Rubies have been found in five different *locales*, each of which has necessitated a different method of working. Authorities differ as to the probable origin of the stone and agree that this is not yet satisfactorily determined.

Mr. Barrington Brown, a Geological Surveyor who was deputed by the

The *locale.*

India Office to examine the mining areas in 1887, was of opinion that the matrix of the ruby was calc-spar occurring in beds in granular limestone. Mr. Lockhart, who was for two years Engineer-in-Chief to the Burma Ruby Mining Company, suggested that the calc-spar had formed round the rubies and that it was more probable from the appearance of the ruby-bearing-clay (Burmese *byôn*), which contains all the ingredients of an igneous rock such as granite, that "in the earlier geological history of these regions such a rock overlay the strata as they are found today, but was entirely removed by subsequent disintegration, the *byôn* beds after admixture with clay being composed of their dèbris. This theory would account for the filling of the caverns and other phenomena, while in other districts where sapphires and rubies are found it is reported that such a rock is still in existence on the tops of the higher ranges." Whichever theory is correct, the calc-spar *locale* is in appearance the most permanent. The only method by which the rubies have been as yet extracted from

it is by blasting, and this involves serious injury to the stones. A quarry near Mogôk was worked after this method for fifteen years prior to the Annexation with fair results, but since then blasting has been forbidden except under an extraordinary license, and this method has not been developed by the lessees, as no economical way of extracting the stones without injury has yet been discovered, and the stones found in the experiments made were not so fine as to encourage further working.

The other *locales* vary only in the position into which the rubies have been carried after being disintegrated from the original matrix. They are usually imbedded in a characterestic earth, called in Burmese "*byôn*." This varies in composition, but consists generally of a bluish gray clayey material, containing gravel and sand together with rounded gneiss blocks. 'The ruby-producing material is composed of a yellowish sand containing coarse rounded gneiss shingle resting in the valleys on a substratum of yellowish brown clay.'—(Barrington Brown). The valleys contain one or two layers of this earth, varying in thickness from a few inches to six feet, and at a depth below the surface of about twenty feet. From the level disposition of the layers, Mr. Lockhart suggests that these valleys are "the beds of former lakes which having been gradually filled up by detritus carried down and deposited in them by successive rains, have flowed through a gap in the surrounding hills and disappeared."

On the sides of the hills and in fissures and caves in the granular limestone composing them similar deposits are found, but in the former case "the clay is usually of a yellowish brown colour and very close and stiff, so that it will not only stand vertically but can be under-cut and tunnelled into. The stratum is often as much as fifteen or twenty feet thick and is practically a bed of very stiff clay filled with sand and boulders of rock. It contains also lumps of quartz, grains of felspar of several colours, nodules of oxidised iron pyrites, flakes of mica and graphite, rubies, sapphires, spinels, pieces of tourmaline and other minerals of more or less value. In the latter case, namely, in the deposits in fissures and caves in the limestone composing the hills, the *byôn* is of a far more sandy nature than in either the valley or hill-side deposits, and though there are generally fewer rubies, they are better as to size and quality.—(Lockhart)."

The last *locale* for mention is the beds of existing streams, which carry down considerable quantities of the ruby-bearing deposit.

To recapitulate, the five *locales* may be—

(i) Calc-spar beds in limestone hills.

(ii) Alluvial deposits in valleys.

(iii) Hill-side deposits.

(iv) Deposits in fissures and caves in limestone hills.

(v) Stream beds.

The native methods for winning the rubies from these *locales* may be classified briefly as—

(i) Blasting, now obsolete.

(ii) *Twinlôn*, or pit workings.

(iii) *Myaw*, or water workings.

(iv) *Lu*, or cave workings.

(v) Dredging.

In June 1888 Mr. Barrington Brown thus described the first four methods—

Blasting.

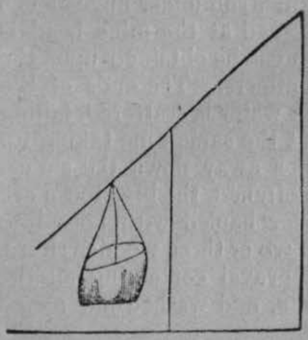
(i.) "The principal place where a calc-spar bed in the limestone has been worked for the contained rubies is on the north side of the Mogôk valley, about three-quarters of a mile from the village. There some thirty miners were formerly engaged blasting the rock, breaking the stone thus procured with hammers, and chipping out the inclosed rubies. By this rough mode of procedure the rubies are more or less shattered, nevertheless some good stones were obtained. The miner whom I employed to procure specimens by blasting informed me that he and a companion working together formerly obtained rubies to the value of Rs. 200 a month. On one occasion he extracted one which he sold for Rs. 300. This man, assisted by another miner, worked for me for a period of ten days, procuring fourteen good sized rubies and numerous small ones. These were all more or less injured by the jarring of the rock by powder and hammer, so that their commercial value was greatly reduced. The quarry is not an extensive one, being from six to seven feet wide, twenty feet high, and with a mean depth on the bed of twenty-two feet, so that very little of this valuable rock has hitherto been removed. The bed is about twenty feet wide and of a coarse white calc-spar variety only two feet in width: the centre of the spar, where the rubies are found, is of a semi-transparent variety. According to the miners, the portions of the rock where a grey mineral with iron pyrites is seen is the best for rubies. This mine had been worked for fifteen years up to the time of the British occupation, but not since, and was unknown to Europeans previous to the time of my visit to the Ruby Mines."

Pit workings.

(ii) *Twinlôns* are square pits sunk in the alluvium through a stratum of loam and clay to the sand and gravel layer which contains the rubies. They vary in size from two feet to nine feet square, and are worked by three men to the smaller and ten to the larger pits. After digging a few feet down, strong posts twelve feet in length are driven down in each corner of the square, and, in the case of a nine-foot pit, three more at equal distances along each side. Short slats are wedged across between each post to keep them apart, and at every two feet or so light flat timbers are wedged across the pit, each way, into notches in the posts to hold them firmly apart and thus support the sides. The miners then proceed to dig out the clay with small short-handled, spud-like spades and fill it into small bamboo baskets, which are hoisted by balance poles to the surface. When some four or five feet have been sunk another set of cross-beams is put in and half-way between the two a double set of round poles in a similar manner, which are lashed to those above and below by twisted rattan canes. Watling and dry grass or leaves, filled in at the back of the spaces between the posts, support the clay walls and prevent pieces from falling in. When they have excavated to the bottom of the first set of posts, they proceed to drive down a second set inside them, and when these have been driven through the ruby-bearing sand they continue to sink timber as before. On finishing a pit and sending all the sand to bank, they take out all their timbering materials for further use at an adjoining spot. Round pits at the present day are few in number and are mere trial pits to test the presence of the ruby sand: but as seen in ancient workings, especially in the Kyatpin valleys and

elsewhere, they were formerly extensively used for the extraction of the ruby earth.

The balance or well-poles used both for hoisting the materials excavated and the water accumulating in the pit are made of strong bamboo poles each supported on a bamboo post, split at the top to receive it, where it is pinned through with a wooden peg. A large basket filled with stones is used as a balance weight at the short end or butt, and to the long end which overhangs the pit is attached a rope or thin pole, provided with a double wooden hook at the end for the purpose of attaching it to the basket. Some pits have five of these balance poles, each worked by one man, who lowers the basket to be filled, hoists it and walking a few feet away empties the contents by a quick jerk without detaching the basket, then returns and lowers it to have a fresh filled basket attached.



During the night the pit fills up to within eight feet of the surface with water, which has to be baled out each morning with bamboo baskets attached to the balance poles, an operation which in a large pit occupies the men some two or three hours. Some of the shallow *twinlôns* are kept free from water by rude but ingenious bamboo pumps, placed in a sloping position.

When the ruby sand has been taken out and placed in a heap, it is washed in flat closely-worked baskets made of bamboo. Two men are employed in filling these and handing them to the washers who, by whirling them in the water and forcing them in a peculiar manner, bring the larger pebbles to the back of the basket and rid the contents of all clayey matter, leaving the sand and pebbles clean. They are then handed to other men, who spread out the stuff rapidly in the basket and pick out whatever rubies or spinels it may contain, which are placed in a small upright bamboo tube filled with water. After the washing is finished for the day the tube is emptied and the rubies sorted, those of greater value being placed carefully into small cotton bags. The sand is then picked over a second time by women and children, who act as gleaners and sell the small particles of rubies and spinel which they find to the owner of the pit. As soon as one pit is finished which is accomplished in eight or ten days for a large one and four or five for a small one, another pit is sunk close by and so the work goes on.

Water workings.

(iii) *Myawdwins* are open cuttings of an elongated form, the lower end of which is open to a gully side. In commencing this sort of mining some outlay of capital is necessary in bringing water to the head of the working. This is effected by digging a trench from one to two feet wide and one to four feet deep from the side of a mountain stream and generally for a considerable distance along the hill side. Where a ravine intervenes, the water is conducted across in bamboo troughs supported on bamboo poles held together by strong crosspieces and stays. The water is delivered into the top of the cutting by bamboo troughs and flows away through a trench in the bottom of the working which forms a ground sluice. The operation of excavating the face of the mine is performed with long and short

handled spuds and the stuff is thrown in heaps until a sufficient quantity is collected for washing. As the face is undermined below, the clay slips down and is washed away. The large stones are thrown in heaps to one side, or formed into walls to support the refuse as well as the sides of the sluice, which is advanced towards the face of the working as the process of excavation proceeds. There may be one or more sluices and these sometimes run under huge blocks of rock too heavy to be removed. The water delivered at the mine head is discharged from troughs at as great an elevation as can be obtained upon the heap of ruby clay and sand thrown under it by the miners. The ends of the discharge troughs are closed and by this means the water is scattered, falling in a heavy shower on the stuff and softening it, at the same time taking up in suspension the clayey particles, which it carries away down the sluice. When the material thus treated is sufficiently softened, the big stones are picked out and thrown to one side and the remainder hauled with hoes into the upper end of the sluice where it is puddled. Two or three wooden riffles, of two feet or more in height, arrest the sand and gravel containing all the minerals. This latter is taken out, placed in baskets, and washed and sorted as in a *Twinlôn*.

One day is usually devoted to digging and the next to washing, or where there is a sufficient number of hands employed, the two processes are carried on conjointly.

The sluice is in part built over with rocks, where deeply situated. The ruby sand which may escape from its upper portion is collected behind riffles placed along its entire length and washed from time to time. The principal and most valuable washings are obtained from the first twelve feet. In some instances these sluices are one hundred and fifty yards in length and vary according to the time the mine has been in operation. There is a certain amount of danger in working under the face of a *Myawdwin*, as in some cases the cliff is as much as sixty feet in height and accidents may happen through a sudden fall of clay.

Cave workings.

(iv) *Ludwins* are said to have produced the finest and largest rubies discovered in the whole district. There are an immense number of old cave mines in the granular limestone, and this attests the importance of this method in former times. In them the brownish clayey ruby loam is excavated from the caves and fissures of the rock, which extend in every direction and go to great depths. The miners, provided with short handle spades, baskets and small oil lamps, descend the mines and dig out the loam, bringing it to the surface themselves in some instances, though usually the proceeds of their work are hoisted up perpendicular pits, sunk in wide fissures, by means of balance poles. In one *ludwin* the material excavated is lifted a distance of ninety feet by means of a most ingenious combination of two balance poles. By these pits, and by tunnels connected with the workings which have other passages leading to the surface, ventilation is kept up. Sometimes the work is entirely suspended on a good lead by the sides of the tunnel narrowing in for a short distance. No ladders are used, but the miners descend and ascend the most difficult passages with apparent ease. Owing to the porous nature of the limestone there is usually no water to contend with in the workings and none is required to soften the loamy clay, which is taken directly to the nearest water-supply and there washed as in the cases before described. The number of

men usually employed in a *ludwin* is ten, and women and girls also assist in working the balance poles as well as in re-washing the stuff.

Dredgings.

(v) Mr. Lockhart thus describes method five, which is not extensively resorted to:—"A dam is built across a stream, thereby making a pool which is dredged by hand, the miner diving to the bottom with a basket which he fills with his hands or feet and then brings up to be washed and sorted."

The Ruby Mines Company.

On the annexation of Upper Burma various suggestions were made as to the most promising way of developing the native methods by scientific appliances, and considerable sums were spent by the Company with a view to improving method No. 3 by scientific hydraulic mining and method No. 4 by tunnelling. The former scheme was not completed and the latter was found to involve very heavy expenditure and gave no equivalent result, and these works have now been abandoned in favour of method No. 2.

The first attempts at valley mining were made by digging trenches in the Mogôk valley and sinking *twinlôns* in the bottom of the trenches. Difficulty was experienced from the water, and the results being poor this method was abandoned and for some time the Company's éfforts were directed to developing method No. 4, in the neighbourhood of Kyatpyin. Tunnels were run into a very remarkable mountain named Pingutaung, to which native legend ascribes fabulous wealth in rubies, but the results were disappointing and the method expensive. Attempts were therefore again made to develop method No. 2 and work was commenced in the Tagaung-nandaing valley and also near Kyatpyin.

In April 1894 work was commenced in the Mogôk valley, but regular washing could not be commenced until January 1895.

In February 1895 work was started in the Luda valley near Kyatpyin and in March 1895 the tunnel workings were definitely abandoned. In September 1896 the Tagaung-nandaing valley was abandoned, as the ruby-bearing earth seemed to have been completely worked out, and operations have since been confined to the Luda valley near Kyatpyin and to the Mogôk valley, where three workings have been opened. The Company closed the Luda mine in May 1898, as it was practically exhausted, and started work on the same principle in the Yebu valley in August 1898.

The method by which the economical working of the valley deposits has been attained consists in stripping off bodily the top soil, which covers the ruby-bearing earth (*byôn*) to a depth of some ten or fifteen feet, and then digging up the *byôn* so exposed and carrying it in trucks on rails to the washing apparatus, which consists of rotary pans worked on the same principle as those used for washing diamonds in South Africa; these remove the mud, sand, and pebbles of low specific gravity, leaving behind only the heavy deposit of precious stones and high specific gravity detritus; this deposit is further reduced and concentrated in a pulsator, a sort of perpetual jigger, and then gone over by hand and the rubies and other precious stones picked out. The mines take the shape of an open quarry or gravel pit, the bottom of which is some thirty-five to forty feet below the level of the surrounding country; they have to be kept dry by incessant pumping, the Company at present employing for that purpose centrifugal pumps driven by steam or water power. The largest quantity of *byôn* yet washed in a month was eighty-two

thousand six hundred and forty-two truck-loads, in March 1897; this produced rubies valued at Rs 79,069-6-0.

Ordinary licenses.

The number of ordinary licenses fluctuates largely. The largest number of workers licensed in any one month was two thousand seven hundred and forty-nine, in March 1895, and the smallest number in recent years was three hundred and eighty-nine, in May 1897. About thirty-seven per cent. work *myaws* in method No. 3, six per cent. *lus* in method No. 4, and fifty-seven per cent. *twinlôns* in method No. 2. In the rains the percentage of *myaws* increases, as many do not get a sufficient supply of water in the dry weather for washing purposes, while in the rains most of the *twinlôns* are flooded out and mining is impossible with native methods of pumping.

The Mobyè workings.

In the Mogôk Stone Tract, besides the mines above described, in which rubies, sapphires, spinels, garnets and tourmaline are found, there are also workings for tourmaline along the bank of the Mobyè river, which forms the boundary between Ruby Mines district and the Shan State of Mainglôn. These lie on both sides of the river and are managed by the Mainglôn *Sawbwa*, to whom the Burma Ruby Mines, Limited, have leased their rights in the workings on the right bank of the river. The workings consist of shallow pits close to the river bank, which are pumped out with primitive bamboo pumps. This is a lengthy process and has to be commenced afresh before each day's digging begins. When the pit is sufficiently dry the deposit is collected and washed and the tourmaline picked out. The *Sawbwa* charges a license fee for working and also a royalty on the finds.

He pays the Company Rs. 200 a month for their rights.

The Möng Mit Stone Tract.

In the Möng Mit (Momeit) Stone Tract rubies and other precious stones have been found in various places, but not under circumstances which have as yet made it worth while to mine for them. The only exception is the case of the tourmaline mines at Maingnin, a village in the hills about fifteen miles north-east of Momeit. The present system of mining is to sink a pit through the rock until the stratum in which the tourmaline occurs is found. This vein is then followed in the same way as in a Mogôk *ludwin*, and at intervals in it the tourmaline is found in pockets, sometimes of several viss at a time. Many of the miners never succeed in striking the desired vein, but a successful find brings in a considerable return. For some years the mining rights were leased, the rent varying from Rs. 70 to Rs. 228 a month, but in March 1896 the licensing system was introduced, Rs. 10 a month being charged for each workman. This was found to be excessive and in September 1896 the monthly fee was reduced to Rs. 2 per workman, with the result that the annual receipts rose to Rs 8,900 in 1896-97. The highest number yet licensed in a month was six hundred and thirty-eight, in February 1897, working one hundred and nine mines. The number diminishes in the rains, as the atmosphere in many of the mines becomes noxious and extinguishes the lamps of the miners.

Mica.

A small amount of mica is extracted in the neighbourhood of Twinngè, where mining rights over a square mile were leased to a Mr. D'Attaides in 1894, but very little has been done to develop the concession.

A few licenses have also been issued for the extraction of gypsum, and gold and silver are reported to have been worked in former times, but the only mineral products of practical importance at present are rubies, sapphires, spinels and tourmaline.

Other industries.

On the Shweli and Irrawaddy rivers the principal occupations are fishing bamboo-cutting and timber trading. Rafts of bamboos teak, and other kinds of timber are made up on the banks and floated down the river to Mandalay. Weaving and cotton spinning are practised to a small extent, for home consumption only, as a rule imported goods being used.

Revenue in Burmese times.

In Burmese times taxes on the mining industry were the only imposts exacted. The *so-thugyi* paid one lakh into the Royal exchequer and took Rs. 40,000 for himself, most of which was derived from market, excise, gambling and other fees.

In addition to the annual tribute paid by the *so-thugyis* to the King, all stones above a certain value had to be presented to the King by the finder. As soon as a good stone was found, the *so-thugyi*, who was certain to come to hear of it, reported the find to the King, who then sent an officer with a following of men and some drummers to a place near Madaya to meet the owner of the stone as he brought it down to Mandalay by the Wapyudaung and Chaunggyi road. It was then taken to the *Kyauk-set-wun*, or Appraiser of Rubies, who took it to the King and asked for orders. The King granted the lucky finder of the stone an audience, during which he made him a present worth Rs. 20 or Rs. 30, keeping in return the ruby, which might be worth as many thousands.

In King Mindôn's reign the people were allowed to dispose of stones up to the value of Rs. 500. If worth more than this amount, they had to be presented to the King. Not unnaturally this system gave rise to much smuggling. Traders used to come up with goods and exchange them for stones, with which they returned to Mandalay by jungle-paths, first paying five *per cent.* of their value to the dacoit *bo* in order to be allowed to pass. If the trader was very poor he had to pay Rs. 5 only, and this amount used also to be levied from each traveller by some of the villages on the road, such as Wapyudaung.

In the Twinngè and Daungbôn circles, which nominally belonged to the Momeit State, *thathameda*-tax was levied, but the people had to pay in addition the travelling and other petty expenses of the *Sawbwa*, and these amounted to a considerable sum.

and after the Annexation.

After the Annexation miners had to pay license fees of Rs. 10, Rs. 25 or Rs. 50, according as the mine worked by them was a *twinlôn*, *ludwin* or *myawdwin*, and further a royalty of thirty *per cent.* on the owner's valuation was taken on all rubies produced at the monthly sales at the Deputy Commissioner's Court-house. These conditions were altered about six months after the lease was granted to the Burma Ruby Mines Company. Revenue is now raised from the *thathameda*-tax, bazaar rents, slaughter-house, opium and liquor licenses.

The amount of *thathameda* and land revenue raised has been—

Year.	*Thathameda.*	Land revenue.
	Rs.	Rs. A. P.
1887-88	15,450	4,922 12 0
	These figures do not include Malè subdivision.	
1888-89	17,830	9,368 4 0
1889-90	27,289	9,063 2 0
1890-91	32,450	10,720 0 0
1897-98	61,789	18,669 0 0

The Momeit State pays a fixed tribute of Rs. 13,000 a year to the Government of Burma, and a separate account is kept of the State Fund.

The Burma Ruby Mines Company, Limited, pay a rent of Rs. 3,15,000 a year besides a share of their profits, but as the Company have never hitherto realized any profits the revenue from this source has been confined to the fixed rent.

Fisheries and ferries in the Tagaung subdivision bring in about Rs. 22,000 a year and there is a considerable forest revenue, mostly realized in the Momeit State, which does not enjoy either the forest or mineral revenue. The tourmaline mines in the Momeit State bring in about Rs. 10,000 a year under present arrangements. The land revenue is a share of the produce collected on all permanent cultivation, and a tax of Rs. 2-8-0 levied on each family engaged in *taungya* cultivation. Mogôk is the only place in the district where any large amount is realized from opium and excise. There is a large demand for opium and, in spite of constant captures, smuggling is extensively carried on.

History.

Little is known of the early history of the district. The Ruby Mines tract proper originally formed part of the Momeit State, but in the sixteenth century it was taken in exchange for Tagaung by the Burmese King. Prior to this the tract was covered with dense jungle and very thinly peopled. The probable date of its annexation by royal proclamation from the Momeit State was 959 B.E. (1597 A.D.,) during the reign of Nuha-thura Maha Dhamma-yaza, and the ratification of the royal order proclaiming the annexation took effect on the fifth waning of *Thadingyut* (October) of the same year. The Royal Order ran as follows :—

"The City of Ava was founded on Tuesday the second waning of *Tawthalin*, 950 B.E. (1588 A.D.) The villages of Mogôk and Kyatpyin are ruby-producing tracts under the *Sawbwa* of Momeit. They must be taken over and included in the Kingdom of Ava. In exchange for the districts of Mogôk and Kyatpyin, the city of Tagaung and the adjacent villages are hereby made over to Momeit. As regards the Government of the aforesaid districts all orders must be issued from Ava alone. A register of the native population should be taken by the Ministers of State and the document must be carefully preserved in the Royal Treasury. Since the *Sawbwa* of Momeit has received Tagaung in exchange for this territory he will not be allowed to appoint any official or issue any orders in Mogôk or Kyatpyin."

The boundaries of the stone tract were fixed in 1145 B.E. (1783 A.D.), in the reign of Bodaw Paya, as follows :—

On the east, three *daings* distant from Mogôk to the rock caves adjoining Momeit.

On the west, to the Bein-win *kwin*, four *daings* distant from Mogôk and adjoining Momeit.

On the north, to Ai Pôk creek, north of Kyutnaing village.

On the south, to the Momeit creek bounding with Mainglôn.

The inhabitants within these boundaries were allowed to work whatever precious stones might be found.

The founding of Kyatpyin, Mogôk and Kathè.

When the Burmese took the tract over, it was placed under the supervision and control of a *kyasen* or *wun*, under whom was a Superintendent of the Mines, and along with these officials a number of families were sent to Kyatpyin to commence mining operations. The first settlers of Kyatpyin were therefore pure Burmans. [Another account however states that the original settlers were convicts, deported from U Hmin near Madaya in Mandalay district, and that they were sent expressly to dig precious stones for Alaung-paya.] No particulars as to who the headman of the village was are obtainable, but the official in charge of the mining operations was designated the *kyaukwun*.

Mogôk at this time was covered with dense jungle, but small portions of it were cultivated by people from Kyatpyin and thus the existence of rubies at Mogôk also was ascertained. In 1145 B.E. (1783 A.D.) the *so-thugyi* Maung Taw of Kyatpin separated Mogôk from Kyatpyin and placed the former under his son-in-law, Maung E.

In the wars which Bodaw-paya waged against Assam and Manipur many captives were taken, and these were deported to a site selected for them to the north of Kyatpyin, where they were employed as State slaves in digging rubies. As soon as this settlement had been effected, it was separated from Kyatpyin and placed under a separate headman with the name of *Kathè*, Kathè being the name given by the Burmese to the Assamese and Manipuris.

There were thus three townships in the Ruby Tract, Kyatpyin, Mogôk, and Kathè. Not long after this, a rebellion broke out and was followed by famine and frequent raids by the neighbouring hill tribes. The bulk of the inhabitants fled to Theinni and to the Shan-Chinese State of Mong Mao, north-east of Momeit. The Burmese King immediately sent a number of Pages of the Royal Household with orders from the King to the different Shan Chiefs to seek out the fugitives and send them back to their proper settlements. This was no easy matter, for many of them had inter-married with Shans, and in consequence many never returned.

Prior to the last century no one knew the proper value of the stones. The working of the mines was compulsory, and all stones had to be made over to the *kyaukwun*. The first sign of a trade in them appears to have shown itself during the superintendentship of a *wun* named Maung Tan. He was a native of Nga-singu, from which place traders frequently came up to the mines. They gradually began to purchase the stones, or barter goods for them, and soon found that there was a ready market for them in the plains. This discovery introduced smuggling among the diggers and it has continued ever since.

Mogôk alone of the townships claims hereditary succession for its *so-thugyi* appointed from Burma.

These are—

No.	Date of appointment.	Name of *so*-thugyi.	Title.
1	1145 B.E. 1783 (A.D.) ...	Unknown	Watha Yaza.
2	Unknown	do	Zeta Yaza.
3	do	Maung San Hla ...	do.
4	......	......	do.
5	......	Maung A	Watha Yaza.
6	......	Maung Ku Su ...	Thizin Ratta Yaza.
7	1209 B.E. (1847 A.D.) ...	Maung Ôn Gaing ...	Zaya Yaza.
8	1211 B.E. (1849 A.D.) ...	Maung Kaing Bin ...	Thenza Thana Yaza.
9	1214 B.E. (1852 A.D.) ...	Maung Byin ...	Namyo Min.
10	1217 B.E. (1855 A.D.) ...	Maung Gyi ...	Namyo Minthu-mintha Manusathra.

The last named *so-thugyi* continued as Governor of Mogôk until the British Occupation.

In Mindôn *Min's* reign the revenue derived from the mines was a lakh and forty thousand. The lakh was paid into the Royal Treasury and the *so-thugyi* retained the forty thousand for himself. This latter sum included bazaar, liquor and gambling licenses. King Thibaw raised the amount to be paid to two lakhs and forty thousand, but this amount was never paid and the British Occupation took place before it fell due.

Later history.

The district was first occupied in the autumn of 1886 by a force consisting of the 51st King's Own Yorkshire Light Infantry, the 43rd Gurkha Light Infantry, a Mountain Battery and a Company of Sappers and Miners. There was some resistance, particularly at Taungmè, but it was soon overcome and the villagers who had fled returned before long to their homes. It was at first determined to allow the local miners to continue to work, paying a royalty of thirty *per cent.* on all stones produced, together with a nominal fee for each kind of mine. Messrs. Streeter, whose agents had accompanied the force, were allowed the privilege of purchasing stones from the miners. All stones not bought by them were sent down to the Ruby mart at Mandalay and there sold by auction. In November 1899 the lease of the Ruby tract was given to the Burma Ruby Mines Company, Limited, for a yearly payment of four lakhs and one-sixth of its profits. In April 1890, an arrangement was entered into by which native miners wishing to work were granted licenses on payment to the Ruby Mines Company of a fixed sum of Rs. 20 per month per workman employed.

In 1889 [*v. supra*] the circles of Daungbôn and Twinngè were taken over from Momeit and added to the district. These were formerly administered by a *htamông*, who was appointed Myoôk when the tracts were taken over.

Antiquities.

The oldest pagoda of which anything is known in the neighbourhood of Mogôk is the Shwe-gu-gyi, which was built in Dhammathawka *Min's* time. It was erected upon the spot where the elephant which brought a tooth, some hair and some bones of the Gaudama from India knelt down. The Sudaungbyi pagoda, built about the same time, owed its origin to the same incident.

There is a gilt image of the Buddha, now in a *póngyi kyaung* at Mogôk, which is the object of special veneration at the annual Burmese New Year festival. The legend runs that this image was taken with him by Mani-sèthu, King of Pagan, when he led an expedition into China. It was left by him on his return at Thônzè, in the Thibaw State, and some few years ago a *póngyi* named U Daik brought it to Mogôk.

There is a pagoda at Kyatpyin placed on the very summit of the Pingu-taung. It was built about fifty years ago by *so-thugyi* Maung Gan, but is only remarkable for the immense amount of labour which it must have involved to carry the materials up to such a height.

Tagaung.

The present village of Tagaung is built on the site of Old Tagaung which, according to local tradition, was built by King Mahasabu Diparaza, one hundred and one years after the death of the Buddha Gaudama, that is to say, in about 450 B.C. This King was the seventy-seventh in direct descent from King Abiraza, who, on his exile from Kapilavastu in Oudh, settled in Northern Arakan.

About two miles to the south-east of the present village of Tagaung stands the site of Old Pagan which was afterwards erroneously known as Old Tagaung. Old Pagan (which must not be confounded with Pagan in Myingyan district) was the capital of the first kingdom of Burma. It is said to have been built by Kanraza-gyi, elder brother of Kanraza-ngè and son of Abiraza, in about 850 B.C.

Maha-sabu Dipa-raza, founder of Tagaung, built the Shwezigôn pagoda in the centre of Pagan, and ordered all his tributary Princes and their subjects to come and worship there on an appointed day. According to tradition the Chinese came in late and were ordered as a punishment to build a pagoda at some distance from the south-east corner of the Shwezigôn pagoda: this was called the Gaungtaik pagoda in token of their submission.

Other pagodas of note in the neighbourhood are the Shwezedi pagoda, south-east of Tagaung, said to have been built by King Thiri-dhammathawka, the Zina Aunggya Shwebôntha pagoda, south-west of Tagaung, built by Alaung-paya, and the Shwegu-gyi pagoda, west of Tagaung, built by King Bodaw. Among the overgrown shrines of the Shwezigôn pagoda are found *terra cotta* tablets with an embossed effigy of the Buddha bearing Pali inscriptions in Gupta characters. Some of them show two erect figures, one on either side of the sitting Buddha, which appears to indicate an Indian origin. Many of these tablets have been carried off by visitors to the shrine, and at one time a some-what brisk trade is said to have been carried on in them.

The most frequented pagoda in the district is the Shwe-myindin pagoda near Momeit, which is the scene of a large gathering of many nationalities at the full moon of *Tabaung* (March). Tribesmen from the hill villages and traders from the surrounding country make up an interesting picture of this somewhat variegated tract. Former the festival furnished and opportunity for agreat gambling carnival and the number of legimate worshippers was swelled by an immense concourse of less devout visitors. In recent years the gambling has been checked, but there is still a large annual gathering.

Local superstitions.

It is generally believed that if a goat, elephant, cat or monkey appears near a place where mining operations are going on the precious stones will soon disappear.

The people account for the formation of rubies as follows: Once upon a time a *Nagama*, or female dragon, named Zanthi, was engaged at her devotions at the foot of the Malè hills. There she was visited by a son of the King of the Solar regions, with whom she fell in love and by whom she conceived a child. Shortly after this her lover deserted her and when her time came near she sent a white parrot to tell him of her state. He sent back with the parrot a bag containing a precious stone. The parrot on its way met a number of travellers eating their food. It placed the bag on a tree and flew down to pick up the crumbs. One of the travellers saw that the bird had left something on the tree and climbed up to see what it was: he took out the precious stone, and put some dry human ordure in its place. Shortly after this the parrot flew back to the branch and carried off the bag to its mistress Zanthi. Zanthi thought the bag must contain something valuable and was exceedingly glad, but when she opened it she cried bitterly. She was then delivered of two eggs and returned home. At this time a traveller who had missed his way came across the eggs and carried them off as a curiosity, but a great storm of wind and rain overtook him and he dropped them. One of the eggs was gold-coloured and fell in the Ruby Mines tract and from that time on rubies, sapphires, jasper and jarcon were found there. The other egg was green and it fell in Mogaung and there became jade.

Spirit worship.

Belief in *nats* is wide-spread and their worship is still practised by the residents of Mogôk and Momeit and the surrounding hills. In 1160 B.E. (1798 A.D.), when sixty-four families of Shans from Thibaw and Thônzè in the Thibaw State came and settled in Mogôk on account of the great famine of that year, they found here twenty-seven families, who at once imparted to the new comers the names and peculiarities of the *nats* who dwelt there. They are seven in number, and are named Bodawgyi, Thawdein-thakinma (sister to Bodawgyi), Shwedaing Ashingyi, Po Saw Maing, Keitsagôk, Chaungzôn Ashingyi and Kyaukkala.

Bodawgyi is the most important of them all, as his name implies. He lives in a little mound near the Ruby Mines Company's works and it is said that he was very indignant some years ago because his mound had been used as a stop-butt for the Military Police rifle-range. Bodawgyi's *natsin*, or Devil's house, is on a hill to the north-west of Mogôk and is regarded with particular awe by the Burman and Shan residents.

Thawdein-thakinma, the Guardian of the Keys, is not remarkable for anything in particular. She has her *natsin* near to Bodawgyi's, and Po Saw Maing's is between the two. She lives on a hill just to the north of the town, and near her brother's hill.

Shwedaing Ashingyi lives in the jungle to the west of Keitsagôk, the curiously shaped rock which stands just to the north of the Ruby Mines Company's large mine. It was in his honour that a gilt post was erected in that neighbourhood, and this post had to be taken down and a new one put up every time a new governor came to rule over the district.

Keitsagôk lives inside the rock of that name, and on the west side of it.

Chaungzôn Ashingyi lives in a very fine cluster of fig trees near the river, on the west of the town, and Kyaukkala lives on the hill immediately opposite these trees.

The wishes and orders of the *nats* are communicated to their faithful worshippers through the medium of a *Natkadaw*, or inspired Sybil, into whom the

nat enters for the time. Whilst so possessed she can perform astounding feats. When first the spirit enters her, she becomes like one in a fit, she shivers all over, her voice sounds like a man's and she threatens and abuses all who are near her. She can climb trees which no woman would attempt, and lift enormous weights. It is while the frenzy is on her that she communicates to the people the orders of the *nat*. The last *Natkadaw* known in Mogôk was in Pagan *Min's* time, but there are three or four women in Momeit even in these degenerate times into whom the *nats* have entered. Apparently, too, a man may become the medium through whom the *nats* communicate. According to the elders of Mogôk, no longer ago than 1896 Bo-daw-gyi entered into one Maung Yôn and warned the people through him that a great fire was imminent. Maung Yôn, it seems, suddenly announced that he had a message from Bodawgyi. The *myothugyi*, who was praying at the pagoda, was at once sent for and found Maung Yôn in a state of frenzy, lifting enormous weights with one finger and performing other superhuman feats. On being asked what *nat* possessed him he replied that Bodaw gyi wished him to warn the people of the town that there would soon be a great fire, which would start in the north and burn towards the south. A few months afterwards the fire did break out in the north and nearly destroyed the whole town. The *myothugyi* alone removed his property in time, for he believed the *nat*.

The following are some of the more common beliefs about these *nats* who seem to supply the place, to a certfiin extent, of a manual of etiquette. They do not like to hear an elephant called "*Sin* :" it should be called "*Myelegaung*;" similarly a monkey must be called not "*Myauk*" but "*Mekkata*," a cat not "*Kyaung*" but "*Myaw*," and a tiger not "*Kya*" but "*taw gaung*."

They disapprove of Brahmins and beggars, and a Royal Order was issued in consequence forbidding either of these classes of persons to come to Mogôk. When a man goes to his mine, he must not wear a black coat, nor, when he gets there, must he use obscene language, for if he does the *nats* will turn all his stones into sand for him.

The *nats* eat three times a year, in *Wazo*, *Thadingyut* and *Nadaw* (July, October, December). Their tastes vary; some like fresh meat, others fruit and sweetmeats only, and others frankly like spirits. The devout make their offerings at these seasons: they must be made either on a Saturday or on a Tuesday and must be placed at the three *natsins* or Devil's houses mentioned above. A *natkadaw* should, if possible, be present and dance wildly round the shrine. On the day following that on which the offerings are made, the *nats* sleep, "*Kanthe*," and meanwhile the people are not allowed to make the least noise, must draw no water nor cut down trees, nor go into the jungle until after 11 o'clock in the morning, when a gong is sounded to let them know that they may have indulgence.

The Chaungzôn Ashingyi is a very rough *nat*. He drinks spirits and likes fresh meat: when a man is murdered, an offering must be made to him: otherwise he sends his tiger, the Si-daw-myin, to kill the murderer and the ponies and buffaloes of the village from which he comes. The term for making an offering to this *nat* is "*Chaungmi myaungmi sè thi*," literally "to wash a ditch and a stream:" it would seem to mean "to make atonement," through the process by which the words came to bear this meaning appears somewhat veiled to the inexpert.

At times it is necessary to kill fowls for him. The throats of a cock and hen are cut at the same moment; if the blood from the cock gushes out more freely than that from the hen, it is a sign that the person making the offering will find rubies of a good quality. The hen must then be cooked for the *nat*, and cooked rice and chop-sticks must be put beside it ready for hisu se.

The *nats* are the guardians of the villagers and know all that is going on. If a woman commits adultery, the *si-daw-myin*, the Ghost Tiger, is sent to maul the people living in her village, and the same fate awaits any village which misbehaves itself. Again, if a man goes into a forest which is in the jurisdiction of the Bodawgyi without asking leave, and cuts down a tree, the *nat* not infrequently sends the *si-daw-myin* to carry off the offender.

Bodawgyi is sometimes approached by the ruby-miners with a request that they may find more stones. On these occasions he usually promises that a man or a woman, as the case may be, shall find a stone of such and such a value within so many days and this promise is always fulfilled.

The *nats* strongly objected to the presence of meat-sellers on the north or Mogôk side of the Yeni *chaung*, and are very angry if any meat is thrown into this stream.

RUIBU.—A village of Chins of the Tashôn tribe in the Central Chin Hills It lies ten miles west of Rumklao, and can be reached *viá* Rumklao.

In 1894 it had fifteen houses Tônkwe was the resident chief.

The village does not pay any tribute to Falam. Water is available from a stream on the north.

RUMKLAO.—A village of Chins of the Tashôn tribe in the Central Chin Hills. It lies on the north side of Rumklao hill and south of the most southerly source of the Pow river, and can be reached *viá* Minkin post and Klangrong, twenty-three miles.

In 1894 it had two hundred houses. Tierr Byit was the resident chief.

Rumklo is a mixed Hlunseo and Yahow village of the Yahow family and is practically independent, though it pays a nominal tribute to Falam. There is good camping-ground, with plenty of water from a small stream, on the north of the central village. There are also good camping-grounds along a stream, the most southern source of the Pao river, one and-a-half miles from the village.

RUMSHE.—A village of Yotun Chins in the Southern Chin Hills. It lies six miles south-west of Rawywa and is reached from Rawywa, six miles, after crossing a stream.

In 1894 it had twenty houses Taseo was its resident chief.

The village is an offshoot of Rawywa, to which it is subordinate. Water and camping-ground are available.

RUTONG.—A Kachin village in Tract No. 22, Myitkyina district, situated 25° 23′ north latitude and 97° 56′ east longitude.

In 1892 it contained thirty houses, with a population of 95 persons. The headman of the village has no others subordinate to him. The inhabitants are of the Lashi tribe, and own twelve bullocks and twenty buffaloes.

SA-BA-DWIN.—A village of sixty three houses in Ava township of Sagaing district, twenty-three miles south of Ava.

The thugyi has four small villages under his charge, with fifty-five houses in all. The villages of Wunthagôn, fourteen, and Chanthagôn, eight houses,

are on the Myingyan border, from which only separated by the road from Myinsakwet, a village in the Myingyan district.

SA-BA-HMYAW.—A village in the Pauk township and subdivision of Pakôkku district, with a population of one hundred and thirteen persons, according to the census of 1891, and a revenue of Rs. 340, included in that of Myaukpet.

SA-BAN.—A village in the Pauk township and subdivision of Pakôkku district, with a population of one hundred and ninety-two persons, according to the census of 1891, and a revenue of Rs. 1,290.

SA-BA-SAW.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, twelve miles from headquarters, with a population of fifty-two persons.

The chief industry is paddy cultivation. The *thathameda* revenue for 1896-97 amounted to Rs. 119.

SA-BA-THIN.—A revenue circle in the Pagan township and subdivision of Myingyan district.

In 1895-96 the population numbered one hundred and sixty-five persons, and the *thathameda* amounted to Rs. 208. No land revenue was collected in the circle.

SABBA-GYI-GYAT.—A circle in the Myothit township of Magwe district, including the villages of Ma-gyi-gôn, In-ywa-gyi, Ôkshitgôn, and Twinlè.

SA-BÈ.—A village in the Min-ywa circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of three hundred and fifteen persons, according to the census of 1891. The *thathameda* amounted to Rs. 400 for 1897-98.

The Myittha river is bunded here for the irrigation of dry-weather *mayin* paddy, of which the outturn is estimated at nine thousand and three hundred baskets.

SA-BÈ-GU.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with one-and-a-half square miles of attached land.

The population in 1891 numbered one hundred and twenty-three persons, and there were forty-four-and-half acres of cultivated land. Paddy and jaggery are the chief products. The village is nine miles from Ye-u. It paid Rs. 280 *thathameda* revenue for 1896-97. It is under the Ywama thugyi.

SA-BÈ-NA-GO.—A revenue circle in the Thabeikkyin township of Ruby Mines district. It stands on the left bank of the Irrawaddy, opposite Malè in Shwebo district, about eleven miles south of Twin-ngè. The population numbers two hundred and thirty persons, and is Burmese.

SA-BE-*YWAMA*.—A village in the Sabè circle, Myaing township, Pakôkku subdivision and district, with a population of two hundred and ninety six persons, according to the census of 1891. The *thathameda* amounted to Rs. 680 for 1897-98.

SA-BYAN.—A village on the Nan-ten *chaung* in the Mogaung subdivision of Myitkyina district.

The village has three houses of Marip Kachins.

SA-BYAW.—A village in the Nga-kwe circle, Seikpyu township, Pakôkku subdivision and district, with a population of twenty-nine persons, according to the census of 1898, and a revenue of Rs. 60.

SADANKONG.—A Kachin village in Tract No. 38, Myitkyina district, situated in 25° 51′ north latitude and 97° 48′ east longitude.

In 1892 it contained thirty houses; its population was not known. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Sadan sub-tribe

SA-DAUNG.—A township of the Sagaing subdivision and district, is bounded on the north by Shwebo district, on the east by the Irrawaddy river, on the south by the Sagaing township and on the west by the Myinmu subdivision of Sagaing district.

The headquarters are at Padu.

SA-DAUNG.—A revenue circle in the Natogyi township, Myingyan subdivision and district.

In 1895-96 the population numbered two hundred and ninety-five persons, and the *thathameda* amounted to Rs. 306. No land revenue was collected in the circle.

SA-DAUNG.—A revenue circle in the Kyaukpadaung township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered six hundred and twenty persons, and the *thathameda* amounted to Rs. 948. No land revenue was collected in the circle.

SA-DAUNG.—Formerly the headquarters of the township of the same name of Sagaing district. It contains five hundred and two houses and lies twenty-six miles north-west of Sagaing.

In Burmese times it was under a *Myingaung*, subordinate to the *Myinwun* at Shwebo. It was then a large village of upwards of five hundred houses. During the disturbances that followed the Annexation it was much reduced, but is now fast recovering. Sadaung has a Civil Police post. In the neighbourhood there is a considerable salt industry. Sadaung was the native place of "Man Bo," whose real name was Kyaw Wa, who disturbed all the country round until February 1889, when he fled to Lower Burma. He was captured there and brought back to Sadaung, where he was hanged on the 6th March 1890. The headquarters of the township were moved from here to Padu so as to be on the Mu Valley Railway.

SA-DAW.—A circle in the Amarapura township and subdivision of Mandalay district, including three villages.

SA-DAW.—A village in the circle of the same name, in the Amarapura township and subdivision of Mandalay district, eight miles south of headquarters.

It had a population of two hundred and eighty persons at the census of 1891, and paid Rs. 470 *thathameda*-tax.

SA-DO.—A circle in the Myothit township of Magwe district, including the villages of Sado and Yôndaing-myaung.

SA-DO.—A village in the Myothit revenue circle, Amarapura township and subdivision of Mandalay district, ten miles south-east of headquarters.

There is a bazaar in the village, which had a population of five hundred and seventy-five persons, at the census of 1891, and paid Rs. 1,310 *thathameda*-tax.

SA-DÔN.—A revenue circle in the Kyaukpadaung township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered three hundred seventy-five persons, and the *thathameda* amounted to Rs. 504. No land revenue was collected in the circle.

SA-DÔN.—A Kachin village in Tract No. 8, Bhamo district, situated in 24° 9′ north latitude and 97° 40′ east longitude.

In 1892 it contained fifty houses, with a population of one hundred and sixty-two persons. The headman of the village has six others subordinate to him. The inhabitants are of the Lepai tribe and Szi (Asi or Ithi) sub-tribe.

There is good camping-ground in the village and a plentiful supply of water. There is a signalling post here.

SA-DÔN-GWÈ.—A village in the Myaing township, Pakôkku subdivision and district, with a population of one hundred and ninety-one persons, according to the census of 1891, and a revenue of Rs. 410, included in that of Myaing-a-she zu.

SA-DWIN.—A village in the Ye-u township and subdivision of Shwebo district, ten miles from Ye-u town.

It has a population of fifty persons and an area under cultivation of 7·12 acres. The chief crop is paddy. The *thathameda* revenue for 1896-97 amounted to Rs. 200. The village is in the Kônôn *thugyi*ship.

SA-GA.—A revenue circle in the Myingyan township, subdivision, and district.

In 1895-96 the population numbered eight hundred and four persons, and the *thathameda* was Rs. 894. No land revenue was collected in the circle.

SA-GA.—A Kachin village in Tract No. 3, Bhamo district, situated in 23° 40′ north latitude and 97° 10′ east longitude.

In 1892 it contained forty houses, with a population of two hundred and sixteen persons. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Lawhkum sub-tribe, and own no cattle.

SA-GA.—A village in the Saga circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of two hundred and thirty-six persons, according to the census of 1891. The *thathameda* amounted to Rs. 460 for 1897-98.

SA-GA.—*See* under Sam Ka.

SA-GA-DAUNG.—A village in the Momeit township of Ruby Mines district, on the road between Momeit and Twinngè.

It is at present the headquarters of a circle containing twenty-one villages, but this will be broken up when opportunity offers. It is about twenty-five miles west of Momeit. There is a Civil Police station, and an office for the registration of trade. The Kinchaung emerges from the hills near Sagadaung and in the rains is frequently impassable. It is here called the Sagadaung *chaung*. Its banks produce excellent crops of tobacco and there are extensive irrigated paddy fields near the village. There is a well-used path from Sagadaung to Bernard*myo*, about fourteen miles, but it is very

steep and rough in places. This was the route followed by the first Ruby Mines expedition.

SA-GA-DAUNG.—A village in the Kaungmun-Chauk-ywa circle, Patheingyi township, Amarapura subdivision of Mandalay district, about nineteen miles north-east of headquarters.

It had a population of one hundred and ninety-one persons at the census of 1891.

SA-GA-GA-LE.—A Kachin village in Tract No. 3, Bhamo district. In 1892 it contained fifteen houses, with a population of forty-one persons. The headman has no other villages subordinate to him. The inhabitants are of the Lepai tribe and Lahkum sub-tribe, and own three bullocks.

SA-GA-IN.—A group of three villages, numbering in all three hundred and three houses, in Ava township of Sagaing district, six miles south of Ava.

The villages are Pinya, fifty-three houses, Hkanlu, twenty-one houses, and Wunpadè, thirty-two houses, with subordinate village headmen over each. Annual fairs are held at the Taungdaw pagoda about one mile south of Sa-ga-in. To the north, between Sa-ga-in and Pinya, is the Shwezigôn pagoda. Trustees have lately been appointed for this pagoda and lands set apart as "*wuttagan* lands" near it.

SAGAING.—A civil administration division, comprising the districts of Sagaing, Shwebo, Lower Chindwin, and Upper Chindwin.

SAGAING.—(*Sit*, a species of tree and *kaing*, a branch; Pâli name Zeya pura), a district in the Sagaing division, lying approximately between 22° 10′ and 21° 30′ north latitude and 96° 5′ east and 95° 10′ east longitude.

Boundaries and area.

It bestrides the Irrawaddy river, and on the north it is bounded by Lower Chindwin and Shwebo districts; on the east by the Mandalay and Kyauksè districts; on the south by Kyauksè and Myingyan districts; and on the west by Pakôkku and Lower Chindwin districts.

On the north the boundary is formed by a line leaving the Chindwin river and running east and north-east to the Mu, thence east by a little north to the Irrawaddy. Here the Irrawaddy steamer channel forms the eastern boundary as far as the Myit-ngè, which is then followed as far as the mouth of the Panlaung. This stream marks the boundary as far as the mouth of the Samôn, which is followed to a point above Panna, a village in Kyauksè; thence the line runs south-west to Kanna village in Myingyan. The southern boundary is an irregular line drawn from Hanna to Mozadaung, and thence to a point on the Irrawaddy above Sameikkôn in Myingyan, and from here the Irrawaddy steamer channel is the dividing line as far as the mouth of the Chaungyo channel. From this point onward the Chaungyo channel and the Chindwin steamer channel form the western boundary line.

The area of the district is one thousand eight hundred and sixty-four square miles. At the census of 1891 the population was two hundred and forty-seven, one hundred and thirty-six, or one hundred and thirty-three persons to the square mile. The greatest length of the district, from an island opposite Mandalay on the east to Amyin on the west, is approximately sixty miles, and the greatest breadth from north to south is forty-five miles, between Singaing and Theindaw.

Natural features.

The river Irrawaddy, about ten miles below Mandalay, turns abruptly from its general southern course and runs west and even a little north-west, until it receives the Mu. From that point it flows south-west. The district of Sagaing includes a strip of country on each side of the river from its western bend for about forty-five miles, to a point above Sameikkôn, and thence a strip on the right bank only for a further stretch of some fifteen miles. The district is thus cut into two pieces, one north and one south of the Irrawaddy. The former comprises the Sagaing and Myinmu subdivisions, the latter the Ava subdivision, which on the Annexation of the country in 1886 formed a district in itself.

The chief rivers are the Irrawaddy, the Chindwin, the Mu, the Myit-ngè, Panlaung, and the Samôn.

The general aspect of the country is very diversified, ranging from fine land to barren hills. Along the rivers, where the channel bank is frequently higher than the country behind, the land is flat and lowlying and is inundated almost yearly. These alluvial lands are very rich and productive, and the Irrawaddy itself is full of islands which are subject to yearly indundation and are consequently equally fertile. The Chindwin breaks into a number of channels about Amyin and again near its confluence with the Irrawaddy, so that the district as a whole is well watered. Part of the Chindwin delta is in Sagaing district, and the whole is liable to floods.

The hill country is thinly wooded and produces no timber of value; much of it is very sterile, and petrified wood is found over large tracts. Yet though much of the upland carries the poorest sandy soil, on which a crop cannot be raised oftener than once in four or five years, there are other slopes covered with the best cotton or sessamum-bearing soils. The hills fall away into large paddy and wheat plains and in the hollows and stream courses fertile bottoms are frequently found. So diverse is the face of the country that an ordinary day's march will carry one through all these varieties of natural scenery.

The greater portion of the district consists of high rolling country, with dry soil and a small rainfall, most suitable for millet, wheat, Indian-corn, sessamum and cotton. Wheat and Indian-corn are not grown on high rolling lands, however. The prevalence of dacoity during the last years of Burmese rule, and after the British occupation in certain tracts, combined with insufficiency of rain and consequent scarcity, seriously affected the condition of the population in parts of the district, especially west of the Mu in the northern part of the Myinmu subdivision which was once rich and prosperous, but from before the time of the Annexation, became partially deserted.

Hills.

The Sagaing hill range, which commences far north, run parallel to the Irrawaddy through the north-east portion of the district and ends abruptly just north of the present town of Sagaing, and comprises the only range of any importance. The altitudes vary from seven hundred and forty-five to one thousand three hundred and seventy-three feet above sea level.

The Taungtalôn-Shwedaung hills, rising to an altitude of one thousand six hundred and sixty-one feet in the south-east corner of the district, cover but a small extent of country. A low spur of this range cuts through the centre of the Ava subdivision, and a similar range extends from a few miles south of Myotha to Nga-mya and Yepadaing on the left bank of the Irrawaddy. There is also a range which skirts the eastern border of the Ava subdivision, parallel to the Panlaung river.

The whole of the Myinmu subdivision may practically be said to be a huge plain. The Sagaing subdivision, too, with the exception of the Sagaing hills above mentioned and of two low and short ranges east of the Mu river, also consists of plains. In the Ava subdivision small plains occur between the low ranges already described.

Rivers.

Irrawaddy.

The Irrawaddy from Singaung to Sagaing is a wide river full of islands. At Sagaing itself it contracts to twelve hundred yards in width and then abruptly turns west, receiving the Myit-ngè at the elbow of the turn. It circles round Sagaing and flows between low banks with a varying width, nowhere so great as just below Mandalay and nowhere so narrow as at Sagaing. The rise of the river in flood sometimes reaches to forty feet. At such times it tops its banks and carries fertility over the lowlands for many miles on either side. At low water the navigation of the channel opposite Sagaing is very intricate, rocks on the Ava side and a sand-bar towards Sagaing so narrowing the fair way as barely to afford passage for steamers. There are similar rocks in the river bed a couple of miles above Ywa-thitgyi and again a little below Myinmu.

Chindwin.

The confluence with the Irrawaddy of the main stream of the Chindwin is in Pakôkku district. Except in size the Chindwin is a counterpart of the Irrawaddy. It maintains its southern course without break and is more rapid and violent in the rise and fall of its floods. The extent of these also is liable to much greater variations than is the case with the Irrawaddy. The Chindwin is navigable all the year round.

Mu.

The Mu falls into the Irrawaddy about three miles above Myinmu after a most circuitous course. The general direction is from north to south, but the windings rival those of the Forth at Stirling and continue over a much greater extent of country. The river is altogether unnavigable except for country boats; indeed it is fordable anywhere at low water, though in the season of floods it is a raging torrent encumbered with snags and with dangerous whirlpools at every curve.

Myit-ngè, Panlaung and Samôn.

The Myit-ngè, the Panlaung and the Samôn form the eastern boundary of the Ava subdivision for portions of their course, but the great length of these streams lies in other districts. The Myit-ngè is navigable by steam-launches up to Paleik; above this, like the Panlaung and Samôn, it is navigable by country boats only. The Samôn is spanned by a bridge, now in disrepair, at Dwe-hla. Elsewhere it is crossed by ferry or ford, as is the case everywhere with the Myit-ngè and the Panlaung.

The Irrawaddy receives the greater portion of the drainage of the district direct. The Mu receives water from tracts in Sagaing subdivision north of the cross range and west of the central range and all from the ridge which follows its course.

In Myinmu a few streams east of the Mu-Chindwin watershed find their way to the Mu, others go to the Irrawaddy direct. The Chindwin receives streams, all of which are small, from the west of the watershed. In Ava the Panlaung and the Samôn receive a few brooks from the Mozadaung. The rest of the drainage finds its way to the Irrawaddy direct in three well-marked watersheds paying into, (1) the stream that flows fast Shwedaung, Kyauktan and Myinthi; (2) the channel that passes Myotha and reaches the river at Ngazun; (3) the water-course known as Paungdochaung on the Myingyan border.

Mineral products.

Limestone is found in large quantities in the hills along the Irrawaddy, and is burnt in kilns at Tônbo, Mingin and other places. Licenses for the manufacture are issued at Rs. 10 each per annum, and for every 100 cubic feet of limestone extracted a fee of Re. 1 is payable. The outturn in 1895 and 1896 was estimated at one thousand six hundred and ninety-six tons, valued at Rs. 1,696, and two thousand nine hundred and seven tons, valued at Rs. 1,565 respectively.

Saponaceous earth is found in the stream beds of the Ava subdivision and is collected and sold at from eight to twelve annas a basket. It is estimated that three thousand baskets are exported in the year.

Coal is said to exist near Kyauktalôn but has not been examined. A license to prospect for coal in the neighbourhood has recently (1897) been granted. A license to explore for mica in Sagaing, Padu and Chaung-u townships has also been granted. Clay suitable for pottery work is found in various places. It is said that rubies of small size and little value are found in the hills near Singaung. A license to prospect for copper near Sagaing has been applied for.

Salt is manufactured in the neighbourhood of Sadaung, Samu, Taung-gya and Yega. The outturn has been estimated as follows :—

	Rs.
In 1895, 871 tons valued at	21,640
In 1896, 874 tons valued at	22,735

The revenue is levied at five and ten rupees per license, covering one iron cauldron.

The revenue has been—

Year.	Rs.
1886-87	...
1887-88	...
1888-89	920
1889-90	1,565
1890-91	2,710
1891-92	2,360
1892-93	2,300
1893-94	1,945
1894-95	1,930
1895-96	2,070
1896-97	2,695

Forests.

There are no reserved forests. The hill tracts are mostly covered with thick scrub jungle. In waste places on low land the jungle becomes forest, with many large trees and thick undergrowth and creepers. At Nabe-gyu on the Mu and along the Samôn such stretches of forest are found.

Flora.

The following list of trees has been compiled but is not exhaustive:

Bauhinia racemosa.

Babul (*Acacia arabica*), not common and grows to no size.

Be'l (*aegle marmelos*) [B. *ôkshit*].

Common banyan (*Ficus Indica*) [B. *Nyaungbin*].

Common cassia, of various kinds [B. *Mèzali-bin, Ngu-gyi-zat, &c.*].

Terminalia bellerica (the *cheida* of Western India).

Ber or Bor (*Zizyphus Jujuba*), very common and with several varieties.

Conocarpus lalifolia (the *Dharada* of Western India), not common nor of any size.

Acacia Lencophlea [B. *Tanaungbin*].
Common *Nancea*, several species [B. *Ma-u*].
Khair (*Acacia catechu*) [B. *Shabin*], very common south of Myotha, occurs everywhere.

Mango (*mangifera Indica*) [B. *Thayet*], of many varieties and very common. Some of the fruit is excellent and almost, if not quite, equal to the best Bombay mango.

Odnia Wodier [B. *Hnanbin*], of little size or value.
Lagerstroemia *parviflora*.
Erythinea (*Suberosa*), rare.
Pipal (*Ficus religiosa*) [B. *Nyaungbin*], common.
Shirish (*Albizzia*) [B. *Kôkku*], common.
Silk cotton tree (*Bomba malabaricum*) [B. *Letpan-bin*], common and of great size.
Tamarind (T. *Indica*) [B. *Ma-gyibin*], also common and growing to a very large size.
Palmyra palm (*Borassus flabelliformis*) [B. *Tanbin*], very common.
Teak (*Tectona Grandis*) [B. *Kyun-bin*]; no trees are found, but there seems no reason why they should not grow.
Ficus glomerata [B. *Nyaung-bin*].
Flame of the forest (*Bute frondosa*) [B. *Pauk-bin*].
Cocoanut palm [B. *Ônbin*], found in some parts only.
Wood-apple (*Feronia Elephantum*) [B. *Thibin.*]
Phyllanthus emblica [B. *Zibyu-bin*]. The fruit is collected and sold in the bazaars.

The varnish tree [B. *Thit-si*] is not found.
And the *Kabaung* (*strychnea nuxvomica*) is very rare.
The Chinese date (*Diosphyios*) and the following trees or shrubs have also been noted:—

Saukbin, a shrub growing densely in low inundated land. *Sekkaungdan, than, tha-gyan, in, ta-nyin, thitpalwè, pyaukseik*, or *myaukseik, tama, tama-se, in-gyin, ba-shu, pyima, petthan, petwun, thaminthapo, anankalawe kyibin, thapan, padauk* (rare and small), *yindauk, thanthat, ônhkè, taung-ma-gyi, thabye-gyo, ma-hlwa, thelyin, letkôk, shwèdan, yethabye, panga, yema-ne* (sandalwood), *thabyu, thitya, yingat, thamôn* (the roots of which are used as medicine and as food in times of scarcity), *yôn, yôk*.
The following fruit trees are cultivated in gardens:—

The lime (*thambya*), the jack (*peinnè*), the marian (*mayan*), the citron (*shauk*, many kinds), the guava (*malaga*), the pummelo (*shaukpan*), the dorian (*puyin*, very small and rare), the custard-apple (*auza*), the papaya (*thimbawthi*), the *thitcho* and the *panga*.

Fauna.

The domestic animals of this district are of the usual kinds. There were one thousand one hundred and sixty-five ponies shown in the returns for 1896-97 and the district has supplied very large numbers for mounted infantry. The number of bullocks and cows was 136,457. The bullocks as elsewhere are sturdy and well-made if somewhat undersized animals. The cows are very small and poor. Breeding is conducted on no system. The bulls are usually very young, and the cattle epidemics, which occur according to the Burmese every third year, are a penalty for promiscuous and unregulated production. The number of deaths by

disease from January to July 1889 was seventeen thousand one hundred and eighty-five head of cattle. The buffaloes were returned for 1896-97 as six thousand and seventy-nine in number. Those of Chaungu are noted for the size of their horns. Goats are mostly introduced by natives of India and are kept by them. Donkeys are not found. Pigs are very abundant in some villages but are not found universally. In King Thibaw's time there was a law against slaughtering them.

Wild animals are not found in great numbers. Those noticed are the panther (*Felis pardus*), the jackal (*canis aurens*), the hog (*sus indicus*), the brow antlered deer (*thucervus* vel *Pawlin Eldii*), the hog-deer (*axis porcinus*), the barking deer (*cirvelus amens*) and hares. Of gamebirds, the jungle-fowl, partridge or francolin, quail, golden plover, snipe, duck of various kinds, pintail, shoveller, pochard, Brahmany, and gray teal, common blue-winged and whistling and geese, are regularly found.

Fisheries.

All fisheries in the district are Government property. Most of them are leased annually, some for large periods. No attempt has yet been made to classify the species of fish caught, but the names applied locally to various kinds are given below. The fishing nets, traps, and other implements are of many kinds: a list of the local names is also appended.

The mammal porpoise is found in the Irrawaddy.

BURMESE NAMES OF FISHES CAUGHT IN THE SAGAING STREAMS.

Nga myin yin.	*Nga bye-ma.*
Nga gyin.	*Nga dein.*
Nga net thin.	*Nga yan.*
Nga net pya.	*Nga myin u-yaing.*
Nga pa-ma.	*Nga ga-lein.*
Nga twe.	*Nga ywè.*
Nga daw.	*Nga pôk thin.*
Nga maung-ma.	*Nga hkan ma.*
Nga ywe.	*Nga pe-aung.*
Nga gyaung.	*Nga zibu.*
Nga zin.	*Nga saga.*
Nga lu.	*Nga thalauk.*
Nga aik.	*Nga thaing.*
Nga gyi.	*Nga pa.*
Nga labi.	*Nga hku.*
Nga mywè.	*Nga byet.*
Nga myin-auk-pa.	*Nga paung yo.*
Nga myin-kun-pan.	*Nga bat.*
Nga saw.	*Nga myinchidauk.*
Nga nan-gyaung.	*Nga galaw.*
Nga yaung.	*Nga thanget.*
Nga pan.	*Nga hta-ywet.*
Nga pè.	*Nga tha-gyi.*
Nga shin.	*Nga nuthan.*
Nga yinbaungza.	*Nga zinzat.*
Nga lein.	*Nga tha-ledo.*
Nga zinbya.	*Nga hin nga.*

Nga shwe-zè-nga.

6

FISHING IMPLEMENTS.

Hnapinlein paik.	*Yindin paik.*
Letkwa paik.	*Ledo paik.*
Kyido paik.	*Paik seik.*
Uzin paik.	*Gaw paik.*
Paik wunbu.	*Ain dan pai.*
Hinaw.	*Daingwaing.*
Metkun.	*Sedaing.*
Hnya.	*Letwa paik hmaw-ngè.*
Taungdaing.	*Pet-hto.*
Pinchinpaik.	*Hmônyet paik.*
Paik pya.	*Hmaw-yin.*
Hnalôngwin paik.	*Daing paik.*
Ngazin paik.	*Wun paik.*
Yagwin paik.	*Kunseik.*
Taungdin paik.	*Kun-gyan.*
Hmyôn.	*Nga-hmyadan.*
Bônbin.	*Saung.*
Tôk.	*Gôk paik.*
Linbet.	*Letmadan.*
Yinde-in.	*Bu.*
Za.	*Let htun.*
Ye-gyi-le paik.	*Ye-gwin.*

Climate and health.

The rainfall and thermometer readings have been kept since 1888. They give the following figures :—

Rain-fall.

Station.	1888. Whole year. I	1888. Whole year. C	1888. June to September. I	1888. June to September. C	1889. Whole year. I	1889. Whole year. C	1889. June to September. I	1889. June to September. C	1890. Whole year. I	1890. Whole year. C	1890. June to September I	1890. June to September C	1891. Whole year. I	1891. Whole year. C	1891. June to September. I	1891. June to September. C	1892. Whole year. I	1892. Whole year. C	1892. June to September. I	1892. June to September. C
Sagaing	30	78	24	34	35	37	26	0·1	21	28	8	92	16	57	11	36	35	11	14	44
Sadaung.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Padu.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Myotha.	...	...	...	...	...	...	...	...	...	...	...	...	18	24	...	...	24	76	10	06
Myinmu.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Chaungu.	...	...	...	...	...	...	...	...	..	...	...	...	..	...	...	...	...	...	...	...

Station.	1893. Whole year. I	1893. Whole year. C	1893. June to September. I	1893. June to September. C	1894. Whole year. I	1894. Whole year. C	1894. June to September. I	1894. June to September. C	1895. Whole year. I	1895. Whole year. C	1895. June to September. I	1895. June to September. C	1896. Whole year. I	1896. Whole year. C	1896. June to September. I	1896. June to September. C	Remarks.
Sagaing	38	20	22	83	42	27	25	44	25	60	14	0·3	29	64	19	91	
Sadaung.	17a	53	9	88	43	72	27	76	..	...	...	...	...	...	...	...	
Padu.	...	...	..	...	...	...	...	...	22b	85	15	26	28	89	16	16	
Myotha.	38	51	25	15	46	27	21	79	26	32	15	27	27	20	15	19	
Myinmu.	18a	91	8	81	37	81	31	82	22	22	15	45	25	52	17	57	
Chaungu.	11a	90	3	53	25	12	19	16	29	39	13	70	22	66	20	40	

[a] Opened in September 1893.
[b] For August and September only: opened in July 1895 in place of Sadaung. No observation taken in July 1895.

Thermometer.

		January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.
1888 Extreme	maximum ...	79	91	98	103	104	93	92	92	90	88	86	78
	minimum ...	52	56	64	72	75	74	78	76	74	70	62	54
1889 Extreme	maximum ...	80	88	100	104	104	98	94	92	92	90	86	81
	minimum ...	54	53	64	70	77	77	79	64	78	75	70	58

Thermometer.

			January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.
1890	Extreme	Maximum	79	90	98	102	104	95	92	90	92	90	88	80
		Minimum	48	49	60	70	72	78	78	72	70	75	58	55
	Mean	Maximum	75	82	89	95	90	90	88	86	86	87	81	77
		Minimum	57	58	69	81	81	79	79	77	77	77	68	58
1891	Extreme	Maximum	80	88	96	106	103	100	99	94	95	94	90	85
		Minimum	52	52	55	62	76	75	78	76	69	70	62	54
	Mean	Maximum	79	83	91	98	98	92	92	91	91	89	84	81
		Minimum	56	59	66	77	80	80	80	79	79	75	68	61
1892	Extreme	Maximum	85	95	100	102	100	92	92	90	94	92	86	84
		Minimum	54	57	58	73	70	74	76	74	76	68	62	50
	Mean	Maximum	80	88	95	96	94	88	88	86	89	86	82	76
		Minimum	57	62	71	81	77	77	78	77	77	74	66	58
1893	Extreme	Maximum	83	92	96	102	100	98	92	94	95	95	94	78
		Minimum	50	50	60	66	70	74	70	60	73	69	66	52
	Mean	Maximum	76	85	96	98	86	89	87	89	92	94	92	74
		Minimum	54	58	65	76	77	77	76	71	72	70	68	54
1894	Extreme	Maximum	82	90	98	103	102	95	92	91	90	89	89	80
		Minimum	52	58	64	70	72	78	74	76	74	74	64	56
	Mean	Maximum	77	86	93	95	92	89	87	85	86	89	83	76
		Minimum	56	64	69	76	79	79	78	78	75	75	68	62
1895	Extreme	Maximum	80	88	98	103	100	96	95	97	93	91	87	86
		Minimum	57	54	62	72	73	74	79	78	76	72	60	58
	Mean	Maximum	76	82	91	94	93	89	90	89	87	87	81	75
		Minimum	59	58	70	74	76	79	82	79	79	77	68	62
1896	Extreme	Maximum	80	91	100	102	103	98	96	94	93	91	87	85
		Minimum	53	58	64	75	74	75	77	78	77	72	65	58
	Mean	Maximum	76	82	93	99	96	90	91	90	88	88	81	74
		Minimum	57	62	81	81	81	79	80	79	79	77	69	62

The rainfall varies considerably. In the rains of 1889, although the total fall in Sagaing itself exceeded by 4·59 inches the total of the preceding year, yet elsewhere, notably in the north of Sagaing subdivision, the south of Myotha township and the south of Chaungu township, the rainfall was very short.

The great body of water that passes through the district probably prevents the thermometer from rising as high in the hot weather as it otherwise would. The hot weather is not distinguished by persistent hot winds, but gales of great violence blow occasionally. The end of the rains and the early cold weather, when very heavy fogs hang till late in the day all along the Irrawaddy, are the least healthy time of the year. But the district as a whole is very salubrious and has no fever-haunted hills or terai. Epidemics of cholera, small-pox and measles have been recorded.

The chief diseases are fever, leprosy, venereal, opthalmic and skin diseases, with occasionally epidemics of measles, small-pox and cholera. There are no specially unhealthy jungle tracts and the district is, therefore, as a whole, much healthier than most of those adjoining it.

Leprosy is very prevalent. Few villages are without one or more lepers. As many as five hundred persons are said to be afflicted with this disease out of the whole population of two hundred and forty-seven thousand persons. There was in former times a *wun*, called the Ayut *wun*, who to a certain extent enforced an order of partial segregation. This office, however, was abolished in Mindôn Min's time, it is said because one of the Queens was found to be a leper, and the King did not see the use of an official who could not keep leprosy out of the Palace. At present lepers go about their ordinary avocations mingled with the rest of the population. Healthy and leprous persons live in the same house. Sometimes the leper is put in a separate hut in the same compound, but it is very seldom that one sees the lepers forced to live together at one end of the village.

Venereal disease is, of course, commoner in the towns than in the villages and is most prevalent along the river.

Vaccination is readily accepted by the people.

Population.

There is no trace of any tribe or race in Sagaing other or earlier than the Burmese, and wild or hill tribes are not found in the district. There is, however, a considerable infusion of Shan blood, and a certain amount of Siamese, Arakanese, and Peguan (Môn or Talaing). This has been derived from servants or captives taken by Burmese Kings in their numerous wars or from the occasional domination of Shan or Talaing Kings. These imported types, however, are now quite merged in the general population and cannot be said to exist as distinct races.

Manipuris.

Of the Manipuris it would seem that all the castes except the Brahman have been absorbed into the Burman population and have adopted Buddhism. They are known as *Kathè Ekkabat*, and by other names.

Brahmans.

Of the Brahmans (*Pônna*) there are some thirty families in Sagaing. They speak Burmese and do not understand their own language, though they sing the ritual by rote in a dialect of Bengali. They retain their Hindu religion, worshipping Krishna and Vishnu and gods whom they call *Mahaprinèam Mahaparapu*. In the temple of Krishna are a number of images of human form and of normal shape, usually gilt or painted. The shrine of Maha-peinè contains, amongst other images, a common alabaster Gaudama.

Pônna do not freely intermarry with Burmans. Cases occur, but they as a rule choose from their own caste. If any one, man or woman, marries

an outsider, whether Brahman or of any other race or caste, he or she is debarred from joining in the religious ceremonies and is forbidden to eat with other *Pónna* and is in fact *ex*-communicated. When a marriage is contemplated, the parents of the bridegroom, together with a few elders, go to the bride's parents to ask for their consent to the union. When this has been obtained a day is fixed for the ceremony, and the wedding then takes place in the presence of the elders and of the parents on both sides. The parents of the bride formally make over their daughter to the bridegroom and his parents with the request that she may be treated as their own. The bridegroom's parents and the bridegroom himself then promise that the lady will be treated with all due kindness, together with what other vows the happy man may feel himself moved to add. The bride leaves with her husband on the day of the marriage and is not allowed to remain in her parents house. Seven days after the marriage husband and wife go round to the houses of near relatives and friends with pyramidal lacquer boxes stored with cocoanuts, plantains, areca-nuts and betel leaves, tobacco and the other ordinary *Kadawpwè* to pay their respects. The wedding presents are then given according to the means of the giver. These are ordinarily wearing apparel for husband or wife, gold or silver ornaments, or simply sums of money.

Mussulmans.

There is a considerable colony of Mussulmans settled in Sagaing, Ava, Ywathit-gyi, Nga-zun, and other villages. None of them can say whence their great-grandparents came, but it is probable. that they wandered over from Chittagong. Certainly, although they near Burmese dress, none of them are of Burman race. They speak Burmese and do not understand their own language, except a few of the *imaum* or "*saya*" who teach them the Scriptures. They intermarry almost entirely within their own community and it is the duty of the father to find a husband for his daughter. On the wedding day the *saya* read over the Koran and then solemnize the marriage. This is followed by a grand meal given to the public.

Christians: American Baptist.

Of Christians there are very few. The Reverend Mr. Hascall of the American Baptist Mission opened a girls' and boys' school in January of 1888. In May 1888, the Reverend F. P. Sutherland of Zigôn, Lower Burma, was put in charge of the station at the Sagaing by the Executive Committee at Boston, Massachusetts, U. S. A. A day school has been continuously maintained since then, with the exception of about eighteen months. The highest standard reached has been the fourth, and the total number of scholars received up to 1897 was 67. Twenty-three scholars have been added within the past two years (1896 and 1897). Within the same period a medical department has been added, and two thousand and fifty patients have received treatment gratuitously. In 1888 three Burmans were converted, two from Lower and one from Upper Burma. In the following year the same figures were repeated exactly. A small Church was formed in January 1889, consisting of new converts and of a few Christians from Lower Burma. The whole, men and women, numbered about twenty souls. A pastor and two catechists attend to their spiritual welfare. The latter frequently accompany the missionary on preaching tours in the district.

Roman Catholic.

The Roman Catholic Mission in Myinmu has at present two stations, at Nabet and Chaungu. These missions do not. do much proselytizing. They look after the native Christians, de-

scendants of the Portuguese and others carried off as prisoners on the capture of Syriam by Maha Dhamma Yaza in 1613 A.D., and again on its sack by Alaung-paya in 1756 A.D.

There was formerly a Christian community and Church at Payeinma, but they have long since disappeared. The Churches at Nabet and Chaungu are of very old standing. There are no native Christians in Ava.

The census returns of population for 1891 give the following figures :—

Township.	Total.	Male.	Female.	Bud-dhists.	*Nat* worshippers.	Hindus.	Mahomedans.	Christians.	Others.
Sagaing Municipality.	9,934	4,906	5,028	8,591	9	620	553	120	41
Rest of Sagaing township.	29,368	13,796	15,572	28,875	7	113	293	80	...
Sadaung township	28,164	13,291	14,873	27,918	1	212	23	3	7
Myinmu ...	39,386	18,056	21,330	39,151	3	68	141	3	20
Chaung-u ...	30,108	13,439	10,669	29,523	8	265	31	263	18
Kyaukyit ...	25,788	11,772	14,016	25,447	...	1	14	326	...
Ava ...	30,477	18,689	20,788	39,221	4	28	203	4	17
Myotha ...	44,911	20,873	24,038	44,585	6	12	283	...	25
Total ...	247,136	114,822	126,314	243,311	38	1,319	1,541	799	128

The excess of women over men is partly due, no doubt, to the disturbances of the Annexation. The male population may be supposed to have been reduced by deaths in action, executions, imprisonments or flight to other districts. The excess of female over male children, cannot, however, be due to any but general causes. Among the traders and shop-keepers are many natives of India who followed in the track of the native regiments.

Cultivators naturally form the bulk of the population. Goldsmiths, blacksmiths, coppersmiths, masons or bricklayers, stone and wood carvers, painters, carpenters and tailors are all found in fair numbers. Oil manufacturers are usually the persons who have grown the oil-seed. Cloth weavers are also most frequently the wives and families of the cultivators of cotton. But silk weavers form a distinct community and are very numerous in Sagaing, which is famous for its manufacture of *tamein*, women's skirts. Dyers (of the yellow monkish robes), washermen, *pwè* dancers, paper-makers, native doctors, potters are some of the trading community. Fishermen are common and, like the toddy-climbers, jaggery-makers, cutch-boilers, fruit and market gardeners and hucksters form part of the agricultural population.

Pôngyis are very numerous, and there are many pagoda slaves, noticeably in the villages round the Kaung-hmu-daw pagoda: all the inhabitants of the villages of Paungya were actually slaves till the Annexation.

Before, during, and after the Annexation many villages were destroyed by dacoits, or deserted for fear of them, or removed by Government for harbour-

ing them, and, though large numbers have returned, the State of the district in this respect is hardly yet normal. In 1897 there were seven hundred and four villages. Sagaing, the chief and probably the largest town, was returned in 1891 as having nine thousand nine hundred and thirty-four inhabitants. The villages are usually surrounded with a double or at least a single thorn hedge with one or more gates. The houses are generally of the most flimsy description, built throughout of bamboo. A fairly constant movement down to Lower Burma in search of work goes on The work sought is mostly harvesting, but fishing is also sought for as well as any labour that offers between the months that follow the garnering of crops sown in the rains and the preparation of the ground for the next crop. This movement is chiefly from riverain villages and especially from the Chindwin-Irrawaddy delta. In Ava township the movement is to Kyauksè, where paddy cultivation goes on continuously all the year long.

The revenue settlement of the district, begun in 1893, is not yet complete.

Cultivation.

No details of holdings can be given, and the returns as to arable area can be nothing more than a rough estimate. In 1896-97 the estimate was as follows :—

	Acres.
Cultivable land (excluding fallow)	239,447
Fallow	280,696
Cultivable waste (other than fallow) ...	49,562
Uncultivable	623,345
Total	1,193,050

The amount of stock estimated in the same year was—

	Number.
Ploughs	36,408
Carts	19,670
Cows and bullocks	136,457
Buffaloes	6,079
Ponies	1,165
Goats	984

The crops under cultivation were—

	Acres.
Rice	68,600
Wheat	4,325
Other food-grains including pulses ...	104,723
Oil-seeds	42,555
Cotton	12,650
Indigo (a small amount only)	...
Tobacco	3,002
Orchard and garden produce	4,670
Miscellaneous food-crops	800

Soil is found in every variety. The river sandbanks pass gradually into rich beds of alluvial silt. The deepest and best black cotton soil alternates with all varieties of clay, clay intermixed with sand, sand intermixed with lime nodules, gravel, kunkar and rock. A considerable area in the north of the Sagaing subdivision is impregnated with salt.

Attention is paid to irrigation on a small scale only. Besides the large area of riverain village lands which are annually flooded, the filling of the natural sinks (*in*) and artificial tanks (*kan*) supplies means of irrigating the fields for long after the flush has passed. There are also many petty works

in the interior dug to store up rain water or to utilize the water of streams. This is especially the case in the Ava township, though the system is nowhere so elaborate as in Kyauksè. Many of these works have received attention from Government, *e.g.*, the Kandaw Kan-hla, near Ava, the Wuntho Kan near Chaunggwa, a series of bunds near Nga-zun, the Melibin bund near Myo-hla, the Kyaungbyukan in Sadaung township, the Kandaw and Pegu tanks, the Pauk-in canal and Myauk-inma-gyi bund in Myinmu subdivision. Wells are used for irrigation purposes by market gardeners and keepers of orchards, and also for paddy cultivation in some lagoons where, after the subsidence of the surface flood, the water left behind remains suspended in the soil. In the broads (*in*) the water is raised by water-scoops (*kanwè*) or water-lifts (*ku*). The water-scoop, or *kanwè*, is simply a long half cylinder of bamboo matting with a long guiding handle. It is slung from the apex of three bamboos staked together and is worked by hand. The water-lift, *ku* or *kumaung*, raises water to a greater height than is possible with a *kanwè*. It is a long, narrow trough worked on a pivot. The worker stands on a small platform (often a single plank or a mere pole) and brings his whole weight on to one end of the trough and thus sinks that end. When his weight is removed the other end of the trough, which overhangs the field to be watered, is depressed by the weight of a stone or lumps of mud placed there for the purpose. The water is thus tilted forward and runs through a hole in the trough. In raising water from a well the ordinary long bamboo, working on the pivot of an upright post, with a heavyweight at one end and a bucket at the other, is used. The bucket is lowered by hand, the weight at the end of the *Maunglet* raises it up and the water is tilted into a bamboo runnel. The farm implements used are the plough (*te*), the harrow (*tun*), the hoe (*pauktu*), the sickle (*tazin*) and the knife (*dhama*). Oil-mills (*sisôn*) are also freqently found. In cotton-growing neighbourhoods every house has its cotton gin, spindle for reeling yarn, and loom for weaving cloth.

In some parts an early crop of sessamum, maize and *kaukyin* is raised in August and September. The main harvest between November and January includes paddy (*kaukkyi*), cotton, sessamum and millet. The late harvest from February to April, wheat paddy (*mayin*), all kinds of peas, maize, garden produce and tobacco. A third crop of paddy (*mayin* and *kaukti*) may in some places be obtained before the rains.

Ploughing, or harrowing, as it would more correctly be called, is commonly done in the hot weather from March to May. Early crops are sown in May and June, main crops in August and September, late crops from November to January. Threshing and winnowing are carried on in the same way as in India or China and the East generally. Manure is used, but in greatly insufficient quantities. This is the more to be regretted, seeing that the dung of cattle is not used for fuel as it is in India. Rotation of crops with fallow is not practised, except on the lighter dry soils. All possible changes may be rung on the four following: sessamum, cotton, millet, and fallow. Frequently the land is so poor that the fallow has to extend to two or three years after two crops, or sometimes even after only one.

The crops are—

(1) rice, *saba*, of three kinds; *kaukkyi*, *mayin*, and *kaukti*;

(2) wheat, *gyôn*, *kala-saba*, and *gyônsaba*. This is extensively grown only in two tracts, one west of the eastern range of hills in Sagaing

subdivision, one on a somewhat elevated alluvial tract between Tada-u and Chaungwa, in Ava township. There is a small wheat tract in the north-west of Kyaukyit township;

(3) millet, *pyaung*;
(4) maize, *pyaung-bu*;
(5) peas of many kinds; *e.g.*, *pè-gyi*, *pè-gya*, *pèdi*, *kala-pè* (gram), *sadawpè* and *matpè*;
(6) sessamum, *hnan*, which is of two kinds, *hnan-yin*, which is reaped in the rains, and *hnan-gyi*, which is reaped in the cold weather.
(7) Cotton, *wa*; this is said to be very short in the staple;
(8) brown hemp, *paiksan*; occasionally a little of this is grown amongst cotton;
(9) indigo, *mè*; this is grown sparingly after the paddy crop around Sagaing and on the banks of the Irrawaddy in the Ava subdivision;
(10) tobacco, *se*, grown on all alluvial banks of rivers and islands;
(11) chillies, *ngayôk*, and brinjals, *kayan*, are grown on similar ground;
(12) tomatoes, *kayan-gyin*, are grown almost everywhere;
(13) onions, *kyetthôn*, are grown as a field crop in wheat soil, or on alluvial lands;

In gardens are grown melons, *thagwama*, water melons, *paye-thi*, gourds, *bu*, pumpkins, *payônthi*, cucumbers, *thagwa*, areca nuts, *kun* (not common), and betel-vine, only in well-sheltered gardens as at Sagaing and Tada-u, plantains, *hnget-pyawthi*, pine-apples, *na-natthi*, and the fruit and flowering trees mentioned above.

Short rainfall occasionally causes local scarcity, as do blight and excessive floods, but general famine is unknown.

Rust in the wheat-crops occurred for the first time after the Annexation, It was possibly introduced by seed brought from India. Rust was very prevalent from 1894 to 1896.

Trade and industries.

No statistics of trade in Burmese times are available. There must have been a considerable traffic, but it has undoubtedly largely increased under British rule. The district was very unsafe for years before the Annexation and is now completely at peace. The traffic on the Chindwin especially owes its expansion to this establishment of tranquillity. The number of boats now ascending to Amyin exceeds anything that was ever dreamt of in Burmese times. The statistics yet available of the state and progress of trade under British rule are very imperfect and though figures have been collected for 1891-92 they are quite unreliable.

A large Chinese firm, with establishments in Rangoon, Mandalay, Penang and Singapore, has opened a branch in Tada-u. The Bombay Burma Trading Corporation, Limited, have long kept an agent at the mouth of the Mu, and he has lately established a godown at Sadaung. The company has also an agent at Ava, at the mouth of the Myit-ngè.

The chief centres of trade are Sagaing, Tada-u, Myotha, whence goods reach the river at Kyauktalôn or Sameikkôn, Ywathit-gyi, Chaung-u, and Myinmu. The last is not so much a centre of trade as a depôt, where goods to or from the Chindwin *viâ* the Mônywa road leave or reach the Irrawaddy. There are two markets in Sagaing, and three in Tada-u and Ava. At

Ywathit-gyi a small bazaar is held. An attempt to set establish a bazaar at Myotha failed, but at Nga-zun there has been a market since the Annexation. Myinmu and Chaungu have flourishing bazaars, and that at Allakappa is doing well. That at Amyin is long established. All these bazaars, except at Amyin, are held daily, and the transactions in them are in ready money. Outside the bazaars pedlars go round the villages and make their transactions usually by barter. Articles of bazaar supply are exchanged for quantities of some trade staple such as cotton, and the huckster sells the produce thus collected to the trader for cash.

The fairs are, as elsewhere in Burma and in India, and as they were in Europe in the Middle Ages, religious. The principal of them are held at—

Kyaukyit, Wachet, Kaung-hmu-daw, Ngadatkyi (Sagaing), Sein-u, Paung-ya-yin (Sagaing), Myaung (Ngayôn, Wunhlaing, Winzin), Pauktaw (Shinbindawyaik), Kyauktalôn (Letmyet-hna), Nga-zun. Ywathit-gyi (Shinbin-damatha), Myinmu (Shinbin-Sawlu), Thawtapan (Shinbin-Nangaing). These do not greatly differ from the daily bazaars, except for the addition of religious observances, with dramatic performances and a few other amusements.

Shops are not often found in the villages. The bazaars and the pedlars supply their place. In Sagaing town a large influx of Indians has taken place and they have opened the usual Indian grocery, sweetmeat and miscellaneous shops in great numbers.

The ordinary native crafts are still carried on. There are gold and silver smiths in Sagaing, Ywataung and Wachet. They work with everything on a small scale, file, chisel, hammer and anvil and make rings, bracelets, buttons, studs, watch-chains, necklaces, cups, *chunam*-boxes, earrings, anklets, hair-pins, combs and the like. Their earnings average from Rs. 15 to Rs. 30 a month, but they only work to order and keep no articles ready made.

Brass workers ply their trade in Sagaing, Ywataung, Wachet, Ma-gyizin, Ôndaw and Sadaung. They convert copper sheets brought in the Mandalay bazaar into spittoons, betel and *chunam*-boxes, drinking-cups, filters (*yè-sit*), bowls and trays. They make from Rs. 20 to Rs. 50 a month.

Blacksmiths get their iron in the bazaar and make *dhas*, axes, pickaxes, mamooties, hooks, hinges, chains, crowbars, scythes, ploughs, nails, springs, tyres for wheels and the like. The blacksmiths, unlike the gold and silver smiths, keep ready made articles for sale. Paid hands are kept, who get from Rs. 8 to Rs. 20 a month, according to their skill.

A certain amount of sculpture, or stone-carving is carried on, mostly in alabaster obtained in the Sagyin *taung* north of Mandalay. Images of Gaudama Buddha chiefly are turned out and the price varies of course with the size. Some men make a living by advancing money to the sculptors. They advance Rs. 50. with which the rough block is to be bought and brought to the speculator's house. There it is fashioned into an image which sells for, say, Rs. 150. The Rs. 50 advance is then deducted and the remainder halved between the workman and the man who advanced the money.

Pottery is made chiefly at Obo. The following are the chief articles manufactured: drinking pots, bathing jars, flower-pots and cooking-pots.

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Pottery is made chiefly at Obo. The following are the chief articles manufactured: drinking pots, bathing jars, flower-pots and cooking-pots.

The clay is obtained from the east of the village; it is a red earth mixed with a little sand, and to this black earth, also obtained near the village, is added. The whole process of manufacture is carried on by hand, the one implement being a round piece of wood, shaped like a top, but with a flat face. This is so fixed that it can be turned either way. On this sufficient moistened clay for a pot is put and the potter with one hand turns the implement and with the other shapes the pot. A block of wood, with scrolls and floral designs cut in relief on it, is then used to add ornamentation to the outside. When from one to two hundred pots are made and sundried, they are fired and burnt hard. The work is not done by any paid establishment, but by each householder for himself, or rather by the daughters of the house. From Rs. 5 to Rs. 10 a month are the common earnings of a family of father, mother, one son, and one daughter. Glazed earthenware vessels of a superior kind are made at Chaungbauk near Myinmu.

Bricks are made of pure black earth, mixed with one-quarter the amount of paddy dust. They are ordinarily made in moulds measuring eighteen inches by ten inches by two inches. One kiln burns ten thousand bricks, which sell for Rs. 75. It takes five men a month to fill a kiln.

Lime-burning is also carried on. The limestone is broken into lumps about the size of one's fist and then burnt. It is then taken out and sprinkled with water, when it breaks into powder. The slack lime is sold at ten rupees the hundred baskets. A kiln contains from five to eight hundred baskets. The slaked lime fetches a better price than the unslaked.

Sugar-boiling is carried on wherever there are sufficient palm-trees. When the palm puts out a sprout about a foot long it is tied up with bamboo *hnyat* as tight as possible and then the head of it is cut three times on three successive days. A new pot is tied beneath it and a little lime (*htôn*) is put in to prevent the toddy from fermenting as the sap drops slowly from the sprout. The lime enables the toddy to be kept in stock until there is enough to boil for *tan-nyet* or jaggery. A little rice dust is always put into the boiling to facilitate the formation of the sugar. This sells at from Rs. 12-8-0 to Rs. 20 the hundred viss.

A certain amount of indigo is also produced. The plants are set out in October or November and cut in June or July. The stems are soaked in water in a big pot (*otôk*) for a whole night and taken out in the morning. Some lime is then put in and stirred up in the water. Then the water is allowed to stand for some hours, when the surface water is poured off. The sediment is allowed to dry and is then taken out and sold as indigo. The process is very primitive and wasteful. The indigo sells at Rs. 25 the hundred viss.

Cutch-boiling used to be a regular industry. The trees are cut down, stripped of their bark, and chopped into little blocks which are then boiled till all the sap has come out. The chips are then taken out and the water is boiled to evaporation. The cutch obtained sells at Rs. 25 the hundred viss.

Jack-tree branches are treated in the same way as cutch to obtain the yellow dye used for *hpôngyis'* robes.

In the cotton-growing districts cotton-spinning is carried on in every house. The implements used are the *wacheit*, the *yit*, the *cha*, the *hnitlôngôn*, the *hnat*, the *yinthwa* and the *lun*. For a description of the weaving process *see* under Amarapura.

Silk weaving is also common, but the silk all comes from China or Siam. After being boiled and dyed it is wound on reels. The weavers are both men and women, but there are few male weavers of any age. The women weave all their lives long. The chief silk-weaving villages are Seingôn, Achôk, and Linzin and all over the town of Sagaing. The Sagaing silks are famous and sometimes from one hundred to an hundred and fifty shuttles are used in weaving a *lun-htamein* or a *lun-paso*. Not more than an inch can ordinarily be woven in a day. One of these skirts costs from Rs. 12 to Rs. 15; a *paso* from Rs. 100 to Rs. 150.

Coarse paper is manufactured in the district from paddy-straw or from young bamboo sprouts which are steeped in water until they rot. The fibre is then beaten into a pulp and the water pressed out. The pulp is then spread on rectangular frames to dry in the sun and the coarse paper thus produced is chiefly used for interleaving gold leaf.

There are three or four fermented toddy shops licensed in each subdivision and several beer and spirit shops in Sagaing town.

Trade routes.

The trade routes and communications are (1) the Irrawaddy for conveyance by steamer or native boat to Mandalay and Bhamo (for China) and down to Rangoon, (2) the Chindwin for trade between Pakôkku and Kindat, (3) an old high way from Ava to the south, called the *Minlan*, passing down the Samôn valley. This appears to have been gradually falling into disuse since Ava ceased to be the capital. Along this road villages of fifty houses each were planted at regular intervals. The inhabitants were charged with the duty of keeping the road free from robbers and in return lived rent-free, or received quit-rent grants of royal lands and a whole or partial exemption from *thathameda* taxes.

Since the Annexation there have been added to these: (4) a made road Myinmu from on the Irrawaddy, to Mônywa on the Chindwin. This road carries the Mônywa mails and a very large amount of traffic. It has very easy gradients and is suitable for a steam-tramway and a light railway.

(5) The Mu Valley and Mogaung-Myitkyina Railway, worked by the Burma Railways Company, starting from Sagaing, with a link on the opposite bank of the river to join the Rangoon-Mandalay main line.

(6) The Sagaing-Alôn branch Railway passing through Myinmu is now (1900) open to traffic of all descriptions.]

Minor roads lead from Myotha to Kyauktalôn, to afford access to the river from a fine cotton country; Myotha and Chaungwa to Kyauksè, opening up the same country to the railway; various feeder roads to the Mu valley and Mogaung Railway; and from Ywathitgyi to Lègyi, connecting the lower parts of the Mu valley with the Irrawaddy.

The only important bridges in the district are, that at Tada-u, spanning the Myittha river, and the bridge across the Samôn at Dwehla. The former connects Ava with Tada-u and has a continuation part causeway and part bridge over low ground and another stream, the Panzè, leading into Tada-u. The Samôn bridge is on the Myotha-Chaunggwa-Kyauksè road. It is now (1897) in disrepair and is not used.

The rivers are generally crossed by ferries, which are all Government property and are auctioned yearly. The proceeds are assigned to district funds.

The ferries at present leased are—

Tolls to be levied on the Ferries in the Sagaing District (page 442, Part I, 1893, Burma Gazette).

District.	Name of public ferry.	Each adult.	Each adult or child over five.	Each child over three and under twelve.	Each child over six and under twelve.	Each bullock, buffalo, horse, mule, pony or cow carried across.	Each bullock, buffalo, horse, mule, pony or cow towed across.	Other animals, each.	Each cage of poultry, or per dozen.	Each cart or carriage.	Goods, per 100 viss.	Goods, per 10 viss.	Each burden over 2½ viss.	Amount for which leased for the year 1897-98.	Remarks.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
		A. P.	A. P.	A. P.	A. P.	Rs. A. P.	A. P.	A. P.	A. P.	Rs. A. P.	Rs. A. P.	A. P.	A. P.	Rs.	
	1. Mithwedaik ... (I) High flood ...	4 0	...	...	...	1 0 0	4 0	2 0	...	0 8 0	2 0 0	...	...	500	
	(II) Half " ...	2 0	...	...	...	0 8 0	2 0	1 0	...	0 4 0	1 0 0	...	...		
	(III) Low " ...	1 0	...	...	...	0 4 0	1 0	1 0	...	0 2 0	0 8 0	...	...		
	2. Letha ... (I) High flood ...	4 0	...	...	..	1 0 0	4 0	2 0	...	0 8 0	2 0 0	...	...		
	(II) Half " ...	2 0	...	...	...	0 8 0	2 0	1 0	...	0 4 0	1 0 0	...	...		
	(III) Low " ...	1 0	...	...	...	0 4 0	1 0	1 0	...	0 2 0	0 8 0	...	...		
	3. Pônnachan ... (I) High flood ...	2 0	...	...	...	...	...	2 0	...	0 8 0	1 0 0	...	...		
	(II) Half " ...	2 0	...	...	...	...	...	1 0	...	0 4 0	1 0 0	...	...	1,155	Bullocks and buffaloes may not cross by this ferry.
	(III) Low " ...	1 0	...	...	...	...	...	1 0	...	0 2 0	0 8 0	...	...		
	4. Kyibinzeik ... (I) High flood ...	0 6	...	...	...	0 4 0	3 0	2 0	...	0 3 0	0 4 0	...	...		
	(II) Half " ...	0 6	...	...	...	0 2 0	2 0	0 6	...	0 2 0	0 2 0	...	...		
	(III) Low " ...	0 6	...	...	...	0 1 0	1 0	0 3	...	0 1 0	0 1 0	...	...		
	5. Ywathit-gyi ... (I) High flood ...	4 0	...	...	...	1 0 0	4 0	2 0	...	0 8 0	2 0 0	...	...	495	
	(II) Half " ...	2 0	...	...	...	0 8 0	2 0	1 0	...	0 4 0	1 0 0	...	...		
	(III) Low " ...	1 0	...	...	...	0 4 0	1 0	1 0	...	0 2 0	0 8 0	...	...		
	6. Kôkko *chaung*	...	2 0	...	...	0 12 0	8 0	...	1 0	1 0 0	0 1 0	...	0 3	15	
	7. Singaing	...	2 0	...	...	0 12 0	8 0	...	1 0	1 0 0	0 1 0	...	0 3	40	
	8. Thanban-gyun ... (I) High flood ...	0 6	...	...	...	0 4 0	3 0	1 0	...	0 3 0	0 8 0	...	...	105	
	(II) Half " ...	0 6	...	...	...	0 2 0	2 0	0 6	...	0 2 0	0 4 0	...	...		
	(III) Low " ...	0 6	...	...	...	0 1 0	1 0	0 3	...	0 1 0	0 2 0	...	...		
	9. Baleba ... (I) High flood ...	0 6	...	...	...	0 4 0	3 0	1 0	...	0 3 0	0 8 0	...	...	65	
	(II) Half " ...	0 6	...	...	...	0 2 0	2 0	0 6	...	0 2 0	0 4 0	...	...		
	(III) Low " ...	0 6	...	...	...	0 1 0	1 0	0 3	...	0 1 0	0 2 0	...	...		

SAGAING.

10. Shanze ...	(I) High flood	...	4 0	..	...	...	1 0 0	4 0	2 0	...	0 8 0	0 8 0	...	...		
	(II) Half ,,	...	2 0	...	...	...	0 8 0	2 0	1 0	...	0 4 0	0 4 0	...	...		
	(III) Low ,,	...	1 0	...	...	...	0 4 0	1 0	1 0	...	0 2 0	0 2 0	...	...		
11. Ba-ye-gyun ...	(I) High flood	...	0 6	...	...	...	0 4 0	3 0	1 0	...	0 3 0	0 8 0	...	...		
	(II) Half ,,	...	0 6	...	...	...	0 2 0	2 0	0 6	...	0 2 0	0 4 0	...	...	5,080	
	(III) Low ,,	...	0 6	...	...	...	0 1 0	1 0	0 3	...	0 1 0	0 2 0	...	...		
12. Odôktan ...	(I) High flood	...	4 0	...	...	...	1 0 0	4 0	2 0	...	0 8 0	2 0 0	...	...		
	(II) Half ,,	...	2 0	...	...	...	0 8 0	2 0	1 0	...	0 4 0	1 0 0	...	...		
	(III) Low ,,	...	1 0	...	...	...	0 4 0	1 0	1 0	...	0 2 0	0 8 0	...	...		
13. Letsaungyu	... ...	...	4 0	...	...	...	...	...	...	...	1 0 0	...	...	...	715	
14. Mu-Mandalay ...	(I) High flood	...	...	1 0	...	...	0 8 0	4 0	...	0 6	0 8 0	0 4 0	...	2 0		
	(II) Half ,,	...	...	...	...	...	...	...	...	...	...	...	...	...	25	
	(III) Low ,,	...	...	0 6	...	...	0 4 0	2 0	...	0 3	0 4 0	0 2 0	...	1 0		
15. Tandawzeik ...	(I) High flood	...	...	1 0	...	...	0 8 0	4 0	...	0 6	0 8 0	0 4 0	...	2 0		
	(II) Half ,,	...	...	...	...	..	...	...	...	...	...	...	...	...		
	(III) Low ,,	...	...	0 6	...	...	0 4 0	2 0	...	0 3	0 4 0	0 2 0	...	1 0		
16. Pyaw ...	(I) High flood	...														
	(II) Half ,,	...	...	0 3	...	...	...	...	...	...	...	...	...	...	...	No bidders.
	(III) Low ,,	...														
17. Inma ...	(I) High flood	...	...	1 0	...	...	0 8 0	4 0	...	0 6	0 8 0	0 4 0	...	2 0		
	(II) Half ,,	...	...	...	...	...	...	...	...	...	...	...	...	...		
	(III) Low ,,	...	...	0 6	...	...	0 4 0	2 0	...	0 3	0 4 0	0 2 0	...	1 0		
18. Myinmu ...	(I) High flood	...	...	1 0	...	...	1 0 0	8 0	4 0	1 0	1 0 0	0 1 0	...	0 3		
	(II) Half ,,	...	...	0 6	...	...	0 8 0	4 0	2 0	0 6	0 8 0	0 0 6	...	0 3	445	
	(III) Low ,,	...	...	0 3	...	...	0 4 0	2 0	1 0	0 3	0 4 0	0 0 3	...	0 3		
19. Kywè-yaik ...	(I) High flood	...	...	1 0	...	...	1 0 0	8 0	4 0	1 0	1 0 0	0 1 0	...	0 3		
	(II) Half ,,	...	...	0 6	...	...	0 8 0	4 0	2 0	0 6	0 8 0	0 0 6	...	0 3	95	
	(III) Low ,,	..	...	0 3	...	...	0 4 0	2 0	1 0	0 3	0 4 0	0 0 3	...	0 3		
20. Shwe-paukbin ...	(I) High flood	...														
	(II) Half ,,	...	...	1 0	...	...	0 8 0	4 0	2 0	1 0	0 4 0	0 0 6	...	...	58	
	(III) Low ,,	...														
21. Mayogôn ...	(I) High flood	...	...	1 0	...	...	1 0 0	8 0	4 0	1 0	1 0 0	0 1 0	...	0 3		
	(II) Half ,,	...	...	0 6	...	...	0 8 0	4 0	2 0	0 6	0 8 0	0 0 6	...	0 3	61	
	(III) Low ,,	...	...	0 3	...	...	0 4 0	2 0	1 0	0 3	0 4 0	0 0 3	...	0 3		
22. Nyaungyin ...	(I) High flood	...	...	1 0	...	...	0 8 0	4 0	4 0	1 0	1 0 0	0 1 0	...	0 3	41	
23. Muwa ...	... ...	...	...	1 0	...	...	0 8 0	4 0	4 0	1 0	1 0 0	0 1 0	...	0 3	42	
24. Gônnyinzeik	... ...	...	...	1 0	...	...	0 8 0	4 0	2 0	1 0	0 4 0	0 0 6	...	...	30	
25. Amyin	... ...	...	...	2 0	...	...	1 0 0	8 0	4 0	1 0	1 0 0	0 1 0	...	0 3	885	
26. Anein ...	... ...	...	...	4 0	...	...	1 0 0	8 0	4 0	1 0	1 0 0	0 1 0	...	0 3	311	
27. Minkyawdin ...	(I) High flood	...	...	1 0	...	...	0 4 0	2 0	...	...	...	0 2 0	...	...		
	(II) Half ,,	...	...	0 6	...	...	0 2 0	1 0	...	...	...	0 1 0	...	...	84	
	(III) Low ,,	...	...	0 3	...	...	0 1 0	0 6	...	...	...	0 0 6	...	...		

Tolls to be levied on the Ferries in the Sagaing District (page 442, Part I, 1893, Burma Gazette)—*concluded.*

District.	Name of public ferry.	Each adult.	Each adult or child over five.	Each child over three and under twelve.	Each child over six and under twelve.	Each bullock, buffalo, horse, mule, pony or cow carried across.	Each bullock, buffalo, horse, mule, pony or cow towed across.	Other animals, each.	Each cage of poultry, or per dozen.	Each cart or carriage.	Goods, per 100 viss.	Goods, per 10 viss.	Each burden over 2½ viss.	Amount for which leased for the year 1897-98.	Remarks.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
		A. P.	A. P.	A. P.	A. P.	Rs. A. P.	A. P.	A. P.	A. P.	Rs. A. P.	Rs. A. P.	A. P.	A. P.	Rs.	
SAGAING—concluded.	28. Hlègu ... (I) High flood ...	...	2 0	...	...	...	...	...	...	...	0 4 0	...	...	70	
	(II) Half " ...	...	2 0	...	...	...	...	...	...	...	0 2 0	...	...		
	(III) Low " ...	...	...	...	...	...	...	...	...	...	0 1 0	...	...		
	29. Payeinma ... (I) High flood ...	...	1 0	...	...	1 0 0	8 0	...	8 0	1 0 0	0 8 0	...	1 0	746	
	(II) Half " ...	...	0 6	...	...	0 12 0	4 0	...	4 0	0 8 0	0 6 0	...	0 6		
	(III) Low " ...	...	0 6	...	...	0 8 0	4 0	...	4 0	0 8 0	0 4 0	...	0 6		
	30. Shwetachaung (I) High flood ...	...	1 0	...	...	1 0 0	8 0	...	8 0	1 0 0	0 8 0	...	1 0	600	
	(II) Half " ...	...	0 6	...	...	0 12 0	4 0	...	4 0	0 8 0	0 6 0	...	0 6		
	(III) Low " ...	...	0 6	...	...	0 8 0	4 0	...	4 0	0 8 0	0 4 0	...	0 6		
	31. Ngabè ... (I) High flood ...	...	6 0	...	...	0 8 0	4 0	...	4 0	0 8 0	0 4 0	...	0 6	165	
	(II) Half " ...	...	0 3	...	...	0 6 0	2 0	...	2 0	0 4 0	0 3 0	...	0 3		
	(III) Low " ...	...	0 3	...	...	0 4 0	2 0	...	3 0	0 4 0	0 2 0	...	0 3		
	32. Kyaukyit ... (I) High flood ...	...	1 0	...	...	1 0 0	8 0	...	8 0	1 0 0	0 4 0	...	1 0	295	
	(II) Half " ...	...	0 3	...	...	0 12 0	4 0	...	4 0	0 8 0	0 3 0	...	0 3		
	(III) Low " ...	...	0 3	...	...	0 8 0	4 0	...	4 0	0 8 0	0 2 0	...	0 3		
	33. Shwebôntha ... (I) High flood ...	...	0 6	...	...	0 8 0	4 0	...	4 0	0 8 0	0 4 0	...	0 6	23	
	(II) Half " ...	...	0 3	...	...	0 6 0	2 0	...	2 0	0 4 0	0 3 0	...	0 3		
	(III) Low " ...	...	0 3	...	...	0 4 0	2 0	...	3 0	0 4 0	0 2 0	...	0 3		
	34. Nebugôn ... (I) High flood ...	...	1 0	...	...	1 0 0	8 0	...	8 0	1 0 0	0 8 0	...	1 0	675	
	(II) Half " ...	...	0 6	...	...	0 12 0	4 0	...	4 0	0 8 0	0 6 0	...	0 6		
	(III) Low " ...	...	0 3	...	...	0 8 0	4 0	...	4 0	0 8 0	0 4 0	...	0 6		
	35. Pannyo ... (I) High flood ...	...	1 0	...	...	1 0 0	8 0	...	8 0	1 0 0	0 8 0	...	1 0	400	
	(II) Half " ...	...	0 6	...	...	0 12 0	4 0	...	4 0	0 8 0	0 6 0	...	0 6		
	(III) Low " ...	...	0 6	...	...	0 8 0	4 0	...	4 0	0 8 0	0 4 0	...	0 6		
	36. Shwe-hlan ... (I) High flood ...	...	0 6	...	...	0 8 0	4 0	...	4 0	0 8 0	0 4 0	...	0 6	40	
	(II) Half " ...	...	0 3	...	...	0 6 0	2 0	...	2 0	0 4 0	0 3 0	...	0 3		
	(III) Low " ...	...	0 3	...	...	0 4 0	2 0	...	2 0	0 4 0	0 2 0	...	0 3		
	Total ...	...	...	...	...	...	...	...	...	...	...	...	...	13,261	

Administration.
(*a*) In Burmese times.

Under Burmese rule the *Wun* was the highest local official, with a nominal monthly pay of from Rs. 200 to Rs. 500. His full establishment consisted of: one *nahkan* on a salary of Rs. 50, one *saye-gyi* also on Rs 50, and (in Ava at least) two *taunghmus* on Rs. 50. He was allowed in addition as many *myo-sa-yes* as he chose to take on himself. The *wun*-ships which are included in, or have contributed part to, the present Sagaing district are—

Sagaing, all except a small portion now assigned to Shwebo.
Ava.
Shwebo, part of the *Myingaung*-ship of Sadaung and the *Myingaung*-ships of Pagu and Myaung.
Talôkmyo, the Alè-gyun.
Alôn, a few small villages only.
Nga-myo (the five towns), namely, Amyin, almost in its entirety, Payeinma, Kyaukyit, Nabet, and Allakappa of the Ywa-bu-gyi township.

Nga-myo was afterwards reduced to the four towns *Lemyo*, Allakappa being placed under a separate *Wun*, Maung Ku, who, on the English advance, resisted at Myingyan, under the *Hlèthin Atwinwun* and U Kyaw Gaung. Maung Ku afterwards took British service and "after serving as Myoôk of Ayadaw, has now retired and is living in Myinmu," whilst U Kyaw Gaung went out as a dacoit and was caught and hanged in 1888.

Each township was also divided into three *thauks*, each of them under a *thwethaukgyi*. Shwebo, however, was divided into tracts each under a *myingaung*. The principal duty of the *thwe-thaukgyi* and *myingaung* was to maintain each his fixed contingent for the king's army. The only difference seems to have been that the *myingaung's* men were tattooed on the small of the back, or on the right or left side with the figure of a horse, while the *thwe-thaukgyi's* were not marked in this way. It does not appear that the *thwe-thaukgyi* or the *myingaung* had anything to do with the collecting of revenue. The thugyi collected the *thathameda* and paid it in through the *wuns*. Royal-land revenue was paid in by the *ayadaw-ôk*. The officer who got the farm of the revenues of an island was called a *kyun-ôk*; of land under a *tank* a *kan-ôk*. Each farmer paid a fixed rent for his farm —for example, the Myaung Royal lands were farmed for Rs. 5,000 annual rental, and the farmer made as much more out of it as he could. His subordinates the *lè-ôk*, and under them the *lègaung* did the same, so that the cultivators paid a very great deal more than the amount that found its way into the King's coffers. The various *ahmudans* were all subordinated to their own *Bo*. Shan *ahmudan Bo* also received *sa-gyun* palm-leaf orders tapered at the end into points—as *ahmu* of the village or tract where they were quartered. Thugyis as a rule were hereditary; *thwe-thaukgyi*, *myingaung* and *ahmu* were not so by right, but frequently were in reality.

In the "Doomsday" drawn up by Bodaw Paya in 1145 B.E. (1783 A.D.) and renewed in 1164 B.E. (1802 A.D), were shown all the details of hereditary officers, their villages, lands, and boundaries all carefully marked out, as were also the limits of the Royal lands. The duties to be discharged by *ahmudan* and the lands to be enjoyed by them in payment for their services were all set out in *sit-tan*. Most of these now only exist in uncertified copies.

The village was liable as a whole for the *thathameda* revenue due from it, that is to say, ten times the number of rupees that there were families in the village. At first each family paid one rupee only. This was afterwards raised to three rupees and again to ten. The *thathameda*-tax was first imposed by Mindôn *Min*. Many exemptions were granted and the number of families was never properly checked. The money seems to have been raised without difficulty. Thugyis were paid for collecting it, at first by receiving tracts of Royal land, rent-free (*thugyisa*), and afterwards by ten *per cent.* commission on collections. Transit duties of five *per cent. ad valorem* were levied on all staples except rice. River duties of four annas and a *pyi* of rice per man were payable by each boat passing Kyauktalôn.

(*b*) After the Annexation.

Under British rule the present district of Sagaing existed as two districts, Sagaing and Ava, from the time of the Annexation up to the 15th January 1889, when they were amalgamated with one. Since then a small township has been made over to the Lower Chindwin district and a fertile island taken over from Pakôkku. The district is administered by a Deputy Commissioner, with an *Akunwun* and Treasury Officer, three Subdivisional Officers and seven Township Officers. The *ex-wuns*, except Maung Mu, have declined to take service under the British Government, but a *taunghmu* with the title of *wun* and an official who served the Burmese Government as a Myoôk are serving now as Township Officers. The *thwe-thaukgyi*, *myingaung*, *ayadaw-ôk*, *kyun-ôk*, *kan-ôk*, and *ahmudan* of all kinds have of course lost office, but the office of thugyi remains, and is very often held by the same incumbent as in Burmese times.

Ahmudan-sa and other land held under the Burmese régime on condition of rendering public service now fall under the category of State-land, if still enjoyed by the original assignees or their descendants. Administration is still in a transition state. The old form of taxation known as *thathameda* is maintained. The farming of Royal lands has been abolished, but no system to replace it has as yet been elaborated. All transit and custom duties are at an end, but fees on limestone and salt are collected. Excise, fishery and ferry revenues are farmed, the farms being auctioned. Land is now either State or private. The right of acquiring ownership by squatting (*Dhamma-ucha*) is now at an end. All waste land is State land. Service lands become State or private according to the decision come to in the particular case.

Justice.

The administration of civil and criminal justice in Burmese times offers no distinctive peculiarities. It was similar to that exercised throughout the King's dominions. Under British rule justice is administered by the Commissioner of the Sagaing Division, who is a Sessions Judge; one District Judge, who is also District Magistrate; three Subdivisional Officers and Magistrates of the first class, one of whom is Additional Judge of the District Court; seven Township Officers, ordinarily with second class powers; and one Treasury Officer with third class Magisterial powers. The *ywathugyi*, or village headman, has ordinary criminal powers under the Upper Burma Village Regulation. Of these there are three hundred and ninety-one, of whom seventeen have special criminal, and twenty-one civil powers. *Ywathugyis'* criminal powers are not much exercised. In charge of the Civil Police there are a District Superintendent of

Police, an Assistant Superintendent of Police and three Inspectors. The Military Police employed in the district are part of the Lower Chindwin Battalion.

Village headmen also have some of the powers of arrest of police officers, and the regular police depend much on them for working out investigations. There is as yet no jail. There is a police lock-up at Sagaing and others at the various police posts.

Government buildings.

Besides the usual district headquarters [*v.* Sagaing town] official buildings there are at Sagaing *dâk* and Public Works Department bungalows. Post offices have been established at Sagaing, Tada-u, Myotha, and Myinmu, and telegraph offices at Sagaing, Myotha and Myinmu. The Ava subdivision was crossed by the king's telegraph wire, and is now crossed by the British line. Sagaing town is administered by a Municipal Committee and one was started also at Myinmu, but has since been abolished. An account of the municipal revenue is given under Sagaing town.

Revenue [*v.* also preceding head]

(*a*) In Burmese times.

The revenue estimated to have been collected in Burmese times was Rs. 90,000 from *thathameda* in Sagaing, and Rs. 70,000 in Ava. For Myinmu there are no estimates available. Ten thousand rupees was the estimated revenue in Sagaing from Royal lands, including fisheries and tree tax.

In Ava the amount received was fourteen thousand rupees. The amount paid varied from three to twelve rupees per *pè*, according to the quality of the soil. This was nearly all paid out, or assigned as service remuneration, to the *ahmudan*. The Sagaing customs duties were paid in Mandalay. In Ava fifteen thousand rupees was the estimated collection. Duties were leviable on earth-oil, forest produce, betel-nut, tea, pickled tea, jade, wax, Indian-rubber, salt, gold, tobacco, jaggery, garden produce, vegetable oil and ivory.

(*b*) After the Annexation.

In the year 1886-87 the revenue actually collected in Sagaing was—

	Rs.
Land revenue	1,67,640
Stamps	580
Excise	40
Law and justice	17,190
Police	1,830
Receipts in aid of superannuation and compassionate allowances.	20
Miscellaneous	2,940
Civil works	6,770
Total ...	1,97,010

(*c*) In 1887-88.

	Rs.
Land revenue	2,92,220
Stamps	2,410
Excise	3,190
Law and justice—Courts of law	16,960
Law and justice—Jails	10
Police	5,150
Medical	10

	Rs.
Receipts in aid of superannuation and compassionate allowances.	20
Miscellaneous	9,410
Civil works	9,570
Total ...	3,38,950

(*d*) In 1888-89—

	Rs.
House-tax	2,36,360
Miscellaneous	4,210
Fisheries	10,790
Total ...	2,51,360

(*e*) 1895-96—

	Rs.
Thathameda	4,48,576
State-land rent	53,413
Fisheries	45,693
Water-rate	668
Ferries	8,463
Stamps	18,526
Excise	6,174
Salt	2,070
Other receipts	4,266
Total ...	5,87,849

(*f*) 1896-97—Famine year—

	Rs.
Thathameda	3,01,300
State land rent	60,426
Fisheries	35,186
Water-rate	1,335
Ferries	9,152
Stamps	19,068
Excise	6,513
Salt	2,695
Other receipts	3,604
Total ...	4,39,279

The district funds are raised from bazaar rents and fees, ferries (*v.* sub-trade routes, *supra*) and a few miscellaneous items. The income, including the opening balance, was as follows :—

Year.	Income.	Expenditure.
	Rs. A. P.	Rs. A. P.
1887-88	*Nil*	*Nil*
1888-89	22,208 11 7	2,831 2 0
1889-90	16,273 11 6	35,755 11 7

Instruction.

Buddhist monastic schools are found, as throughout Burma, generally all over the district. There are about one hundred and fifty indigenous schools (lay and monastic) that receive grants-in-aid from Government.

The instruction includes reading, writing, arithmetic, Burmese grammar and geography. The kindergarten system is being introduced into those schools which teach up to or beyond the fourth standard.

The most conspicuous of these schools are those conducted by U-thi-la of Sagaing, U-ah-dissa of Allakappa, and Maung Shauk To of Myotha. They are graded to the seventh standard, and the two former have been successful in passing pupils under that standard. Pupils from these schools are being employed by the Education Department as certificated assistant teachers.

The total amount of grants paid in this year (1897) to the whole district was Rs. 5,375-12-0. There are eight certificated teachers employed, namely, one itinerant teacher for each township and one teacher permanently attached to Maung Shauk To's lay school, at Myotha. Eighteen pupil teachers receive allowances from Government. There is an American Baptist Anglo-Vernacular school in Sagaing (*v. supra*).

The Municipal school at Sagaing was first started in August 1892 and it has since been progressing steadily. The establishment at present costs Rs. 220 monthly. The strength of the school is sixty-eight pupils and it teaches up to the seventh standard. The Roman Catholic school at Nabet was registered by the Education Department in 1887, when English was taught according to the department rules. The amount of grants gained was Rs. 500. In 1893 the school was struck off the list. At present the pupils in attendance are forty boys and thirty girls. The English language is not taught now. The school has two assistant teachers whose yearly pay is Rs. 100 and Rs. 80 respectively, paid by the mission funds. The present Superintendent is Mr. E. Faulquire, who is in charge of similar schools in Myingyan, Pakôkku, Minbu and Magwe.

There is another Roman Catholic school at Chaungu under Father Jirang, which has about twenty pupils.

A survey school was opened in Sagaing on the 1st March 1890. The number of pupils is forty-four (1897), of whom thirty-six are sons or relatives of *thugyis*. Eighteen are from the Sagaing subdivision, eleven from Myinmu, three from Ava, and twelve from the Lower Chindwin district.

History in Burmese times.

The history of the district from the time of the destruction of the Pagan monarchy under Talôkpyi *Min*, and the establishment of the Shan Kings at Panya and Sagaing and of the Shan-Burmese Kings at Ava (founded 1364 A.D.) is the history of Burma [*v. sub.* Sagaing town.]

It is said that the Myinsaing where the eldest of the three brothers who established the Shan dynasty, first set up his authority, before Panya was built, is not the Myinsaing some six miles south-east of Chaung-ywa, which until lately has been completely deserted, but the Myinsaing in the Kyauksè district. After the destruction of Panya and Sagaing by Thadomin-paya in 1364 A.D., and the erection of Ava to be the capital, that city remained the capital of the country until 1781, when Bodawpaya removed the centre of government to Amarapura. Ava again became the capital in Ba-gyidaw's reign, from 1819 to 1837, and was then finally abandoned. In the rebellion of the Padein and Myingun Princes in Mindôn *Min's* reign, a large part of Shwebo, including part of Sadaung, now in Sagaing subdivision, followed the former Prince, and all Alègyun (then under Talôkmyo, now in Myinmu sub-

division) threw in its lot with the latter. On the suppression of the rebellion the property of leading rebels, including their land, was confiscated to the Crown.

In Thibaw's reign the notorious dacoit Hla U ravaged all Myinmu subdivision. In the Ava subdivision Bo Po Tôk was the Taingda *Mingyi's* jackal and freebooter and paid him a handsome income. Sagaing itself was in the same state, disturbed by many dacoits.

After the Annexation, *vide* also Sagaing town.

Upon the Annexation, when all semblame of obedience to headquarters vanished, whether to the *Hlutdaw* during the interregnum, or from 1st January 1886 to the British Government, every little group of villages elected its own *bo*, to protect it from its neighbours, or to attack them. The greater number acted quite independently of one another in resistance to the British. They preyed on villages which had come in and on rival *bo's* villages with perfect impartiality and, except some few who made speedy submission, were the dacoit leaders whom it took three years to suppress.

The first resistance on the Sagaing side was under a pretender called the Kyun-nyo *Mintha*, who collected a very large rabble about Kaung-hmudaw and the villages between it and Sagaing. After two defeats he fled west and was killed by another predatory band beyond Ywathit-gyi. In Ava there were two princes known as Teittin Yanbaing and Teittin Yannaing. In Myinmu, the Saw Yannaing Prince, Kyaw Gaung, *ex*-Talôk-myo *wun*, and Hla U were the principal leaders of resistance. Generally speaking it may be said that during 1886 the struggle was with large and powerful gangs that occasionally made a stand. The sympathy of the people was then largely with them, and Government had little authority outside its posts or beyond the neighbourhood of its columns.

During 1887 the large gangs were broken up and their place was taken by smaller ones. These had still a strong hold on certain villages, but many other villages were submitting. In these they tried to maintain their influence by terrorism, dacoity, torture and murder. It was a year of hardly any open fighting, of many violent crimes, of endless pursuit of ever-concealed outlaws. To say the truth, the outlaws with their system of terrorism maintained themselves little, if at all, reduced in numbers.

Further detail by the supersession of dacoity in the district are given in Part I. The district is now as uniformily graceful as any in Upper Burma. The following were the most notable dacoits in Burmese times :—

(1) Nga Hla U.	(12) Nga Yan Min.
(2) Nga Nyo U.	(13) Nga Hmya Ga-le.
(3) Nga Nyo Nyo Hpu.	(14) Nga Po Tôk *alias* Po Wa.
(4) Nga Min O.	(15) Nga Lu Pe.
(5) Nga Po Sin.	(16) Nga Lu Ngwè.
(6) Nga Po Ni.	(17) Nga Aung Yan.
(7) Nga Pa-gyi.	(18) Nga Tha Hka.
(8) Nga To Lu.	(19) Nga Shwe Kyun.
(9) Nga Htun.	(20) Nga Sein Bin.
(10) Nga Sè.	(21) Nga Pyu Bôn.
(11) Nga Yo.	(22) Nga Lu Paing.

All these continued their freebooting under our rule and were joined by the following :—

(1) Nga Ngwè Yin.	(17) Nga Htun Hla.
(2) Nga Saw.	(18) Nga Kya Gaing.
(3) Mga Kyaw Gaung.	(19) Nga Ne Htun.
(4) Nga Paw Win.	(20) Nga Tha Gyi.
(5) Nga Tha Htun.	(21) Nga Kyu.
(6) Nga Gôk.	(22) Nga Tha.
(7) Nga Le Myo.	(23) Nga An Gyi.
(8) Nga Tha Pwe.	(24) Nga Lu O.
(9) Nga Kyaw Wa.	(25) Nga Po Hlaing.
(10) Nga Shwe Hla Gyi.	(26) Nga Hkan Gyi.
(11) Nga Tôk.	(27) Nga San Hko.
(12) Nga Yaing.	(28) Nga Saung.
(13) Nga Chwet.	(29) Nga Eik.
(14) Nga Ngwe Hmun.	(30) Nga Shan.
(15) Nga Po Tha.	(31) Nga Hte.
(16) Nga Thu Yin.	(32) Nga U Gaudama.

(33) Hmat, Prince Teittin Hmat.

Pagodas.

A list of notable pagodas is given under the head o Sagaing town.

Spirit worship.

The chief spirits worshipped dwell, as far as their shrines are concerned out of the district. The Badôn *nat*, who lives at Alôn, requires the attendance of all the people along the Chindwin river at his annual festival. The penalty for non-attendance is liability to be smitten with leprosy.

Many Sagaing people attend the festival of the Shwepyin-gyi and the Shwepyin-ga-le at Taungbyôn in the Madaya subdivision of Mandalay district, (*q. v.*). The penalty for failure to worship and present gifts is liability to incurable disease.

The *Ein-saung*, the household spirit, or Min Māgari, is worshipped, as he is all over Burma, by hanging a cocoanut on the *u-yu taing* or main post of the house, which is covered with a red cloth. Sometimes the cloth is white. Daily offerings are made.

The *nat* called Myin-byu-shin, the spirit of a faithful servant of King Anawra-hta-zaw (A.D. 1010—1057), is much reputed. His *nat-sin* or shrine occupies a prominent position in many villages, especially in the Ava subdivision.

The following account of a ceremony performed at Mônyo village in August 1897 was obtained from the Township Officer of Padu. After choosing the largest tamarind tree to the west of the village, and naming it the Monat Ma-gyibin (*i.e.*, the haunt of the *nat* who controls the rain), the villagers proceeded to surround it with sand and to prepare offerings; these, consisting of white bread, red bread, cocoanuts, plantains, fowls, male and female, boiled in parts designated also as male and female, were collected and divided into thirty-seven portions, of which one was offered to the *nat* that watched over the village, and one to the *nat* that gives the rain. This ceremony of oblation lasted from seven in the morning till noon. The following prayer was then made "O Lord *nat*, have pity on us, poor mortals, and stay not the rain. Inasmuch as our offering is given ungrudgingly let

the rain fall night and day." After the food offered had been cast away for the beasts, along with a basket of rice and another of paddy, accompanied by further prayers for the much desired rain, libations were made in honour of the *nat* of the tamarind tree. Later on, at three in the afternoon, ten *pôngyis*, who had been invited to a suitable spot in the middle of the village, after receiving the gifts due to them from laymen, offered up the prayer for rain known as the 'Nga Yan Min,' which was echoed by the assembled devotees. Finally at sunset the following rite was performed. Three women, of about the age of sixty, dressed in fine clothes, and wearing necklace and earrings, came forth bearing a "*Waba Chin*" (or basket in which cotton is placed) and sang the Rain Song. This concluded the ceremony and all that remained to be done was to wait for the rain.

Another method is sometimes resorted to: two ropes are fastened to a stick and held by different persons, who pull alternately; but as this device is apt to engender disputes it is considered to be of less efficacy in appeasing the offended *nats* than the former one.

SAGAING.—A subdivision of the district of that name in the Sagaing division. It is bounded on the north by an arbitrary line dividing it from Shwebo district; on the east and south by the Irrawaddy river; and on the west by the Mu river.

Natural features.

It is marked by a range of limestone hills running parallel and close to the Irrawaddy on the east; by a similar line of hills following the course of the Mu on the west; and by a third line, running likewise north and south, through the centre of the subdivision; a cross line of hills from east to west divides it into two distinct portions. The highest point is in the Irrawaddy range, where a peak above Mingun rises to a height of 1,373 feet.

In.

The intersection of the Irrawaddy and central ridges by the cross range is marked by a large and deep depression, which forms the Yemyet-*in*. After heavy rain this lake covers an area of ten miles from north to south and three from east to west. In the hot weather, particularly after a light rainy season, it is all but dry. The neighbouring soil is impregnated with salt and the water of the lake is correspondingly brackish. For this reason irrigation cannot be carried on from the Yemyet-*in*, nor can its bed be cultivated. The intersection of the Mu and central ranges by the cross ridge forms a similar sheet of water, called the Thazin-*in*, which is about two miles square. Between the Mu river range and the river itself, there are a series of these lagoons or broads, the Inza, Zayatpyu, Thazin, Lè-gyi, and others of smaller extent. A similar phenomenon marks the banks of the Irrawaddy, where the chief *in* are at Kaung-hmudaw, Ngatayaw, and Ywathit-gyi. All these are of considerable area and depth after the rains and river flushes, but shrink as the dry season advances, natural evaporation being greatly accelerated by the quantity of water which is drawn off for *mayin* rice cultivation.

The subdivision is divided into the townships of Sagaing, with its headquarters at the capital town, and Sadaung, with headquarters at Padu.

SAGAING.—A township of the subdivision and district of the same name, is bounded by the north by the Sadaung township and on the west by the Myinmu subdivision of Sagaing district, on the east and south by the Irrawaddy river. The headquarters of the township are at Sagaing town.

SAGAING.—The headquarters of the Sagaing Division and of the Sagaing district, subdivision and township, is the terminus on the right bank of the Irrawaddy river of the Mu Valley and Myitkyina Railway. Sagaing was constituted a Municipality on the 5th April 1888.

Public buildings.

The public buildings are the office of the Commissioner, Central Division, the Deputy Commissioner's court-house and offices, Post and Telegraph offices, a lock-up and police *thana*, *dâk* and Public Works Department bungalows, Military Police lines and hospitals, and a Settlement office.

There were one thousand five hundred and eighty-seven houses in the town in 1897.

Natural features.

The old city walls were very strongly and substantially built of large and well-burnt bricks. All the ground north-east of the town must have been at one time covered with pagodas, for the soil is full of bricks. There are, however, no remains of the old Palace visible. Sagaing, like Ava, was in Burmese times rather a collection of little villages than a town, and the only part of it at all resembling western ideas of a town was the Pyilôn-an quarter, where the merchants used to live, and this was near the only spot where steamers can put in at all times of the year.

The Irrawaddy circles round the town on the east, south, and west and in flood covers all the low land to the north also. A considerable portion of the town itself was also, until 1889, under water during flushes, so that the place had the appearance of a partially submerged peninsula during the rains. The result of such ample moisture on an alluvial soil is seen in great luxuriance of vegetation. The same abundance of magnificent tamarind trees which is so striking in Ava is noticeable in Sagaing also. Until 1889 the town was literally choked and buried in vegetation. Since then, however, great changes have been made. The old walls have been broken down and converted into wide roads. The river has been bunded out, and much new land has been taken up and cleared. Substantial houses have been built and have made a town out of what was before a mere congeries of hamlets. The advent of the railway caused further changes, as it was necessary to clear away whole quarters, among them that which was occupied by the trading community in Burmese times, to make room for the Shore station. The railway was opened from Sagaing to Shwebo in June 1891 and has now been continued north to Myitkyina.

Climate.

Sagaing is one of the prettiest and appears also to be one of the healthiest and coolest places in Upper Burma. The sick rate of the Military, while troops held the town, and of the Military Police since that time has been remarkably low. Only two months, April and May, are really hot, and even in these two months the average maximum temperature is under 100° Fahrenheit. During the rains high winds blowing over the wide waters of the flooded river keep the air cool and pleasant.

Population.

To the already long mixed population of Burmans, Burmanized Mussulmans, Manipuris, Shans, Talaings and Chinese has been added, since the Annexation, a considerable colony of Hindustani shop-keepers. There is also no small number of Madrassis, and Uriyas, with some Upper India coolies. Noticeable in Sa-

gaing, besides its rich fruit and flower gardens and its indigo fields, is the large manufacture of silk. The silk is imported, but Sagaing woven *tameins* are especially famous.

The Municipality.

The Sagaing Municipality supports itself mainly on bazaar rents and fees and a municipal tax on lands. The income for 1896-97 amounted to Rs 23,647 and the expenditure to Rs. 21,396. Of the latter amount over Rs. 2,000 was devoted to lighting, the same sum to police, nearly Rs. 4,000 to conservancy, Rs. 2,650 to hospitals, upwards of Rs. 3,000 to roads, and nearly Rs. 2,000 to the Municipal school.

History; the dynasties.

As a capital Sagaing dates from A.D. 1315 (*v. infra*) when Athin-khaya made himself independent of the Shan Kingdom of Panya. His dynasty lasted forty-nine years and his grandson founded Ava and was the first king at that capital (Thadomin-paya, A.D. 1364). These dynasties were Shan, and Ava and Sagaing continued under Shan dominion until Payin Naung took Ava in 1534 A.D.

From this time it remained under tributary kings subject to the Burmese Emperors at Pegu, until the break up of the empire in 1599 A.D. From Ava the Burman tributary King then extended his power over all Pegu and took Syriam from the Portugese (A.D. 1613). The seat of empire was fixed at Ava by Thadu-dhamma-yaza.

The Talaings, however, took Ava in 1751 A.D. and retained it until they were driven out by Alaungpaya. Before this, in about A. D. 1733, the Manipuris had ravaged the country right up to Sagaing. There, however, they were checked by a stone stockade, though they had carried a similar erection at Kaung-hmudaw.

Naung-dawgyi, the eldest son of Alaungpaya, fixed his capital at Sagaing (1760–63) but on his death Ava again became the royal city and the seat of empire never returned to Sagaing.

After the Annexation.

At the Annexation, the occupation of Sagaing was marked by the death in action of Surgeon Heath and Lieutenant Cockeram. Burmese soldiery defended for a time the fort on the right bank of the river, which, with that at Ava and a third of the head of the reach between them, were to have prevented the advance of the British force to Mandalay, aided as they were by boats sunk in the narrow river channel. But these positions were inadequately defended on the land side and were not conspicuous for strength on the river face either and they were taken by us as early as the 14th December 1885. The *ex-Wun* of Sagaing joined the British and served for a short time, but soon withdrew into private life, and has since taken no part even in Municipal affairs. After the occupation Sagaing itself was never attacked by dacoits, though its scattered hamlets and dense jungle seemed to court sudden surprises.

The following account of the founding of Sagaing is taken from a Burmese chronicle:—

Legendary History.

"Thinka Saw Yun or Saw Yun, the youngest son of Tasi Shin Thihathu, by a daughter of the Linyin *Thugyi*, built the city and established the Kingdom of Sagaing in 677 B.E. (A.D. 1315). He reigned under the title of Thiri Athin-khaya from the age of fifteen. The manner in which he obtained the country is told under Pinya

(*q.v.*). He had four children, the eldest, a daughter, Somin Kodawgyi, mother of Thadomin-paya, who founded the city of Ava, and her brothers Kyawswa, Nawra-hta, and Tarabya-ngè. Saw Yun formed a kind of regiment called the *Sagaing Taungthan*, which was maintained up till the fall of the Burmese monarchy, and nine squadrons of cavalry, called respectively—

	Strong.
Tamakha myin	150
Pyansi myin	150
Ywa-daw hmu myin	150
Let-ywa-gyi myin	150
Let-ywa-ngè myin	70
Chaungthin myin	50
Myinthi-gyi myin	50
Hkatlôn myin	30
Sawput	30

numbering in all eight hundred and thirty saddles. Saw Yun built the Zingin monastery at Sagaing. He was powerful, kindly, and popular; reigned eight years; and died at the early age of twenty-three."

The following kings of his dynasty reigned in Sagaing:—

Name.	Burmese.	A. D.	Age on accession.	Length of reign.
Athin-khaya Saw Yun ..	677	1315	15	8 years.
His step brother Tarabya-gyi ..	684	1322	24	14 do.
His son Shwe-taungdat ...	698	1336	15	3 do.
Saw Yun's eldest son Kyawswa ...	701	1339	22	10 do.
His brother Nawra-hta ...	711	1349	30	7 months
His brother Tarabya-ngè ...	711	1349	29	3 years.
His brother-in-law Minbyauk ...	714	1352	42	12 do.

In B.E. 726 (A.D. 1364), after the Kingdom had existed for forty-nine years, both Sagaing and Pinya were destroyed by the Shans. Three hundred and ninety-five years later, in 1759 A.D., the present city, which has a circumference of two miles, was built to the north of the Dabavun pagoda and became the capital again under Naungdawgyi, the eldest son of Alaung-paya. The old city, founded by Saw Yun, lay to the north of this site at a distance of two miles, to the east of the Zigôn-gyi and Yatana-seiksin-mya pagodas, north of the Zingin creek and in the centre of the Shweminwuntaung, near the Khawè Taung. Its classical name was Zeyapura, the victorious city.

The same chronicle gives the following account of how Sagaing got its name: "The last King of Tagaung, Thado Maha Yaza, had two twin sons by his chief "Queen, both of them born blind. They were called Maha-thanbwa and Sula-"thanbwa. The King was ashamed of this and told the mother that the child-"ren must be destroyed privately. She, however, could not bring herself to "order their death and had them brought up secretly until they were nineteen "years of age. The two princes were then discovered and the King had them "placed on a boat amply supplied with provisions and set adrift on the river. "The boat on its way down touched a *sit* tree which overhung the river and "remained fast. Hence the name *sit kaing*, which, though still so written, has "become corrupted in pronunciation to Sagaing. The princes, having fraed

"the boat, floated on to *Saku* and there they began miraculously to recover their "sight, and so the place got its name, which means "the beginning of the "cure;" thence they went on to *Salin* (the commencement of seeing), and con-"tinued their voyage until they reached a place where they met their uncle "who was living as a *Yathe* (hermit); they stayed with him for some time and "he gave his adopted daughter, Badayi, in marriage to the elder nephew, "Maha-thanbwa, who reigned there as King for six years: and after his death "the younger, Sulathanbwa, made Badayi his wife and became King in his "turn. After reigning thirty-five years he died and his son Dwottabaung suc-"ceeded him and founded the city of Thare-khetara, now called Prome. "Dwottabaung reigned seventy years and is remembered as one of the most "powerful and noteworthy of Burmese monarchs."

Pagodas.

The following list of pagodas in and near Sagaing is given by the *Myoôk* Maung San Min.

Pagodas in Sagaing town.

No.	Situation.	Name of pagoda.	Founder.	Date.	Reign.	Description (*v.* Chapter XI of Part I).	Height	Remarks.
							Cubits	
1	Podan ...	Tupayôn ...	King Narapati	806 B.E.	Narapati ...	*Sedi* ...	60	Mentioned in the Ava *Yazawin.* It was repaired by the Pagan King, elder brother of King Mindôn, but is not completed.
2	do. ...	Aung-mye-lawka	King Bodaw ...	1144 B.E.	Bodaw ...	Stone *sedi* ...	80	Bodaw was a son of Alaung-paya of Shwebo. While Sinbyushin reigned at Ava Bodaw lived here and afterwards, when he became King, built this pagoda in which there is an inscription on stone. The image is called Eindawya.
3	do. ...	Paungdaw-u ...	Thado-min saw Kyunta-mawsa.	...	Thadominsaw	*Tinpyinkwe,* cross legged image of two cubits.	50	
4	do. ...	Thamangôn ...	Minyè Kyaw Swa Atein Kaung-hmu.	...	Min-hkaung	*Tinpyinkwe*...	35	Minyè Kyawswa was a general of the Ava King and died in fight with the Talaing King Yazadirit. The date of the foundation is not mentioned in the *Thamaing.*
5	Da-we-zè ...	Nga-tat-gyi ...	Minyè Nanda-meit.	1010 B.E.	...	*Tinpyinkwe* 18 cubits.	...	Minyè Nandameit was a son of Dayaka Thalôn Mintaya-gyi.
6	do. ...	Nyittma Kaung-hmu.	The Narapati princes of Sagaing.	842 B.E.	...	*Sedi* ...	40	In ruins.

Pagodas in Sagaing town—concluded.

No.	Situation.	Name of pagoda.	Founder.	Date.	Reign.	Description (*v.* Chapter XI of Part I).	Height.	Remarks.
							Cub.	
7	Da-we-zè...	Payapyu ...	Queen of Sinbyushin.	1134 B.E.	Sinbyushin ...	*Sedi* ...	40	Sinbyushin was a son of King Alaung-paya and had his capital at Ava.
8	Kannadaw	Abara-sedi ...	King Narapati	845 B.E.	Narapati ...	*Sedi mottat* with arched recesses.	40	Erected in remembrance of Tuparôn Bayaka, son of King Narapati.
9	Tagaung-yat	Thissabyu ...	King of Kyanyit	...	Kyanyit ...	*Sedi* ...	60	Kyanyit was King of Pagan in 426 B.E. Date of foundation not noted.
10	do. ...	Yatana-myitsu...	Narapati Sithu	...	Narapati Sithu	...	40	Narapati Sithu, grandson of Kyanyit, was King of Pagan in 454 B.E.
11	do. ...	Kyipaya-gyi ...	Minyè Uzana ...	...	Minyè Uzana	*Tinpyinkwe* ..	...	
12	do. ...	Shwegu-gyi ...	Narapati Sithu	...	Narapati Sithu	*Sedi* ...	35	Narapati Sithu ascended the throne in 454 B.E.
13	do. ...	Maha-sedi ...	Narapati Shweran Kyaw Shin.	...	Narapati Shweran Kyaw Shin.	*do.* ...	45	
14	Pabèdan ...	Sinmyashin Yatana.	Mo-hnyin Mintaya.	792 B.E.	Mo-hnyin Mintaya.	*do.* ...	80	Mo-hnyin Mintaya was a son of Sinbyumya-shin of Hanthawadi.

15	do ...	Sedi-hla-paya ...	Thin Kaya Saw Yôn.	684 B.E.	Thin Kaya Saw Yôn of Sagaing.	...	35	Thinkaya Saw Yon's mother came from Linyin village in Sadaung township; she married Thihathu, King of Panya. He was succeeded by six generations of Kings.
16	Seingôn ...	Shinbin-guni ...	Narapati Sithu...	...	Narapati Sithu	*Tinpyinkwe* ...	...	Narapati Sithu ascended the throne of Pagan in 454 B.E. The date of foundation is not known.
17	do. ...	Sutaungpyi ...	Thiri-dhamma-thawka.	228 B.E.	Thiri-dhamma-thawka.	...	...	Thiri-dhamma-thawka*min* was King of Patalipôt.
18	do. ...	Myasigôn ...	do. ...	228 B.E.	do. ...	*Sedi* ...	45	
19	do. ...	Paungdaw-u ...	Narapati Sithu	...	Narapati Sithu	*do.* ...	40	The same Pagan King.
20	Thawtawpan	Shinbin-Nankaing.	Thiri-dhamma-thawka.	228 B.E.	Thiri-dhamma-thawka.	...	65	The King of Patalipôt dedicated on the 1st waning of *Nattaw* (December) in the year of religion 2208 throughout his island of Zampudipa 84,000 pagodas, 84,000 wells, and 84,000 tanks. This pagoda was one of the 84,000. The Shwe Letkya *Bo* repaired it in the Pagan King's time.
21	Minlan ...	Yanaungmyin ..	Mo-hnyin Mintaya.	763 B.E.	Mo-hnyin ...	*Sedi* ...	60	This pagoda was repaired in Mindôn's time by the Yanaungmyin *Wundauk*.
22	do. ...	Shwe-gu-gyi ...	King Mindôn ...	1240 B.E.	Mindôn ...	*Tinpyinkwe* ...	40	
23	do. ...	Shwepyi-seit-u...	Prince Maung Paungkyaung.	1135 B.E.	Sinbyushin ...	*Sedi* ...	40	In ruins.
24	Pabèdan ...	Shwe-mu-taw ...	Thinkhaya ...	606 B.E.	Thinkhaya ...	*do.* ...	60	Repaired by the *Hlethin Atwinwun in* King Thibaw's reign.

Pagodas in the villages around Sagaing.

No.	Situation.	Name of pagada.	Founder.	Date.	Reign.	Description (*v.* Chapter XI of Part I).	Height.	Remarks.
							Cubits	
1	Ôndaw ...	Shwesôntha-paya	Thiri-dhamma-thawka.	228 B.E.	Thiri-dhamma-thawka.	*Tinpyinkwè..*	42	Repaired by the Sagaing *Myo-wun*, U Paw Tun.
2	Pyidawtha	Shinbin-dhammatha.	do. ...	228 B.E.	do. ...	*Thingô-kyôkba*; gilt monkish figures.	45	
3	do. ...	Setdawya ...	Mingyi Swa Saw Kè.	...	do. ...	*Tinpyinkwè...*	35	
4	do. ...	Thetdawshè ...	do. ...	...	do. ...	...	30	
5	Ywa-thit-gyi	Shinbin-kudo ..	do. ...	734 B.E.	Mingyi Swa Saw Kè.	Cinhalese *Tin-pyinkwè.*	35	
6	do. ...	Shinbin-kyantha-gyi.	do. ...	734 B.E.	do. ...	Cinhalese *Sedi*	40	
7	do. ...	Shwegôn ...	do. ...	734 B.E.	do. ...	*Sedi* ...	40	
8	do. ...	Shinbin-shwe ...	Myohla Wungaung.	1,197 B.E.	Ba-gyidaw*...	...	...	
9	Tabayin-gwè	Shwe-sedi ...	Dhamma-thawka	228 B.E.	Dhamma-thawka.	*Sedi* ...	40	
10	do. ...	Shwe Thingan...	King Kyanyit...	...	Kyanyit ...	do. ...	35	
11	Le-gyi ...	Shwegu-tôk ...	Pyumin Pyômin	...	Pyumin Pyômin.	Cinhalese *Sedi*	35	Said to have lived at Halingyi in Shwebo.
12	Le-gyi ...	Shinbin-mutaw	Thiri-dhamma-thawka.	228 B.E.	Thiri-dhamma-thawka.	Cinhalese *Sedi*	35	
13	do. ...	Paungdaw-u ...	Narapati Sithu...	...	Narapati Sithu	...	40	
14	Nyaungbin-zin.	Theindaw ...	Thiri-dhamma-thawka.	228 B.E.	Thiri-dhamma-thawka.	*Shweyat-daw*, upright figure.	40	
15	Aungtha ...	Sutaungpyi ...	do. ...	do. ...	do. ...	*Tinpyinkwè...*	30	

16	Maung-daung.	Sutaungpyi ...	do. ...	do. ...	do. ...	...	35	
17	Kyauksè ...	Kya-nthagyi ...	do. ...	do. ...	do. ...	*Tinpyinkwè*...	40	
18	Paganyat...	Yaza-muni-hkuta	Thatôn Mintaya-gyi.	998 B.E.	Thatôn Min-taya-gyi.	Alabaster *Tin-pyinkwè.*	100	
19	do. ...	Shinbin-tandi...	Thiri-dhamma-thawka.	228 B.E.	Thiri-dhamma-thawka.	*Sedi* ...	40	In 437 B.E., the Pagan King Narapati Sithu, came here and built a tank.
20	Wachet ...	Baddamya-sedi	do. ...	do. ...	do. ...	*do.* ...	25	The lake near at hand and the Buddha are called Tandi.
21	do. ...	Tamin-thônsè-paya.	Patu-thinhkaya-za, a monk.	...	Dutiya Min-gaung.	*Tinpyinkwè*...	40	There are 30 alcoves in the pagoda.
22	do. ...	Shinbyu Shin ...	Narapati Sithu	...	Narapati Sithu	*Sedi* ...	35	
23	Mingun ...	Eindawya ...	Mother of Pagan Kings.	1024 B.E.	...	*do.* ...	50	
24	do. ...	Mingôn-paya-gyi.	Bodaw ...	1152 B.E.	King Bodaw	*do.* ...	80	Son of Alaung-paya. In ruins.
25	do. ...	Setdawya ...	Pagan Prince...	do. ...	do. ...	*Tinpyinkwè*...	50	The Prince was a son of King Bodaw. The pagoda was never finished.
26	do. ...	Sinbyumè ...	The Ava King	do. ...	King of Ava	*Sedi* ...	70	
27	do. ...	Shwe-myindin...	Thiri-dhamma-thawka.	228 B.E.	Thiri-dhamma-thawka.	*do.* ...	25	
28	do. ...	Sutaungpyi ...	do. ...	do. ...	do. ...	*do.* ...	25	
29	Ôntazin ...	Ngôn-min ...	do. ...	do. ...	do. ...	*do.* ...	35	
30	Ye-hka ...	Shwe-myin-mibu-ya.	Kanyittha-min...	...	Kyanyittha-min.	*do.* ...	35	Kyanyit was King of Pagan in 426 B.E.
31	Sayè ...	Kazin-nein ...	Thiri-dhamma-thawka.	228 B.E.	Thiri-dhamma-thawka.	*Tinpyinkwè*...	40	This pagoda was repaired in 696 by the King of Ava, Min-gyi-swa-saw-kè, and the village was then called Kazinnein. The name Sayè was given afterwards when a niche in the pagoda was turned to the north, whereupon the village was called the Tawa-ru-pa-ya.

Pagodas in the villages around Sagaing.

No.	Situation.	Name of pagoda.	Founder.	Date.	Reign.	Description (*v.* Chapter XI of Part I.)	Height.	Remarks.
							Cubits	
32	Thawtapan	Panyayin ...	The Panya minister.	...	Panya-tasi ...	*Sedi* ...	60	In the time of King Panya-tasi, Palikkaya-min set afloat on the river in eight cups the holy relics, one of which he kept. The seven floated down the Shwe-menaya river and a goldsmith, Nga Sein, saw them by cabalistic means and got hold of them. He buried two in the ground, wrapped the other five in palmyra leaf and took them to the Palace. There he was accused of having stolen two and fled from the Palace and took refuge in the house of *Amat* Panya in Sagaing. One night *Amat* Panya saw a brilliant light in the sky. He made obeisance and called Nga Sein and told him to up give the relics. Nga Sein pointed out the place where they were buried, and that night the *Amat* dug them up, placed them in a silver cup covered with rubies, and built the Panyayin pagoda on the spot. Thinkaya-sawyôn repaired the pagoda afterwards. Panya *Amat* was saved from

								drowning by the might of the relics, and is called the Sagaing *Yewun* to the present day.
33	Thawtapan	Lekyun-manaung	Father of the Hanthawaddy Yauk Min.	...	Hanthawaddy Yauk Min.	...	80	
34	Outside the Municipality.	Chinthi-thônsè	Thihathu, Minister of King Tasi.	...	Tasi ...	*Tinpyinkwè*...	35	
35	do ...	Kyaikpadaing	Thatôn Mintaya-gyi.	...	Thatôn Minta-ya-gyi.	*Sedi* with recesses.	40	
36	do ...	Taungbila ...	Padu-thin khayaza.	...	King of Panya	*Tinpyinkwè*...	50	
37	do ...	Kyantha-gyi ...	Thiri-dhammathawka.	228B.E....	Thiri-dhamma-thawka.	*Sedi* ...	60	
38	Siengaing...	Shinbin Seik-paw.	Kyanyittha ...	do ...	Kyanyittha ...	*Sedi* with recesses.	50	In ruins. When King Kyan-yit-tha fled from Pagan he came here and standing on the hill threw his spear towards the river. It fell at the landing-place (*seik*), whence the pagoda and its name. The date is conjectural.
39	Brètaran ...	Kantulu ...	Thiri-dhamma-thawka.	do ...	Thiri-dhamma-thawka.	*Sedi* ...	45	

SAGA TINGSA.—A Kachin village in Tract No. 7, Bhamo district, situated in 23° 50′ north latitude and 97° 29′ east longitude.

In 1892 it contained thirty houses, with a population of eighty-six persons. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Lawhkum sub-tribe and own twelve bullocks and eight buffaloes. Five hundred baskets of paddy and a little tobacco are grown yearly. There is fair camping-ground, with water.

SAGÔNWA or SAGONG.—A Kachin village in Tract No. 21, Myitkyina district, situated in 25° 34′ north latitude and 97° 41′ east longitude.

In 1892 it contained twenty-one houses, with a population of eighty persons. The headman of the village has two others subordinate to him. The inhabitants are of the Lepai tribe and Sadan sub-tribe, and own ten buffaloes and one pony.

SA-GU.—A township of the Minbu subdivision and district, is bounded on the north by the Lègaing township, on the east by the Irrawaddy river, separating it from Magwe district, on the south by Pakôkku district and on the west by the Nwa-mataung range, beyond which lies the Ngapè tonwship.

A great part of the township to the east is irrigated by the Man river canal system, which existed in Burmese times and has recently been extended. The non-irrigated tracts are entirely dependent for their crops on rain water and a timely rise in the streams, and when these fail many of the villagers emigrate to Lower Burma.

The festival of the Shwe-zettaw pagoda is largely attended by pilgrims from all parts of Burma.

The population of the township is Burmese, with the exception of a few natives of India. The headquarters are at Sagu.

SA-GU.—The headquarters of the township of the same name in the Minbu subdivision and district.

SAGUN.—A Kachin village in Tract No. 40, Myitkyina district, situated in 26° 36′ north latitude and 96° 27′ east longitude.

In 1892 it contained twenty houses: its population was not known. The inhabitants are of the Sassan tribe. The headman has no others subordinate to him. Parties of Chins come here every year for rubber, and they have a house in the village.

SA-GWE.—*See* under Sa Koi.

SA-GYAN.—A revenue circle in the Taungtha township, Myingyan subdivision and district.

In 1895-96 the population numbered one thousand three hundred and twenty-five persons and the *thathameda* amounted to Rs. 1,587. No land revenue was collected in the circle.

SA-GYET.—A village in the Nga-singu township, Madaya subdivision of Mandalay district, north of Shwe-gôndaing.

The village has fifty-five houses, and its population numbered in 1892 two hundred and fifty persons approximately. The villagers are fishermen and cultivators.

SAGYILAIN or LIMKAI.—A village of Chins of the Siyin tribe in the Northern Chin Hills. It stands on the Tanglieng spur of the Nilkorn range, and is reached by the mule-road from Fort White.

The village is inhabited by the Limkai or Sagyilain clan of Siyins. In 1884 it had ninety houses: the resident chief was Manlôn. Manlôn is the chief of the clan, although his father is still living, and has a younger brother. Manlôn has visited Rangoon. There is abundant water-supply in the village. The best camp lies above the village and west of the burial-ground.

SA-GYIN.—A village of eighty-four houses about eight miles north of Sagaing, in Sagaing district.

Wheat is extensively cultivated, but paddy-growing is not successful owing to the hardness of the soil.

SA-GYIN NORTH.—A village in the Nga-singu township, Madaya subdivision of Mandalay district.

It has one hundred and seventy houses, with a population of seven hundred persons, on an approximate calculation, made in 1897. The villagers are cultivators and sculptors. Rubies are found in the Sagyin hills and alabaster is also quarried.

SA-GYIN SOUTH.—A village in the Nga-singu township, Madaya subdivision of Mandalay district.

The village had one hundred and ten houses, with a population of five hundred persons, as ascertained from an approximate calculation made in 1897. The villagers are cultivators and sculptors.

SA-GYIN SÔN-BAING.—A village in the Sônmyo circle, Nga-singu township, Madaya subdivision of Mandalay district, north of Sa-gyin.

The village had twenty-five houses, with a population of one hundred perons, on an approximate calculation made in 1897. The villagers are cultivators and coolies.

SA-GYIN-WA.—A village in the Ngèdo revenue circle, Amarapura township and subdivision of Mandalay district, two miles south-south-west of headquarters.

It had a population of two hundred and sixty persons at the census of 1891 and paid Rs. 470 *thathameda*-tax.

SA-GYU.—A revenue circle in Myingyan township, subdivision, and district.

In 1895-96 the population numbered three hundred and ninety-three persons and the *thathameda* amounted to Rs. 891. No land revenue was collected in the circle.

SAI LEIN.—One of the largest of the Palaung circles in the Kodaung township of Ruby Mines district, containing thirty Palaung and twenty-four Kachin villages. The Kachins predominate north of the Shweli and the Palaungs on the south. The headman is known as the Sai Lein *Kin* and lives at Sai Lein, a village on a high ridge about twenty miles south-west of Nam Kham. In 1892-93 a Military Police post was established at Sai Lein for the dry weather, but it was found to be not sufficiently central to supervise the Kodaung.

SAILENG.—A Kachin village in Tract No. 29, Katha district, situated in 24° 45′ north latitude and 96° 30′ east longitude.

In 1892 it contained twenty-five houses, with a population of eighty persons. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Hpunkan sub-tribe, and own five bullocks and six buffaloes. There is good camping-ground and a plentiful supply of water.

SAING-BYIN NORTH.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, sixteen miles from Ye-u.

The population numbers three hundred and thirty-three persons, and is chiefly engaged in rice cultivation. The *thathameda* revenue for 1896-97 amounted to Rs. 590.

SAING-BYIN SOUTH.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, with a population of four hundred and fifty-five persons, chiefly paddy-cultivators.

There are Civil and Military Police posts in the village. The *thathameda* revenue for 1896-97 amounted to Rs. 990.

SAING-DÈ.—A revenue circle and village with three hundred and ninety-three inhabitants in the Kani township of Lower Chindwin district. It lies in the Se-ywa-gyaung valley, on the banks of the Patolôn *chaung*, which runs from south to north between the Pôndaung and Mahudaung ranges in the west of the district.

Paddy is grown extensively. The revenue for 1896-97 amounted to Rs. 690 from *thathameda*. The Eastern Patolôn Forest Reserve, 206 square miles in area, forms the eastern boundary of the circle.

SAING-DU.—A village in the Min-ywa circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of three hundred and twenty-six persons, according to the census of 1891.

The *thathameda* amounted to Rs. 950 for 1897-98.

SAING-GAUNG.—A revenue circle in the Kyaukpadaung township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered one hundred and fifty persons and the *thathameda* amounted to Rs. 189. No land revenue was collected in the circle.

SAING-GAUNG.—A village in the Saing-gaung circle, Myaing township, Pakôkku subdivision and district, with a population of three hundred and eight persons, according to the census of 1891.

The *thathameda* amounted to Rs. 660 for 1897-98.

SAINGGÔN.—A Kachin village in Tract No. 1, Bhamo district, situated in 24° 13′ north latitude and 96° 49′ east longitude.

It contained thirty-six houses in 1892, with a population of one hundred and sixty-four persons. The inhabitants are Shan-Burmese and Burmese, and own no cattle. The headman has no others subordinate to him.

SAING-IN.—A village in the Nga-kwe circle, Seikpyu township, Pakôkku subdivision and district, with a population of two hundred and twenty-nine persons, according to the census of 1891, and a revenue of Rs. 540.

SAING-KIN.—A village of fifty-one houses on the Tapin *chaung*, in the Bhamo subdivision and district.

The villagers owned fifty buffaloes and work a large area of *mayin* and *kaukkyi* paddy.

SAING-LA-YA or SAING-YA.—A revenue circle, with nine hundred and seven inhabitants, in the Kani township of Lower Chindwin district. It is situated in the south of the township, at some distance from the North Yama *chaung*.

The villages included in the circle are Saing-la-ya, Pauk-taik, Nyaung-gaing and Chaungzôn. The chief crops are paddy and *jowar*. The revenue for 1896-97 amounted to Rs. 2,010 from *thathameda* and Rs. 133 from State land.

SAING NAING.—A village on the Nan Ten *chaung*, in the Mogaung subdivision of Myitkyina district.

It has twelve houses of Marip Kachins, who practise *lè* and *taungya* cultivation.

SAINÔN.—A village of Chins of the Tashon tribe in the Central Chin Hills. It lies four miles north-east of Bowtsun, and can be reached by the road to Botung. The inhabitants are Norns, tributary to Falam. The village was disarmed in 1892 and 1893, and was punished for refusing to supply coolies in 1892. In 1894 it had eighty houses: Huplien was its resident chief.

SAIYAN.—A village of Chins of the Sôkte tribe in the Northern Chin Hills.

It lies seven miles south-west of Tiddim and five miles west of Dimlo post, at a height of 2,300 feet above the bed of the Manipur river, and is reached from Tiddim along the Dimlo (Government) road for three miles to the cross roads, thence along an improved Chin track with a gradual descent, winding above Losow and Philian and passing through Chinnwe.

In 1894 it had seventy houses: the resident chief was Pumtong.

The inhabitants belong to the Hwelnum, Tawmte, and Somput families and are subordinate to Dôktaung, Chief of the Sôktes. The village was destroyed by troops in March 1889 and was disarmed in 1893. It has camping-ground (at 4,700 feet) for a large force, just above and commanding the village. Water is procured from a stream which runs through the village, the supply is small and is collected in holes in the bed of the stream. A more convenient camp is at Chinnwe village close by, as Chinnwe and Taiyan are practically one village.

SA-KA.—A revenue circle and village in the south-east of the Salin-gyi township, Palè subdivision of Lower Chindwin district.

It lies on low ground at a distance of about a quarter of a mile from the right bank of the Chindwin river.

The revenue for 1896-97 amounted to Rs. 681 and the population numbers six hundred and eighty-one persons.

SA-KA.—A village in the Kyaw circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of thirty-three persons, according to the census of 1891.

The *thathameda* amounted to Rs. 460 for 1897-98.

SA-KAN.—A village in the Sa-kan circle, Seikpyu township, Pakôkku subdivision and district, with a population of two hundred and ninety-eight persons, according to the census of 1891.

The *thathameda* amounted to Rs. 130 for 1897-98.

SA-KAN-GYI.—A circle in the Maymyo township and subdivision of Mandalay district, on the old pass to Yankintaung and Mandalay, including a single village, situated twelve miles west of Maymyo.

It had a population of two hundred and sixty-one persons at the census of 1891.

The *thathameda* paid in 1896 amounted to Rs. 240. Shan paddy is cultivated.

SA-KAN-MA.—A circle in the Natmauk township of Magwe district including the villages of Tanbingôn, Ôkshitmyaung, Sakan-makôn-ga-le and Dedôkkôn.

SAKAP.—A Kachin village in Tract No. 37, Myitkyina district, situated in 25° 34′ north latitude and 97° 32′ east longitude.

In 1892 it contained twenty houses: its population was unknown. The headman has no other, subordinate to him. The inhabitants are of the Lahtawng tribe.

SAKAT.—A village of ten houses of Lahtawng Kachins, on the west bank of the Irrawaddy river, north of Myitkyina in Myitkyina district.

The inhabitants came originally from Naunglan, about eighty years ago. They work *taungya* and have no cattle.

SAKAW.—A Chinese village of eighteen houses in the Ko-kang Trans-Salween circle of North Hsen Wi (Thein-ni) Northern Shan State. It stands at an altitude of 5,500 feet among the grassy undulating hills north of Satisu, the chief town of the circle.

There were fifty-seven inhabitants in 1891, who owned a number of bullocks and buffaloes and cultivated some sixty acres of irrigated paddy-land, half a mile south of the village, besides stretches of hill rice and opium on the slope of the hills towards Taw Nio. Opium is very plentiful and sells for six rupees the viss.

SA-KAW.—A village on the north bank of the Indaw *chaung* in the Mogaung subdivision of Myitkyina district.

The village was burnt down in 1897 in an accidental fire, and the people migrated temporarily to the hill about one mile to the north, where the Kachin village of Sa-kaw stands. They are now re-building their old village near the water. Sa-kaw has twenty-four houses and forty-five buffaloes, but no bullocks; *lè* is worked; forty baskets of seed-grain in 1896 yielding nine hundred and fifty-five baskets. The road from Kamaing to Nanyaseik passes through Sa-kaw.

SA-KOI (Burmese Sa-gwè).—A State in the Central division of the Southern Shan States, with an area of one hundred and two square miles. It is bounded on the north by Sam Ika and Nam Tōk, on the east by Gantarawadi and Hsa Htung; on the south by Möng Pai, and on the west by Möng Pai and Loi Lōng. These boundaries are practically the same as they were in Burmese times.

Nearly the whole of the State lies in the valley of the Pilu or Balu river and is more or less a paddy plain, rising in a gentle slope to the hills.

The Nam Pilu is the only navigable stream and is only so for small dug-outs, owing to the river being dammed for the purpose of irrigation which is effected chiefly by water-wheels. There are no forests, and indeed there is not much jungle of any kind in the State. In the cold weather, like Sam Ka, Sa-Koi is enveloped in dense fogs till late in the morning. The rainfall, like that of most of the Shan valleys, is estimated at about sixty inches.

Paddy is practically the only crop in this State: what little garden land there is is sown with miscellaneous country vegetables, plantains and sugar-cane, all used entirely for home consumption. The greater part of the plain is irrigated by means of water-wheels from the Balu stream and yields from twenty to twenty-five-fold of the seed sown. The Red Karens have more primitive methods of cultivation and only average ten-fold. *Taungya* paddy is also grown in small patches.

Land under cultivation—	Acres.
Lowlying paddy	400
Taungya	100
Cattle—	Number.
Buffaloes	239
Cows	156
Pack bullocks	72

Prices of produce—

Rice per 100 baskets, Rs. 200 to Rs. 250.
Paddy per 100 baskets, Rs. 70 to Rs. 80.

Population in 1898—	Male.	Female.	Total.
Adults	497	555	1,052
Non-adults	336	324	660
		GRAND TOTAL	1,712

The population has increased considerably during the last few years owing to the return of old residents. The households in the State now number—

	Numbers.
Shans	1,078
Taungthus	46
Inthas	17
Talaings	27
Red Karens	544
Total ...	1,712

Besides Sa-Koi, which has only thirty-four houses, there are no villages of any size. There are a few over twenty houses, the chief being the Shan village of Wan Ku, with thirty-two houses; the Shan village of Kyem Teng, twenty-five houses, and the Red Karen village of Mya Li, with twenty-one houses. None of them is noted for any particular industry.

There are no trades of any importance, though at one or two of the villages earthen pots are made.

A sum of Rs. 8 on Shans, Inthas and Taungthus and Re. 1 on Red Karens and Talaings is assessed on the same principle as the *thathameda*,

The village was liable as a whole for the *thathameda* revenue due from it, that is to say, ten times the number of rupees that there were families in the village. At first each family paid one rupee only. This was afterwards raised to three rupees and again to ten. The *thathameda*-tax was first imposed by Mindôn *Min*. Many exemptions were granted and the number of families was never properly checked. The money seems to have been raised without difficulty. Thugyis were paid for collecting it, at first by receiving tracts of Royal land, rent-free (*thugyisa*), and afterwards by ten *per cent.* commission on collections. Transit duties of five *per cent. ad valorem* were levied on all staples except rice. River duties of four annas and a *pyi* of rice per man were payable by each boat passing Kyauktalôn.

(*b*) After the Annexation.

Under British rule the present district of Sagaing existed as two districts, Sagaing and Ava, from the time of the Annexation up to the 15th January 1889, when they were amalgamated with one. Since then a small township has been made over to the Lower Chindwin district and a fertile island taken over from Pakôkku. The district is administered by a Deputy Commissioner, with an *Akunwun* and Treasury Officer, three Subdivisional Officers and seven Township Officers. The *ex-wuns*, except Maung Mu, have declined to take service under the British Government, but a *taunghmu* with the title of *wun* and an official who served the Burmese Government as a Myoôk are serving now as Township Officers. The *thwe-thaukgyi*, *myingaung*, *ayadaw-ôk*, *kyun-ôk*, *kan-ôk*, and *ahmudan* of all kinds have of course lost office, but the office of thugyi remains, and is very often held by the same incumbent as in Burmese times.

Ahmudan-sa and other land held under the Burmese régime on condition of rendering public service now fall under the category of State-land, if still enjoyed by the original assignees or their descendants. Administration is still in a transition state. The old form of taxation known as *thathameda* is maintained. The farming of Royal lands has been abolished, but no system to replace it has as yet been elaborated. All transit and custom duties are at an end, but fees on limestone and salt are collected. Excise, fishery and ferry revenues are farmed, the farms being auctioned. Land is now either State or private. The right of acquiring ownership by squatting (*Dhamma-ucha*) is now at an end. All waste land is State land. Service lands become State or private according to the decision come to in the particular case.

Justice.

The administration of civil and criminal justice in Burmese times offers no distinctive peculiarities. It was similar to that exercised throughout the King's dominions. Under British rule justice is administered by the Commissioner of the Sagaing Division, who is a Sessions Judge; one District Judge, who is also District Magistrate; three Subdivisional Officers and Magistrates of the first class, one of whom is Additional Judge of the District Court; seven Township Officers, ordinarily with second class powers; and one Treasury Officer with third class Magisterial powers. The *ywathugyi*, or village headman, has ordinary criminal powers under the Upper Burma Village Regulation. Of these there are three hundred and ninety-one, of whom seventeen have special criminal, and twenty-one civil powers. *Ywathugyis*' criminal powers are not much exercised. In charge of the Civil Police there are a District Superintendent of

Police, an Assistant Superintendent of Police and three Inspectors. The Military Police employed in the district are part of the Lower Chindwin Battalion.

Village headmen also have some of the powers of arrest of police officers, and the regular police depend much on them for working out investigations. There is as yet no jail. There is a police lock-up at Sagaing and others at the various police posts.

Government buildings.

Besides the usual district headquarters [v. Sagaing town] official buildings there are at Sagaing *dâk* and Public Works Department bungalows. Post offices have been established at Sagaing, Tada-u, Myotha, and Myinmu, and telegraph offices at Sagaing, Myotha and Myinmu. The Ava subdivision was crossed by the king's telegraph wire, and is now crossed by the British line. Sagaing town is administered by a Municipal Committee and one was started also at Myinmu, but has since been abolished. An account of the municipal revenue is given under Sagaing town.

Revenue [*v.* also preceding head]

(*a*) In Burmese times.

The revenue estimated to have been collected in Burmese times was Rs. 90,000 from *thathameda* in Sagaing, and Rs. 70,000 in Ava. For Myinmu there are no estimates available. Ten thousand rupees was the estimated revenue in Sagaing from Royal lands, including fisheries and tree tax.

In Ava the amount received was fourteen thousand rupees. The amount paid varied from three to twelve rupees per *pè*, according to the quality of the soil. This was nearly all paid out, or assigned as service remuneration, to the *ahmudan*. The Sagaing customs duties were paid in Mandalay. In Ava fifteen thousand rupees was the estimated collection. Duties were leviable on earth-oil, forest produce, betel-nut, tea, pickled tea, jade, wax, Indian-rubber, salt, gold, tobacco, jaggery, garden produce, vegetable oil and ivory.

(*b*) After the Annexation.

In the year 1886-87 the revenue actually collected in Sagaing was—

	Rs.
Land revenue	1,67,640
Stamps	580
Excise	40
Law and justice	17,190
Police	1,830
Receipts in aid of superannuation and compassionate allowances.	20
Miscellaneous	2,940
Civil works	6,770
Total ...	1,97,010

(*c*) In 1887-88.

	Rs.
Land revenue	2,92,220
Stamps	2,410
Excise	3,190
Law and justice—Courts of law	16,960
Law and justice—Jails	10
Police	5,150
Medical	10

	Rs.
Receipts in aid of superannuation and compassionate allowances.	20
Miscellaneous	9,410
Civil works	9,570
Total ...	3,38,950

(*d*) In 1888-89—

	Rs.
House-tax	2,36,360
Miscellaneous	4,210
Fisheries	10,790
Total ...	2,51,360

(*e*) 1895-96—

	Rs.
Thathameda	4,48,576
State-land rent	53,413
Fisheries	45,693
Water-rate	668
Ferries	8,463
Stamps	18,526
Excise	6,174
Salt	2,070
Other receipts	4,266
Total ...	5,87,849

(*f*) 1896-97—Famine year—

	Rs.
Thathameda	3,01,300
State land rent	60,426
Fisheries	35,186
Water-rate	1,335
Ferries	9,152
Stamps	19,068
Excise	6,513
Salt	2,695
Other receipts	3,604
Total ...	4,39,279

The district funds are raised from bazaar rents and fees, ferries (*v.* sub-trade routes, *supra*) and a few miscellaneous items. The income, including the opening balance, was as follows :—

Year.	Income.	Expenditure.
	Rs. A. P.	Rs. A. P.
1887-88	*Nil*	*Nil*
1888-89	22,208 11 7	2,831 2 0
1889-90	16,273 11 6	35,755 11 7

Instruction.

Buddhist monastic schools are found, as throughout Burma, generally all over the district. There are about one hundred and fifty indigenous schools (lay and monastic) that receive grants-in-aid from Government.

The instruction includes reading, writing, arithmetic, Burmese grammar and geography. The kindergarten system is being introduced into those schools which teach up to or beyond the fourth standard.

The most conspicuous of these schools are those conducted by U-thi-la of Sagaing, U-ah-dissa of Allakappa, and Maung Shauk To of Myotha. They are graded to the seventh standard, and the two former have been successful in passing pupils under that standard. Pupils from these schools are being employed by the Education Department as certificated assistant teachers.

The total amount of grants paid in this year (1897) to the whole district was Rs. 5,375-12-0. There are eight certificated teachers employed, namely, one itinerant teacher for each township and one teacher permanently attached to Maung Shauk To's lay school, at Myotha. Eighteen pupil teachers receive allowances from Government. There is an American Baptist Anglo-Vernacular school in Sagaing (*v. supra*).

The Municipal school at Sagaing was first started in August 1892 and it has since been progressing steadily. The establishment at present costs Rs. 220 monthly. The strength of the school is sixty-eight pupils and it teaches up to the seventh standard. The Roman Catholic school at Nabet was registered by the Education Department in 1887, when English was taught according to the department rules. The amount of grants gained was Rs. 500. In 1893 the school was struck off the list. At present the pupils in attendance are forty boys and thirty girls. The English language is not taught now. The school has two assistant teachers whose yearly pay is Rs. 100 and Rs. 80 respectively, paid by the mission funds. The present Superintendent is Mr. E. Faulquire, who is in charge of similar schools in Myingyan, Pakôkku, Minbu and Magwe.

There is another Roman Catholic school at Chaungu under Father Jirang, which has about twenty pupils.

A survey school was opened in Sagaing on the 1st March 1890. The number of pupils is forty-four (1897), of whom thirty-six are sons or relatives of *thugyis*. Eighteen are from the Sagaing subdivision, eleven from Myinmu, three from Ava, and twelve from the Lower Chindwin district.

History in Burmese times.

The history of the district from the time of the destruction of the Pagan monarchy under Talôkpyi *Min*, and the establishment of the Shan Kings at Panya and Sagaing and of the Shan-Burmese Kings at Ava (founded 1364 A.D.) is the history of Burma [*v. sub.* Sagaing town.]

It is said that the Myinsaing where the eldest of the three brothers who established the Shan dynasty, first set up his authority, before Panya was built, is not the Myinsaing some six miles south-east of Chaung-ywa, which until lately has been completely deserted, but the Myinsaing in the Kyauksè district. After the destruction of Panya and Sagaing by Thadomin-paya in 1364 A.D., and the erection of Ava to be the capital, that city remained the capital of the country until 1781, when Bodawpaya removed the centre of government to Amarapura. Ava again became the capital in Ba-gyidaw's reign, from 1819 to 1837, and was then finally abandoned. In the rebellion of the Padein and Myingun Princes in Mindôn *Min's* reign, a large part of Shwebo, including part of Sadaung, now in Sagaing subdivision, followed the former Prince, and all Alègyun (then under Talôkmyo, now in Myinmu sub-

division) threw in its lot with the latter. On the suppression of the rebellion the property of leading rebels, including their land, was confiscated to the Crown.

In Thibaw's reign the notorious dacoit Hla U ravaged all Myinmu subdivision. In the Ava subdivision Bo Po Tôk was the Taingda *Mingyi's* jackal and freebooter and paid him a handsome income. Sagaing itself was in the same state, disturbed by many dacoits.

After the Annexation, *vide* also Sagaing town.

Upon the Annexation, when all semblame of obedience to headquarters vanished, whether to the *Hlutdaw* during the interregnum, or from 1st January 1886 to the British Government, every little group of villages elected its own *bo*, to protect it from its neighbours, or to attack them. The greater number acted quite independently of one another in resistance to the British. They preyed on villages which had come in and on rival *bo's* villages with perfect impartiality and, except some few who made speedy submission, were the dacoit leaders whom it took three years to suppress.

The first resistance on the Sagaing side was under a pretender called the Kyun-nyo *Mintha*, who collected a very large rabble about Kaung-hmudaw and the villages between it and Sagaing. After two defeats he fled west and was killed by another predatory band beyond Ywathit-gyi. In Ava there were two princes known as Teittin Yanbaing and Teittin Yannaing. In Myinmu, the Saw Yannaing Prince, Kyaw Gaung, *ex*-Talôk-myo *wun*, and Hla U were the principal leaders of resistance. Generally speaking it may be said that during 1886 the struggle was with large and powerful gangs that occasionally made a stand. The sympathy of the people was then largely with them, and Government had little authority outside its posts or beyond the neighbourhood of its columns.

During 1887 the large gangs were broken up and their place was taken by smaller ones. These had still a strong hold on certain villages, but many other villages were submitting. In these they tried to maintain their influence by terrorism, dacoity, torture and murder. It was a year of hardly any open fighting, of many violent crimes, of endless pursuit of ever-concealed outlaws. To say the truth, the outlaws with their system of terrorism maintained themselves little, if at all, reduced in numbers.

Further detail by the supersession of dacoity in the district are given in Part I. The district is now as uniformily graceful as any in Upper Burma. The following were the most notable dacoits in Burmese times :—

(1) Nga Hla U.
(2) Nga Nyo U.
(3) Nga Nyo Nyo Hpu.
(4) Nga Min O.
(5) Nga Po Sin.
(6) Nga Po Ni.
(7) Nga Pa-gyi.
(8) Nga To Lu.
(9) Nga Htun.
(10) Nga Sè.
(11) Nga Yo.
(12) Nga Yan Min.
(13) Nga Hmya Ga-le.
(14) Nga Po Tôk *alias* Po Wa.
(15) Nga Lu Pe.
(16) Nga Lu Ngwè.
(17) Nga Aung Yan.
(18) Nga Tha Hka.
(19) Nga Shwe Kyun.
(20) Nga Sein Bin.
(21) Nga Pyu Bôn.
(22) Nga Lu Paing.

All these continued their freebooting under our rule and were joined by the following :—

(1) Nga Ngwè Yin.	(17) Nga Htun Hla.
(2) Nga Saw.	(18) Nga Kya Gaing.
(3) Mga Kyaw Gaung.	(19) Nga Ne Htun.
(4) Nga Paw Win.	(20) Nga Tha Gyi.
(5) Nga Tha Htun.	(21) Nga Kyu.
(6) Nga Gôk.	(22) Nga Tha.
(7) Nga Le Myo.	(23) Nga An Gyi.
(8) Nga Tha Pwe.	(24) Nga Lu O.
(9) Nga Kyaw Wa.	(25) Nga Po Hlaing.
(10) Nga Shwe Hla Gyi.	(26) Nga Hkan Gyi.
(11) Nga Tôk.	(27) Nga San Hko.
(12) Nga Yaing.	(28) Nga Saung.
(13) Nga Chwet.	(29) Nga Eik.
(14) Nga Ngwe Hmun.	(30) Nga Shan.
(15) Nga Po Tha.	(31) Nga Hte.
(16) Nga Thu Yin.	(32) Nga U Gaudama.

(33) Hmat, Prince Teittin Hmat.

Pagodas.

A list of notable pagodas is given under the head o Sagaing town.

Spirit worship.

The chief spirits worshipped dwell; as far as their shrines are concerned-out of the district. The Badôn *nat*, who lives at Alôn, requires the attendance of all the people along the Chindwin river at his annual festival. The penalty for non-attendance is liability to be smitten with leprosy.

Many Sagaing people attend the festival of the Shwepyin-gyi and the Shwepyin-ga-le at Taungbyôn in the Madaya subdivision of Mandalay district, (*q. v.*). The penalty for failure to worship and present gifts is liability to incurable disease.

The *Ein-saung*, the household spirit, or Min Māgari, is worshipped, as he is all over Burma, by hanging a cocoanut on the *u-yu taing* or main post of the house, which is covered with a red cloth. Sometimes the cloth is white. Daily offerings are made.

The *nat* called Myin-byu-shin, the spirit of a faithful servant of King Anawra-hta-zaw (A.D. 1010—1057), is much reputed. His *nat-sin* or shrine occupies a prominent position in many villages, especially in the Ava subdivision.

The following account of a ceremony performed at Mônyo village in August 1897 was obtained from the Township Officer of Padu. After choosing the largest tamarind tree to the west of the village, and naming it the Monat Ma-gyibin (*i.e*, the haunt of the *nat* who controls the rain), the villagers proceeded to surround it with sand and to prepare offerings; these, consisting of white bread, red bread, cocoanuts, plantains, fowls, male and female, boiled in parts designated also as male and female, were collected and divided into thirty-seven portions, of which one was offered to the *nat* that watched over the village, and one to the *nat* that gives the rain. This ceremony of oblation lasted from seven in the morning till noon. The following prayer was then made "O Lord *nat*, have pity on us, poor mortals, and stay not the rain. Inasmuch as our offering is given ungrudgingly let

the rain fall night and day." After the food offered had been cast away for the beasts, along with a basket of rice and another of paddy, accompanied by further prayers for the much desired rain, libations were made in honour of the *nat* of the tamarind tree. Later on, at three in the afternoon, ten *pôngyis*, who had been invited to a suitable spot in the middle of the village, after receiving the gifts due to them from laymen, offered up the prayer for rain known as the 'Nga Yan Min,' which was echoed by the assembled devotees. Finally at sunset the following rite was performed. Three women, of about the age of sixty, dressed in fine clothes, and wearing necklace and earrings, came forth bearing a "*Waba Chin*" (or basket in which cotton is placed) and sang the Rain Song. This concluded the ceremony and all that remained to be done was to wait for the rain.

Another method is sometimes resorted to: two ropes are fastened to a stick and held by different persons, who pull alternately; but as this device is apt to engender disputes it is considered to be of less efficacy in appeasing the offended *nats* than the former one.

SAGAING.—A subdivision of the district of that name in the Sagaing division. It is bounded on the north by an arbitrary line dividing it from Shwebo district; on the east and south by the Irrawaddy river; and on the west by the Mu river.

Natural features.

It is marked by a range of limestone hills running parallel and close to the Irrawaddy on the east; by a similar line of hills following the course of the Mu on the west; and by a third line, running likewise north and south, through the centre of the subdivision; a cross line of hills from east to west divides it into two distinct portions. The highest point is in the Irrawaddy range, where a peak above Mingun rises to a height of 1,373 feet.

In.

The intersection of the Irrawaddy and central ridges by the cross range is marked by a large and deep depression, which forms the Yemyet-*in*. After heavy rain this lake covers an area of ten miles from north to south and three from east to west. In the hot weather, particularly after a light rainy season, it is all but dry. The neighbouring soil is impregnated with salt and the water of the lake is correspondingly brackish. For this reason irrigation cannot be carried on from the Yemyet-*in*, nor can its bed be cultivated. The intersection of the Mu and central ranges by the cross ridge forms a similar sheet of water, called the Thazin-*in*, which is about two miles square. Between the Mu river range and the river itself, there are a series of these lagoons or broads, the Inza, Zayatpyu, Thazin, Lè-gyi, and others of smaller extent. A similar phenomenon marks the banks of the Irrawaddy, where the chief *in* are at Kaung-hmudaw, Nga-tayaw, and Ywathit-gyi. All these are of considerable area and depth after the rains and river flushes, but shrink as the dry season advances, natural evaporation being greatly accelerated by the quantity of water which is drawn off for *mayin* rice cultivation.

The subdivision is divided into the townships of Sagaing, with its headquarters at the capital town, and Sadaung, with headquarters at Padu.

SAGAING.—A township of the subdivision and district of the same name, is bounded by the north by the Sadaung township and on the west by the Myinmu subdivision of Sagaing district, on the east and south by the Irrawaddy river. The headquarters of the township are at Sagaing town.

SAGAING.—The headquarters of the Sagaing Division and of the Sagaing district, subdivision and township, is the terminus on the right bank of the Irrawaddy river of the Mu Valley and Myitkyina Railway. Sagaing was constituted a Municipality on the 5th April 1888.

Public buildings.

The public buildings are the office of the Commissioner, Central Division, the Deputy Commissioner's court-house and offices, Post and Telegraph offices, a lock-up and police *thana*, *dák* and Public Works Department bungalows, Military Police lines and hospitals, and a Settlement office.

There were one thousand five hundred and eighty-seven houses in the town in 1897.

Natural features.

The old city walls were very strongly and substantially built of large and well-burnt bricks. All the ground north-east of the town must have been at one time covered with pagol das, for the soil is full of bricks. There are, however, no remains of the old Palace visible. Sagaing, like Ava, was in Burmese times rather a collection of little villages than a town, and the only part of it at all resembling western ideas of a town was the Pyilôn-an quarter, where the merchants used to live, and this was near the only spot where steamers can put in at all times of the year.

The Irrawaddy circles round the town on the east, south, and west and in flood covers all the low land to the north also. A considerable portion of the town itself was also, until 1889, under water during flushes, so that the place had the appearance of a partially submerged peninsula during the rains. The result of such ample moisture on an alluvial soil is seen in great luxuriance of vegetation. The same abundance of magnificent tamarind trees which is so striking in Ava is noticeable in Sagaing also. Until 1889 the town was literally choked and buried in vegetation. Since then, however, great changes have been made. The old walls have been broken down and converted into wide roads. The river has been bunded out, and much new land has been taken up and cleared. Substantial houses have been built and have made a town out of what was before a mere congeries of hamlets. The advent of the railway caused further changes, as it was necessary to clear away whole quarters, among them that which was occupied by the trading community in Burmese times, to make room for the Shore station. The railway was opened from Sagaing to Shwebo in June 1891 and has now been continued north to Myitkyina.

Climate.

Sagaing is one of the prettiest and appears also to be one of the healthiest and coolest places in Upper Burma. The sick rate of the Military, while troops held the town, and of the Military Police since that time has been remarkably low. Only two months, April and May, are really hot, and even in these two months the average maximum temperature is under 100° Fahrenheit. During the rains high winds blowing over the wide waters of the flooded river keep the air cool and pleasant.

Population.

To the already long mixed population of Burmans, Burmanized Mussulmans, Manipuris, Shans, Talaings and Chinese has been added, since the Annexation, a considerable colony of Hindustani shop-keepers. There is also no small number of Madrassis, and Uriyas, with some Upper India coolies. Noticeable in Sa-

gaing, besides its rich fruit and flower gardens and its indigo fields, is the large manufacture of silk. The silk is imported, but Sagaing woven *tameins* are especially famous.

The Municipality.

The Sagaing Municipality supports itself mainly on bazaar rents and fees and a municipal tax on lands. The income for 1896-97 amounted to Rs 23,647 and the expenditure to Rs. 21,396. Of the latter amount over Rs. 2,000 was devoted to lighting, the same sum to police, nearly Rs. 4,000 to conservancy, Rs. 2,650 to hospitals, upwards of Rs. 3,000 to roads, and nearly Rs. 2,000 to the Municipal school.

History; the dynasties.

As a capital Sagaing dates from A.D. 1315 (*v. infra*) when Athin-khaya made himself independent of the Shan Kingdom of Panya. His dynasty lasted forty-nine years and his grandson founded Ava and was the first king at that capital (Thadomin-paya, A.D. 1364). These dynasties were Shan, and Ava and Sagaing continued under Shan dominion until Payin Naung took Ava in 1534 A.D.

From this time it remained under tributary kings subject to the Burmese Emperors at Pegu, until the break up of the empire in 1599 A.D. From Ava the Burman tributary King then extended his power over all Pegu and took Syriam from the Portugese (A.D. 1613). The seat of empire was fixed at Ava by Thadu-dhamma-yaza.

The Talaings, however, took Ava in 1751 A.D. and retained it until they were driven out by Alaungpaya. Before this, in about A. D. 1733, the Manipuris had ravaged the country right up to Sagaing. There, however, they were checked by a stone stockade, though they had carried a similar erection at Kaung-hmudaw.

Naung-dawgyi, the eldest son of Alaungpaya, fixed his capital at Sagaing (1760 – 63) but on his death Ava again became the royal city and the seat of empire never returned to Sagaing.

After the Annexation.

At the Annexation, the occupation of Sagaing was marked by the death in action of Surgeon Heath and Lieutenant Cockeram. Burmese soldiery defended for a time the fort on the right bank of the river, which, with that at Ava and a third of the head of the reach between them, were to have prevented the advance of the British force to Mandalay, aided as they were by boats sunk in the narrow river channel. But these positions were inadequately defended on the land side and were not conspicuous for strength on the river face either and they were taken by us as early as the 14th December 1885. The *ex-Wun* of Sagaing joined the British and served for a short time, but soon withdrew into private life, and has since taken no part even in Municipal affairs. After the occupation Sagaing itself was never attacked by dacoits, though its scattered hamlets and dense jungle seemed to court sudden surprises.

The following account of the founding of Sagaing is taken from a Burmese chronicle :—

Legendary History.

"Thinka Saw Yun or Saw Yun, the youngest son of Tasi Shin Thihathu, by a daughter of the Linyin *Thugyi*, built the city and established the Kingdom of Sagaing in 677 B.E. (A.D. 1315). He reigned under the title of Thiri Athin-khaya from the age of fifteen. The manner in which he obtained the country is told under Pinya

(*q.v.*). He had four children, the eldest, a daughter, Somin Kodawgyi, mother of Thadomin-paya, who founded the city of Ava, and her brothers Kyawswa, Nawra-hta, and Tarabya-ngè. Saw Yun formed a kind of regiment called the *Sagaing Taungthan*, which was maintained up till the fall of the Burmese monarchy, and nine squadrons of cavalry, called respectively—

	Strong.
Tamakha myin	150
Pyansi myin	150
Ywa-daw hmu myin	150
Let-ywa-gyi myin	150
Let-ywa-ngè myin	70
Chaungthin myin	50
Myinthi-gyi myin	50
Hkatlôn myin	30
Sawput	30

numbering in all eight hundred and thirty saddles. Saw Yun built the Zingin monastery at Sagaing. He was powerful, kindly, and popular; reigned eight years; and died at the early age of twenty-three."

The following kings of his dynasty reigned in Sagaing:—

Name.	Burmese.	A. D.	Age on accession.	Length of reign.
Athin-khaya Saw Yun ..	677	1315	15	8 years.
His step brother Tarabya-gyi ..	684	1322	24	14 do.
His son Shwe-taungdat ...	698	1336	15	3 do.
Saw Yun's eldest son Kyawswa ...	701	1339	22	10 do.
His brother Nawra-hta ...	711	1349	30	7 months
His brother Tarabya-ngè ...	711	1349	29	3 years.
His brother-in-law Minbyauk ...	714	1352	42	12 do.

In B.E. 726 (A.D. 1364), after the Kingdom had existed for forty-nine years, both Sagaing and Pinya were destroyed by the Shans. Three hundred and ninety-five years later, in 1759 A.D., the present city, which has a circumference of two miles, was built to the north of the Daɒavun pagoda and became the capital again under Naungdawgyi, the eldest son of Alaung-paya. The old city, founded by Saw Yun, lay to the north of this site at a distance of two miles, to the east of the Zigôn-gyi and Yatana-seiksin-mya pagodas, north of the Zingin creek and in the centre of the Shweminwuntaung, near the Khawè Taung. Its classical name was Zeyapura, the victorious city.

The same chronicle gives the following account of how Sagaing got its name: "The last King of Tagaung, Thado Maha Yaza, had two twin sons by his chief "Queen, both of them born blind. They were called Maha-thanbwa and Sula-"thanbwa. The King was ashamed of this and told the mother that the child-"ren must be destroyed privately. She, however, could not bring herself to "order their death and had them brought up secretly until they were nineteen "years of age. The two princes were then discovered and the King had them "placed on a boat amply supplied with provisions and set adrift on the river. "The boat on its way down touched a *sit* tree which overhung the river and "remained fast. Hence the name *sit kaing*, which, though still so written, has "become corrupted in pronunciation to Sagaing. The princes, having fraed

"the boat, floated on to *Saku* and there they began miraculously to recover their "sight, and so the place got its name, which means "the beginning of the "cure;" thence they went on to *Salin* (the commencement of seeing), and con- "tinued their voyage until they reached a place where they met their uncle "who was living as a *Yathe* (hermit); they stayed with him for some time and "he gave his adopted daughter, Badayi, in marriage to the elder nephew, "Maha-thanbwa, who reigned there as King for six years: and after his death "the younger, Sulathanbwa, made Badayi his wife and became King in his "turn. After reigning thirty-five years he died and his son Dwottabaung suc- "ceeded him and founded the city of Thare-khetara, now called Prome. "Dwottabaung reigned seventy years and is remembered as one of the most "powerful and noteworthy of Burmese monarchs."

Pagodas.

The following list of pagodas in and near Sagaing is given by the *Myoôk* Maung San Min.

Pagodas in Sagaing town.

No.	Situation.	Name of pagoda.	Founder.	Date.	Reign.	Description (*v.* Chapter XI of Part I).	Height	Remarks.
							Cubits	
1	Podan ...	Tupayôn ...	King Narapati	806 B.E.	Narapati ...	*Sedi* ...	60	Mentioned in the Ava *Yazawin.* It was repaired by the Pagan King, elder brother of King Mindôn, but is not completed.
2	do. ...	Aung-mye-lawka	King Bodaw ...	1144 B.E.	Bodaw ...	Stone *sedi* ...	80	Bodaw was a son of Alaung-paya of Shwebo. While Sinbyushin reigned at Ava Bodaw lived here and afterwards, when he became King, built this pagoda in which there is an inscription on stone. The image is called Eindawya.
3	do. ...	Paungdaw-u ...	Thado-minsaw Kyunta-mawsa.	...	Thadominsaw	*Tinpyinkwe,* cross legged image of two cubits.	50	
4	do. ...	Thamangôn ...	Minyè Kyaw Swa Atein Kaung-hmu.	...	Min-hkaung	*Tinpyinkwe*...	35	Minyè Kyawswa was a general of the Ava King and died in fight with the Talaing King Yazadirit. The date of the foundation is not mentioned in the *Thamaing.*
5	Da-we-zè ...	Nga-tat-gyi ...	Minyè Nanda-meit.	1010 B.E.	...	*Tinpyinkwe* 18 cubits.	...	Minyè Nandameit was a son of Dayaka Thalôn Mintaya-gyi.
6	do. ...	Nyittma Kaung-hmu.	The Narapati princes of Sa-gaing.	842 B.E.	...	*Sedi* ...	40	In ruins.

Pagodas in *Sagaing town*—concluded.

No.	Situation.	Name of pagoda.	Founder.	Date.	Reign.	Description (*v.* Chapter XI of Part I).	Height.	Remarks.
							Cub.	
7	Da-we-zè...	Payapyu ...	Queen of Sinbyushin.	1134 B.E.	Sinbyushin ...	*Sedi* ...	40	Sinbyushin was a son of King Alaung-paya and had his capital at Ava.
8	Kannadaw	Abara-sedi ...	King Narapati	845 B.E.	Narapati ...	*Sedi mottat* with arched recesses.	40	Erected in remembrance of Tuparôn Bayaka, son of King Narapati.
9	Tagaung-yat	Thissabyu ...	King of Kyanyit	...	Kyanyit ...	*Sedi* ...	60	Kyanyit was King of Pagan in 426 B.E. Date of foundation not noted.
10	do. ...	Yatana-myitsu...	Narapati Sithu	...	Narapati Sithu	...	40	Narapati Sithu, grandson of Kyanyit, was King of Pagan in 454 B.E.
11	do. ...	Kyipaya-gyi ...	Minyè Uzana ...	...	Minyè Uzana	*Tinpyinkwe* ...	...	
12	do. ...	Shwegu-gyi ...	Narapati Sithu	...	Narapati Sithu	*Sedi* ...	35	Narapati Sithu ascended the throne in 454 B.E.
13	do. ...	Maha-sedi ...	Narapati Shweran Kyaw Shin.	...	Narapati Shweran Kyaw Shin.	*do.* ...	45	
14	Pabèdan ...	Sinmyashin Yatana.	Mo-hnyin Mintaya.	792 B.E.	Mo-hnyin Mintaya.	*do.* ...	80	Mo-hnyin Mintaya was a son of Sinbyumya-shin of Hanthawadi.

15	do ...	Sedi-hla-paya ...	Thin Kaya Saw Yôn.	684 B.E.	Thin Kaya Saw Yôn of Sagaing.	...	35	Thinkaya Saw Yon's mother came from Linyin village in Sadaung township; she married Thihathu, King of Panya. He was succeeded by six generations of Kings.
16	Seingôn ...	Shinbin-guni ...	Narapati Sithu...	...	Narapati Sithu	*Tinpyinkwe* ...	...	Narapati Sithu ascended the throne of Pagan in 454 B.E. The date of foundation is not known.
17	do. ...	Sutaungpyi ...	Thiri-dhamma-thawka.	228 B.E.	Thiri-dhamma-thawka.	...	...	Thiri-dhamma-thawka*min* was King of Patalipôt.
18	do. ...	Myasigôn ...	do. ...	228 B.E.	do. ...	*Sedi* ...	45	
19	do. ...	Paungdaw-u ...	Narapati Sithu	...	Narapati Sithu	*do.* ...	40	The same Pagan King.
20	Thawtawpan	Shinbin-Nan-kaing.	Thiri-dhamma-thawka.	228 B.E.	Thiri-dhamma-thawka.	...	65	The King of Patalipôt dedicated on the 1st waning of *Nattaw* (December) in the year of religion 2208 throughout his island of Zampudipa 84,000 pagodas, 84,000 wells, and 84,000 tanks. This pagoda was one of the 84,000. The Shwe Letkya *Bo* repaired it in the Pagan King's time.
21	Minlan ...	Yanaungmyin ..	Mo-hnyin Mintaya.	763 B.E.	Mo-hnyin ...	*Sedi* ...	60	This pagoda was repaired in Mindôn's time by the Yanaungmyin *Wundauk.*
22	do. ...	Shwe-gu-gyi ...	King Mindôn ...	1240 B.E.	Mindôn ...	*Tinpyinkwe* ...	40	
23	do. ...	Shwepyi-seit-u...	Prince Maung Paungkyaung.	1135 B.E.	Sinbyushin ...	*Sedi* ...	40	In ruins.
24	Pabèdan ...	Shwe-mu-taw ...	Thinkhaya ...	606 B.E.	Thinkhaya ...	*do.* ...	60	Repaired by the *Hlethin Atwinwun in* King Thibaw's reign.

Pagodas in the villages around Sagaing.

No.	Situation.	Name of pagada.	Founder.	Date.	Reign.	Description (*v.* Chapter XI of Part I).	Height.	Remarks.
							Cubits	
1	Ôndaw ...	Shwesôntha-paya	Thiri-dhammathawka.	228 B.E.	Thiri-dhammathawka.	*Tinpyinkwè*..	42	Repaired by the Sagaing *Myowun*, U Paw Tun.
2	Pyidawtha	Shinbin-dhammatha.	do. ...	228 B.E.	do. ...	*Thingô-kyôkba*; gilt monkish figures.	45	
3	do. ...	Setdawya ...	Mingyi Swa Saw Kè.	...	do. ...	*Tinpyinkwè*...	35	
4	do. ...	Thetdawshè ...	do. ...	...	do. ...	...	30	
5	Ywa-thit-gyi	Shinbin-kudo ..	do. ...	734 B.E.	Mingyi Swa Saw Kè.	Cinhalese *Tinpyinkwè*.	35	
6	do. ...	Shinbin-kyanthagyi.	do. ...	734 B.E.	do. ...	Cinhalese *Sedi*	40	
7	do. ...	Shwegôn ...	do. ...	734 B.E.	do. ...	*Sedi* ...	40	
8	do. ...	Shinbin-shwe ...	Myohla Wungaung.	1,197 B.E.	Ba-gyidaw*...	...	...	
9	Tabayin-gwè	Shwe-sedi ...	Dhamma-thawka	228 B.E.	Dhamma-thawka.	*Sedi* ...	40	
10	do. ...	Shwe Thingan...	King Kyanyit...	...	Kyanyit ...	do. ...	35	
11	Le-gyi ...	Shwegu-tôk ...	Pyumin Pyômin	...	Pyumin Pyômin.	Cinhalese *Sedi*	35	Said to have lived at Halingyi in Shwebo.
12	Le-gyi ...	Shinbin-mutaw	Thiri-dhammathawka.	228 B.E.	Thiri-dhamma-thawka.	Cinhalese *Sedi*	35	
13	do. ...	Paungdaw-u ...	Narapati Sithu...	...	Narapati Sithu	...	40	
14	Nyaungbinzin.	Theindaw ...	Thiri-dhammathawka.	228 B.E.	Thiri-dhamma-thawka.	*Shweyat-daw*, upright figure.	40	
15	Aungtha ...	Sutaungpyi ...	do. ...	do. ...	do. ...	*Tinpyinkwè*...	30	

16	Maung-daung.	Sutaungpyi ...	do. ...	do. ...	do. ...	...	35	
17	Kyauksè ...	Kya-nthagyi ...	do. ...	do. ...	do. ...	*Tinpyinkwè*...	40	
18	Paganyat...	Yaza-muni-hkuta	Thatôn Mintaya-gyi.	998 B.E.	Thatôn Mintaya-gyi.	Alabaster *Tinpyinkwè.*	100	
19	do. ...	Shinbin-tandi...	Thiri-dhamma-thawka.	228 B.E.	Thiri-dhamma-thawka.	*Sedi* ...	40	In 437 B.E., the Pagan King Narapati Sithu, came here and built a tank.
20	Wachet ...	Baddamya-sedi	do. ...	do. ...	do. ...	*do.* ...	25	The lake near at hand and the Buddha are called Tandi.
21	do. ...	Tamin-thônsè-paya.	Patu-thinhkaya-za, a monk.	...	Dutiya Min-gaung.	*Tinpyinkwè*...	40	There are 30 alcoves in the pagoda.
22	do. ...	Shinbyu Shin ...	Narapati Sithu	...	Narapati Sithu	*Sedi* ...	35	
23	Mingun ...	Eindawya ...	Mother of Pagan Kings.	1024 B.E.	...	*do.* ...	50	
24	do. ...	Mingôn-paya-gyi.	Bodaw ...	1152 B.E.	King Bodaw	*do.* ...	80	Son of Alaung-paya. In ruins.
25	do. ...	Setdawya ...	Pagan Prince...	do. ...	do. ...	*Tinpyinkwè*...	50	The Prince was a son of King Bodaw. The pagoda was never finished.
26	do. ...	Sinbyumè ...	The Ava King	do. ...	King of Ava	*Sedi* ...	70	
27	do. ...	Shwe-myindin...	Thiri-dhamma-thawka.	228 B.E.	Thiri-dhamma-thawka.	*do.* ...	25	
28	do. ...	Sutaungpyi ...	do. ...	do. ...	do. ...	*do.* ...	25	
29	Ôntazin ...	Ngôn-min ...	do. ...	do. ...	do. ...	*do.* ...	35	
30	Ye-hka ...	Shwe-myin-mibu-ya.	Kanyittha-min...	...	Kyanyittha-min.	*do.* ...	35	Kyanyit was King of Pagan in 426 B.E.
31	Sayè ...	Kazin-nein ...	Thiri-dhamma-thawka.	228 B.E.	Thiri-dhamma-thawka.	*Tinpyinkwè*...	40	This pagoda was repaired in 696 by the King of Ava, Min-gyi-swa-saw-kè, and the village was then called Kazinnein. The name Sayè was given afterwards when a niche in the pagoda was turned to the north, whereupon the village was called the Tawa-ru-pa-ya.

Pagodas in the villages around Sagaing.

No.	Situation.	Name of pagoda.	Founder.	Date.	Reign.	Description (*v.* Chapter XI of Part I.)	Height.	Remarks.
							Cubits	
32	Thawtapan	Panyayin ...	The Panya minister.	...	Panya-tasi ...	*Sedi* ...	60	In the time of King Panya-tasi, Palikkaya-min set afloat on the river in eight cups the holy relics, one of which he kept. The seven floated down the Shwe-menaya river and a goldsmith, Nga Sein, saw them by cabalistic means and got hold of them. He buried two in the ground, wrapped the other five in palmyra leaf and took them to the Palace. There he was accused of having stolen two and fled from the Palace and took refuge in the house of *Amat* Panya in Sagaing. One night *Amat* Panya saw a brilliant light in the sky. He made obeisance and called Nga Sein and told him to up give the relics. Nga Sein pointed out the place where they were buried, and that night the *Amat* dug them up, placed them in a silver cup covered with rubies, and built the Panyayin pagoda on the spot. Thinkaya-sawyôn repaired the pagoda afterwards. Panya *Amat* was saved from

								drowning by the might of the relics, and is called the Sagaing *Yewun* to the present day.
33	Thawtapan	Lekyun-manaung	Father of the Hanthawaddy Yauk Min.	...	Hanthawaddy Yauk Min.	...	80	
34	Outside the Municipality.	Chinthi-thônsè	Thihathu, Minister of King Tasi.	...	Tasi ...	*Tinpyinkwè*...	35	
35	do ...	Kyaikpadaing	Thatôn Mintaya-gyi.	...	Thatôn Minta-ya-gyi.	*Sedi* with recesses.	40	
36	do ...	Taungbila ...	Padu-thin kha-yaza.	...	King of Panya	*Tinpyinkwè*...	50	
37	do ...	Kyantha-gyi ...	Thiri-dhamma-thawka.	228B.E....	Thiri-dhamma-thawka.	*Sedi* ...	60	
38	Siengaing...	Shinbin Seik-paw.	Kyanyittha ...	do ...	Kyanyittha ...	*Sedi* with recesses.	50	In ruins. When King Kyan-yit-tha fled from Pagan he came here and standing on the hill threw his spear towards the river. It fell at the landing-place (*seik*), whence the pagoda and its name. The date is conjectural.
39	Brètaran ...	Kantulu ...	Thiri-dhamma-thawka.	do ...	Thiri-dhamma-thawka.	*Sedi* ...	45	

SAGA TINGSA.—A Kachin village in Tract No. 7, Bhamo district, situated in 23° 50′ north latitude and 97° 29′ east longitude.

In 1892 it contained thirty houses, with a population of eighty-six persons. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Lawhkum sub-tribe and own twelve bullocks and eight buffaloes. Five hundred baskets of paddy and a little tobacco are grown yearly. There is fair camping-ground, with water.

SAGÔNWA or SAGONG.—A Kachin village in Tract No. 21, Myitkyina district, situated in 25° 34′ north latitude and 97° 41′ east longitude.

In 1892 it contained twenty-one houses, with a population of eighty persons. The headman of the village has two others subordinate to him. The inhabitants are of the Lepai tribe and Sadan sub-tribe, and own ten buffaloes and one pony.

SA-GU.—A township of the Minbu subdivision and district, is bounded on the north by the Lègaing township, on the east by the Irrawaddy river, separating it from Magwe district, on the south by Pakôkku district and on the west by the Nwa-mataung range, beyond which lies the Ngapè tonwship.

A great part of the township to the east is irrigated by the Man river canal system, which existed in Burmese times and has recently been extended. The non-irrigated tracts are entirely dependent for their crops on rain water and a timely rise in the streams, and when these fail many of the villagers emigrate to Lower Burma.

The festival of the Shwe-zettaw pagoda is largely attended by pilgrims from all parts of Burma.

The population of the township is Burmese, with the exception of a few natives of India. The headquarters are at Sagu.

SA-GU.—The headquarters of the township of the same name in the Minbu subdivision and district.

SAGUN.—A Kachin village in Tract No. 40, Myitkyina district, situated in 26° 36′ north latitude and 96° 27′ east longitude.

In 1892 it contained twenty houses: its population was not known. The inhabitants are of the Sassan tribe. The headman has no others subordinate to him. Parties of Chins come here every year for rubber, and they have a house in the village.

SA-GWE.—*See* under Sa Koi.

SA-GYAN.—A revenue circle in the Taungtha township, Myingyan subdivision and district.

In 1895-96 the population numbered one thousand three hundred and twenty-five persons and the *thathameda* amounted to Rs. 1,587. No land revenue was collected in the circle.

SA-GYET.—A village in the Nga-singu township, Madaya subdivision of Mandalay district, north of Shwe-gôndaing.

The village has fifty-five houses, and its population numbered in 1892 two hundred and fifty persons approximately. The villagers are fishermen and cultivators.

SAGYILAIN or LIMKAI.—A village of Chins of the Siyin tribe in the Northern Chin Hills. It stands on the Tanglieng spur of the Nilkorn range, and is reached by the mule-road from Fort White.

The village is inhabited by the Limkai or Sagyilain clan of Siyins. In 1884 it had ninety houses: the resident chief was Manlôn. Manlôn is the chief of the clan, although his father is still living, and has a younger brother. Manlôn has visited Rangoon. There is abundant water-supply in the village. The best camp lies above the village and west of the burial-ground.

SA-GYIN.—A village of eighty-four houses about eight miles north of Sagaing, in Sagaing district.

Wheat is extensively cultivated, but paddy-growing is not successful owing to the hardness of the soil.

SA-GYIN NORTH.—A village in the Nga-singu township, Madaya subdivision of Mandalay district.

It has one hundred and seventy houses, with a population of seven hundred persons, on an approximate calculation, made in 1897. The villagers are cultivators and sculptors. Rubies are found in the Sagyin hills and alabaster is also quarried.

SA-GYIN SOUTH.—A village in the Nga-singu township, Madaya subdivision of Mandalay district.

The village had one hundred and ten houses, with a population of five hundred persons, as ascertained from an approximate calculation made in 1897. The villagers are cultivators and sculptors.

SA-GYIN SÔN-BAING.—A village in the Sônmyo circle, Nga-singu township, Madaya subdivision of Mandalay district, north of Sa-gyin.

The village had twenty-five houses, with a population of one hundred perons, on an approximate calculation made in 1897. The villagers are cultivators and coolies.

SA-GYIN-WA.—A village in the Ngèdo revenue circle, Amarapura township and subdivision of Mandalay district, two miles south-south-west of headquarters.

It had a population of two hundred and sixty persons at the census of 1891 and paid Rs. 470 *thathameda*-tax.

SA-GYU.—A revenue circle in Myingyan township, subdivision, and district.

In 1895-96 the population numbered three hundred and ninety-three persons and the *thathameda* amounted to Rs. 891. No land revenue was collected in the circle.

SAI LEIN.—One of the largest of the Palaung circles in the Kodaung township of Ruby Mines district, containing thirty Palaung and twenty-four Kachin villages. The Kachins predominate north of the Shweli and the Palaungs on the south. The headman is known as the Sai Lein *Kin* and lives at Sai Lein, a village on a high ridge about twenty miles south-west of Nam Kham. In 1892-93 a Military Police post was established at Sai Lein for the dry weather, but it was found to be not sufficiently central to supervise the Kodaung.

SAILENG.—A Kachin village in Tract No. 29, Katha district, situated in 24° 45′ north latitude and 96° 30′ east longitude.

In 1892 it contained twenty-five houses, with a population of eighty persons. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Hpunkan sub-tribe, and own five bullocks and six buffaloes. There is good camping-ground and a plentiful supply of water.

SAING-BYIN NORTH.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, sixteen miles from Ye-u.

The population numbers three hundred and thirty-three persons, and is chiefly engaged in rice cultivation. The *thathameda* revenue for 1896-97 amounted to Rs. 590.

SAING-BYIN SOUTH.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, with a population of four hundred and fifty-five persons, chiefly paddy-cultivators.

There are Civil and Military Police posts in the village. The *thathameda* revenue for 1896-97 amounted to Rs. 990.

SAING-DÈ.—A revenue circle and village with three hundred and ninety-three inhabitants in the Kani township of Lower Chindwin district. It lies in the Se-ywa-gyaung valley, on the banks of the Patolôn *chaung*, which runs from south to north between the Pôndaung and Mahudaung ranges in the west of the district.

Paddy is grown extensively. The revenue for 1896-97 amounted to Rs. 690 from *thathameda*. The Eastern Patolôn Forest Reserve, 206 square miles in area, forms the eastern boundary of the circle.

SAING-DU.—A village in the Min-ywa circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of three hundred and twenty-six persons, according to the census of 1891.

The *thathameda* amounted to Rs. 950 for 1897-98.

SAING-GAUNG.—A revenue circle in the Kyaukpadaung township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered one hundred and fifty persons and the *thathameda* amounted to Rs. 189. No land revenue was collected in the circle.

SAING-GAUNG.—A village in the Saing-gaung circle, Myaing township, Pakôkku subdivision and district, with a population of three hundred and eight persons, according to the census of 1891.

The *thathameda* amounted to Rs. 660 for 1897-98.

SAINGGÔN.—A Kachin village in Tract No. 1, Bhamo district, situated in 24° 13′ north latitude and 96° 49′ east longitude.

It contained thirty-six houses in 1892, with a population of one hundred and sixty-four persons. The inhabitants are Shan-Burmese and Burmese, and own no cattle. The headman has no others subordinate to him.

SAING-IN.—A village in the Nga-kwe circle, Seikpyu township, Pakôkku subdivision and district, with a population of two hundred and twenty-nine persons, according to the census of 1891, and a revenue of Rs. 540.

SAING-KIN.—A village of fifty-one houses on the Tapin *chaung*, in the Bhamo subdivision and district.

The villagers owned fifty buffaloes and work a large area of *mayin* and *kaukkyi* paddy.

SAING-LA-YA or SAING-YA.—A revenue circle, with nine hundred and seven inhabitants, in the Kani township of Lower Chindwin district. It is situated in the south of the township, at some distance from the North Yama *chaung*.

The villages included in the circle are Saing-la-ya, Pauk-taik, Nyaung-gaing and Chaungzôn. The chief crops are paddy and *jowar*. The revenue for 1896-97 amounted to Rs. 2,010 from *thathameda* and Rs. 133 from State land.

SAING NAING.—A village on the Nan Ten *chaung*, in the Mogaung subdivision of Myitkyina district.

It has twelve houses of Marip Kachins, who practise *lè* and *taungya* cultivation.

SAINÔN.—A village of Chins of the Tashon tribe in the Central Chin Hills. It lies four miles north-east of Bowtsun, and can be reached by the road to Botung. The inhabitants are Norns, tributary to Falam. The village was disarmed in 1892 and 1893, and was punished for refusing to supply coolies in 1892. In 1894 it had eighty houses: Huplien was its resident chief.

SAIYAN.—A village of Chins of the Sôkte tribe in the Northern Chin Hills.

It lies seven miles south-west of Tiddim and five miles west of Dimlo post, at a height of 2,300 feet above the bed of the Manipur river, and is reached from Tiddim along the Dimlo (Government) road for three miles to the cross roads, thence along an improved Chin track with a gradual descent, winding above Losow and Philian and passing through Chinnwe.

In 1894 it had seventy houses: the resident chief was Pumtong.

The inhabitants belong to the Hwelnum, Tawmte, and Somput families and are subordinate to Dôktaung, Chief of the Sôktes. The village was destroyed by troops in March 1889 and was disarmed in 1893. It has camping-ground (at 4,700 feet) for a large force, just above and commanding the village. Water is procured from a stream which runs through the village, the supply is small and is collected in holes in the bed of the stream. A more convenient camp is at Chinnwe village close by, as Chinnwe and Taiyan are practically one village.

SA-KA.—A revenue circle and village in the south-east of the Salin-gyi township, Palè subdivision of Lower Chindwin district.

It lies on low ground at a distance of about a quarter of a mile from the right bank of the Chindwin river.

The revenue for 1896-97 amounted to Rs. 681 and the population numbers six hundred and eighty-one persons.

SA-KA.—A village in the Kyaw circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of thirty-three persons, according to the census of 1891.

The *thathameda* amounted to Rs. 460 for 1897-98.

SA-KAN.—A village in the Sa-kan circle, Seikpyu township, Pakôkku subdivision and district, with a population of two hundred and ninety-eight persons, according to the census of 1891.

The *thathameda* amounted to Rs. 130 for 1897-98.

SA-KAN-GYI.—A circle in the Maymyo township and subdivision of Mandalay district, on the old pass to Yankintaung and Mandalay, including a single village, situated twelve miles west of Maymyo.

It had a population of two hundred and sixty-one persons at the census of 1891.

The *thathameda* paid in 1896 amounted to Rs. 240. Shan paddy is cultivated.

SA-KAN-MA.—A circle in the Natmauk township of Magwe district including the villages of Tanbingôn, Ôkshitmyaung, Sakan-makôn-ga-le and Dedôkkôn.

SAKAP.—A Kachin village in Tract No. 37, Myitkyina district, situated in 25° 34′ north latitude and 97° 32′ east longitude.

In 1892 it contained twenty houses: its population was unknown. The headman has no other, subordinate to him. The inhabitants are of the Lahtawng tribe.

SAKAT.—A village of ten houses of Lahtawng Kachins, on the west bank of the Irrawaddy river, north of Myitkyina in Myitkyina district.

The inhabitants came originally from Naunglan, about eighty years ago. They work *taungya* and have no cattle.

SAKAW.—A Chinese village of eighteen houses in the Ko-kang Trans-Salween circle of North Hsen Wi (Thein-ni) Northern Shan State. It stands at an altitude of 5,500 feet among the grassy undulating hills north of Satisu, the chief town of the circle.

There were fifty-seven inhabitants in 1891, who owned a number of bullocks and buffaloes and cultivated some sixty acres of irrigated paddy-land, half a mile south of the village, besides stretches of hill rice and opium on the slope of the hills towards Taw Nio. Opium is very plentiful and sells for six rupees the viss.

SA-KAW.—A village on the north bank of the Indaw *chaung* in the Mogaung subdivision of Myitkyina district.

The village was burnt down in 1897 in an accidental fire, and the people migrated temporarily to the hill about one mile to the north, where the Kachin village of Sa-kaw stands. They are now re-building their old village near the water. Sa-kaw has twenty-four houses and forty-five buffaloes, but no bullocks; *lè* is worked; forty baskets of seed-grain in 1896 yielding nine hundred and fifty-five baskets. The road from Kamaing to Nanyaseik passes through Sa-kaw.

SA-KOI (Burmese Sa-gwè).—A State in the Central division of the Southern Shan States, with an area of one hundred and two square miles. It is bounded on the north by Sam Ika and Nam Tōk, on the east by Gantarawadi and Hsa Htung; on the south by Möng Pai, and on the west by Möng Pai and Loi Lōng. These boundaries are practically the same as they were in Burmese times.

Nearly the whole of the State lies in the valley of the Pilu or Balu river and is more or less a paddy plain, rising in a gentle slope to the hills.

The Nam Pilu is the only navigable stream and is only so for small dug-outs, owing to the river being dammed for the purpose of irrigation which is effected chiefly by water-wheels. There are no forests, and indeed there is not much jungle of any kind in the State. In the cold weather, like Sam Ka, Sa-Koi is enveloped in dense fogs till late in the morning. The rainfall, like that of most of the Shan valleys, is estimated at about sixty inches.

Paddy is practically the only crop in this State: what little garden land there is is sown with miscellaneous country vegetables, plantains and sugar-cane, all used entirely for home consumption. The greater part of the plain is irrigated by means of water-wheels from the Balu stream and yields from twenty to twenty-five-fold of the seed sown. The Red Karens have more primitive methods of cultivation and only average ten-fold. *Taungya* paddy is also grown in small patches.

Land under cultivation—	Acres.
Lowlying paddy	400
Taungya	100
Cattle—	Number.
Buffaloes	239
Cows	156
Pack bullocks	72

Prices of produce—

Rice per 100 baskets, Rs. 200 to Rs. 250.
Paddy per 100 baskets, Rs. 70 to Rs. 80.

Population in 1898—	Male.	Female.	Total.
Adults	497	555	1,052
Non-adults	336	324	660
		GRAND TOTAL	1,712

The population has increased considerably during the last few years owing to the return of old residents. The households in the State now number—

	Numbers.
Shans	1,078
Taungthus	46
Inthas	17
Talaings	27
Red Karens	544
Total ...	1,712

Besides Sa-Koi, which has only thirty-four houses, there are no villages of any size. There are a few over twenty houses, the chief being the Shan village of Wan Ku, with thirty-two houses; the Shan village of Kyem Teng, twenty-five houses, and the Red Karen village of Mya Li, with twenty-one houses. None of them is noted for any particular industry.

There are no trades of any importance, though at one or two of the villages earthen pots are made.

A sum of Rs. 8 on Shans, Inthas and Taungthus and Re. 1 on Red Karens and Talaings is assessed on the same principle as the *thathameda*,

Sa-Koi is not, however, divided into circles, but is roughly divided according to races for convenience of assessment. The revenue is collected by *myedaings*, who receive 10 *per cent*. commission on their collections.

The myoza conducts the administration practically single-handed, being only aided by two tax-collectors and a myosaye who drafts his letters.

Sa-Koi has practically no separate history. It was a sub-State of Möng Pa until the present myoza's father procured for himself the title of myoza. He died in 1239 B.E. (1877) and his son Kun Tôn became myoza, and was confirmed in charge by the British Government.

SALAZANG.—A village of Chins of the Kanhow tribe in the Northern Chin Hills. It lies south-west of Tunzan and is reached by a road to Tunzan and thence *viâ* Puntong. In 1894 it had thirty houses.

The resident chief was Yankolyin. The people are Yos and Kanhows, and are subordinate to Howchinkup. The village has been disarmed. Water is brought in by leads and is abundant.

SA-LE.—A township in the Pagan subdivision of Myingyan district, on the eastern bank of the Irrawaddy river. Its area is approximately 500 square miles. Its boundaries are, on the norththe Pagan township, on the south the Yenan-gyaung township of Magwe district, on the east, the Kyaukpadaung township, and on the west the Irrawaddy river.

The number of revenue circles in the township in 1896-97 was 44. The population is estimated to number thirty-eight thousand eight hundred and thirty-four persons. For 1895-96 the land revenue amounted to Rs. 10,983, the *thathameda* to Rs. 58,593, and the gross revenue to Rs. 72,132. The township periodically suffers from scarcity as the rainfall is scanty and capricious, but the bulk of the population is saved from acute distress by finding employment in the Yenan-gyaung oil-fields of Magwe district and by migrating to Lower Burma. The soil is poor, but there is a considerable trade along the Irrawaddy river. Sessamum, *pyaung* and beans are the chief crops cultivated. The headquarters are at Sa-le.

SA-LE.—A town in the Sa-le circle and township, Pagan subdivision of Myingyan district. It is situated on the eastern bank of the Irrawaddy river, about ten miles south of Singu.

Sa-le is a port of call for steamers and is the centre of the trade of the greater part of the Sa-le township, of which it is the headquarters. The public buildings are a Civil Police post, a bazaar and a combined post and telegraph office. Its chief industries are the manufacture of lacquer-ware and the stuffing of pillows and mattresses.

It is of some repute as being the birth-place of U Pônna, the author of several well-known dramatic works in Burmese; he was condemned to death by the King Mindôn for being implicated in the Myingun Prince's rising. U Pônna's *kyaung* at Sa-le has been burnt down, but the brick building in which he kept his library is still intact.

The population in 1895-96 numbered three thousand and twenty-three persons and the *thathameda* amounted to Rs. 3,281. No land revenue was assessed in that year.

SA-LE-GA-LE or SA-RE NAM-NGAW.—A Kachin village in Tract No. 11, Bhamo district, situated in 24° 23′ north latidude and 97° 29′ east longitude.

In 1892 it contained forty houses. The population was unknown. The inhabitants are of the 'Nkhum tribe, and own no cattle. The headman has no others subordinate to him. Water is scarce and there is no good camping-ground. Sa-le-ga-le was fined all its guns in 1890-91 for an attack on a Chinese caravan in November 1889, at Mantow hill.

SA-LE-KYUN.—A revenue circle in the Sa-le township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered three hundred and forty persons, the *thathameda* amounted to Rs. 610, the State-land revenue to Rs. 566-4-0, and the gross revenue to Rs. 1,176-4-0.

SA-LE-MYIN.—A circle in the Nga Singu township, Madaya subdivision of Mandalay district, north-east of Yenatha, including five villages.

Sakmyin village is situated east of Sa-le-Ywe. It has fifty houses and the population numbered in 1897 two hundred persons approximately. The villagers are bamboo-cutters and cultivators.

SALEN.—A village of Chins of the Klang-klang tribe in the Southern Chin Hills. It lies between Munlipi and Hripi, thirteen miles south-west of Twalam.

In 1894 it had thirty-two houses. Lyenkum was its resident chief. The village, which is sometimes called Shankal, is not stockaded. It has good water-supply and camping-ground. It is under the influence of Haka, as Lyenkum is a brother of Yareng of Kotarr.

SA-LE-YWA.—A revenue circle in the Sa-le township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered one hundred and forty-five persons, and the *thathameda* anounted to Rs. 200. No land revenue was collected in the circle.

SA-LE-YWE.—A circle in the Nga Singu township, Madaya subdivision of Mandalay district, east of Yenatha, including four villages.

SA-LE-YWE.—A village in the Sa-le-Ywe circle, Nga Singu township, Madaya subdivision of Mandalay district, east of Wet-ne-taung hill.

It has one hundred houses and its population numbered in 1897 four hundred persons approximately. The villagers are bamboo-cutters and cultivators.

SA-LI.—A circle in Möng Tung sub-State of Hsi Paw, Northern Shan States, under a *nèbaing*, with an area of about ten square miles.

The population in 1898 numbered one hundred and forty-two persons, divided between thirty-five houses and five villages. The circle is bounded on the north and east by Man Nawng, on the south by Man Hawm, and on the west by suburbs of Möng Tung.

The revenue paid in that year amounted to Rs. 273 with three hundred and ten baskets of paddy. Lowland paddy cultivation is the only industry.

SA-LIM.—A Palaung village in the Möng Yu circle of the Northern Shan State of North Hsen Wi, situated in the hills west of Möng Yu village.

There were six houses in February 1892, with forty-four inhabitants, all Palaungs of the Humai branch. They cultivated hill-rice and a little cotton, besides tobacco and vegetables.

SA-LIN.—A subdivision of the Minbu district, is bounded on the north by Pakôkku district, on the east by the Irrawaddy river, separating it from

Magwe and Myingyan districts, on the south by the Minbu subdivision, and on the west by the Arakan *Yoma*.

It includes the townships of Sa-lin, Kyabin and Sidôktaya. The subdivisional headquarters are at Sa-lin.

SA-LIN.—The most important township in the Sa-lin subdivision of Minbu district, is bounded on the north by the Sa-lin *chaung*, separating it from the Kyabin township, on the east by the Irrawaddy, on the south by the Môn river and the Lègaing township, and on the west by the Sidôktaya township.

The country generally is flat. So far as the crops are concerned it may be said to consist of three main tracts (*a*) the riverain, (*b*) the irrigated and (*c*) the *kônya*. The riverain and *kônya* tracts call for no special description. They are similar to those found in other districts bordering the Irrawaddy in Upper Burma.

The most interesting feature of the township is its irrigation system, which dates far back into Burmese times. The main canal, known as the Myaungmadaw, derives its water from the Salin river, and is about eighteen miles in length: a large number of branch canals take off from it. These were formerly private property, but are now under the management of the Deputy Commissioner of Minbu. The total estimated area irrigated in Salin township is 22,132 acres. There are several fisheries and of these the most important is that at Paunglin, which pays a revenue of from Rs. 6,000 to Rs. 7,000 a year.

SALIN.—The headquarters town of the subdivision of that name in the Minbu district and of the Salin township.

It contained about sixteen hundred houses and eight thousand inhabitants in 1890 and the population is now estimated to number over ten thousand persons. The town stands about six miles from the Irrawaddy on low flat land and is surrounded by valuable paddy lands, irrigated by the Salin river and its canals, chief of which is the Myaungmadaw. There is a large municipal bazaar, which returns a yearly rent of Rs. 4,700. The public buildings are the Courts of the Assistant Commissioner and the Myoôk.

The main road from Aeng comes in at Salin. There is also a bridle-track over the hills to Talak, but the hills are very steep.

Nearly all the trade from the Môn comes to Salin and not to Minbu. The chief traders are natives of India and Chinamen, but the Salin landowners possess much larger holdings than the farmers of any other part of Burma.

In March 1826, after the signing of the Treaty of Yandabo, a party consisting of the 18th Regiment, Madras Native Infantry, with fifty Pioneers, marched from Sinbyu-gyun over the Aeng Pass into Arakan, guided by the "Thanduk Woon Maunzzah," probably the Thaunthwut *Wun*. The following account is given in the *Calcutta Government Gazette* of May 22nd, 1826.

"On the 16th (March) the party marched (from Sinbyu-gyun) to Chalain *mew*, on a capital road made by the orders of the Menderagieprah (*Mintayagyi paya*). A brick wall, about three feet high, marked the breadth for a considerable distance, and over every ravine, however small, a bridge had been erected. The country on both sides was laid out in rice-fields as far as

the eye could reach, and thickly interspersed with inhabited villages. It is irrigated by means of the Chalain river, which the inhabitants dam up, and cause to flow into the adjoining fields; wells are also to be met with in great abundance and sacred groves, with superb *kioums* (*kyaungs*) and pagodas, are seen all along the road."

"The suburbs of Chalain *mew* had fallen a prey to the flames, as also the city itself, and the only buildings saved from the conflagration were the *kioums* and other edifices appropriated to the purposes of religion. This wanton act is said to have been committed without the knowledge of the chieftains, by some of the disorganized bands of the Burmese army. Round Chalain *mew* are the remains of a lofty brick wall, and in those places where it has fallen to decay a capital teak-wood stockade was erected at the commencement of the war. The situation of the work is very strong, and on two sides completely defended by large jeels, whence by cutting a small bund sufficient water might be procured to form a wet ditch round the fortifications. The brick portion of the latter is well worthy of remark, offering a more perfect specimen of ancient fortification in this country than any other of the forts that have been passed. One part of the wall, which seemed to have suffered loss from the ravages of time, more than the remainder, particularly attracted attention. Its outer height was fifty feet, and inside it rose about thirty feet above the level of the town; and this must be about six feet below the original elevation. The turrets which formerly adorned the summit have fallen down. This great height of brick-work was only between three and four feet thick, supported by slight abutments every forty yards, and it seemed quite extraordinary that so much of it still remained, in many places tottering on its base. Near the summit of the walls were small apertures intended to receive the beams by which the platform, whence the defendants fire, was sustained; and on enquiry, it appeared that these walls were long antecedent to the use of firearms. The Thanduk Woon stated that Chalain *mew* is said to have been built one thousand five hundred years ago, at the time Pagahm *mew* was the seat of government, and that it used frequently to be honoured with the residence of the sovereign. Menzaghee, the present Queen's brother, occupied this post for seven months, and only left it when the English army approached Pakang *yeh*."

"Chalain *mew* contained ten thousand inhabitants, and is the chief town of the district of Chalain, which consists of between five and six hundred square miles, and has a population of 200,000 souls. Sixty-four villages are scattered over this fertile tract, and furnished during the war ten thousand men as their quota to the army, of whom only one-half returned. The district of Chalain is governed by a Musghi (Myothugyi)."

Salin, according to tradition, was founded in the year 656 B.E. (1294 A.D.) by King Narapadi Sithu, of Pagan. On a tour round his kingdom he admired the site and ordered the establishment of a town here.

Another account says that it was originally a Chin settlement. The ruins of the Burmese Wall are still to be traced.

A *wun* with his staff lived here in Burmese times. The town was besieged for three days at the end of July 1886 by the *Pôngyi Bo* Ôktoma, but he was driven off by a party of the Hampshires under Major Atkinson, who fell in the attack.

SA-LIN *CHAUNG*.—A river in the Minbu district, extensively used for irrigation. It rises in the Arakan *Yoma* above Laung-she in Pakôkku district, not far from Mount Victoria, and after a general south-easterly course bends to the north-east near Salin and enters the Irrawaddy opposite Pakan-ngè and close to Sinbyu-gyun.

Below The-ywa, where the irrigation system commences, the river widens out into a broad, slow, shallow stream, with low indefinite banks and a gravelly bed. Above Salin there is very little water in the river in the dry months; below, the bed is in the hot months quite dry. In the rains the ordinary flood past Salin is not more than three-and-a-half feet deep and the river is generally fordable all the year round.

The country watered by the Salin canals is naturally well adapted for rapid and thorough irrigation. It is of an undulating character with a gentle down gradient towards the Irrawaddy.

The irrigation system.

The higher land and basins forming the undulations run in parallel lines east and west and gradually merge into the alluvial plain which skirts the river. As the ridges have a general declination from west to east, and the canals are carried along the tops of the ridges, the irrigation of the whole tract is made easy. An immense amount of labour must have been expended years ago on the terracing of the slopes.

The Salin valley is traversed over almost its entire area by a very efficient Burmese system of canals fed from the Salin river. The valley and its irrigation system commence at The-ywa, twenty-eight or twenty-nine miles from the Irrawaddy, on the Salin river. From The-ywa to Paukma the valley is very narrow, not more than half to one mile across. This strip of valley is watered by a system of independent village canals taking off from both sides of the river. From Paukma the valley widens out from one to three miles in breadth down to Salin, twelve miles distant. Beyond Salin down to the Irrawaddy, about nine miles, an open tract of country is reached, nine to twelve miles broad. The whole of the area south of Paukma is watered by a system of much larger canals and distributaries than those north of Paukma.

The Minbu Settlement Officer, in his report dated 1898, says:—

"There are in all eighteen canals, thirteen of which lie within the settlement tract and five of which lie outside it. The irrigation system within the settlement area begins at Shasha on the right bank and at Swèdè on the left bank of the Salin *chaung*, and the length of irrigated tract thence to the Irrawaddy where it ends, is about twenty miles. Of the thirteen canals within the settlement area, the following are situated in the Salin township:—

(1) Shasha canal,
(2) Wunya canal,
(3) Sègan canal,
(4) Myaungmadaw, the chief canal,
(5) Chaungdein canal,
(6) Mingala canal,
(7) Myaungthit canal, and
(8) Thayetchin canal;

and the following in the Kyabin township:—

(1) Swèdè canal,
(2) Kyauksit canal,
(3) Kaing canal,
(4) Nwètemè canal, and
(5) Thadunwa canal.

"The Lèma, Thayetdaw, Nyaungzin, Pyadauk and Kyundè canals lie outside the settlement tract.

"The names of the canals as above given are in the order in which their headwaters come, the Shasha weir in the Salin township and the Swèdè in the Kyabin township, being situated at the highest points on the Salin *chaung*. The Salin systems are all situated on the south or right bank and the Kyabin systems, with the exception of Thadunwa, which irrigates lands in both townships, are on the north or left bank of the *chaung*.

Headworks.—The headworks are extremely simple and of a nature only possible in a wide shallow river with a slow current. Dams are not necessary. Low training banks, three to five feet high, are constructed of sapling stakes and brushwood, with sand and gravel from the bed of the river. These training banks are built well out on the sloping river-bed almost into the centre of the stream and run nearly parallel with the bank until they gradually cross the stream and join the mouth of the canal. The Myaungmadaw training bank is a mile long from the centre of the stream downwards parallel with the bank to the mouth of the canal. As water comes gently down it is diverted into the artificial channels thus formed and thence into the canals. In heavy floods water passes over and submerges the training banks, making breaches here and there. The damage is, however, easily and cheaply repaired when the flood goes down. As many as eight or nine such freshets may occur in a season, repairs costing Rs. 700 or Rs. 800 a canal head. Silt is removed by means of a plough or harrow, across the length of which mats are tied to drag up the silt again into the training banks. It is difficult to devise anything cheaper or simpler than these accessible and easily repaired headworks."

"There are no regulators at the head of any of the canals to control the supply of water.

"The Myaungmadaw canal is said to have been constructed by King Namani-sithu, of the Pagan dynasty, six hundred and sixty-six years ago. It takes off on the right or south bank of the Salin *chaung* at Linzin, a village about twelve miles west of the town of Salin, passes through that town and across the level country south, ending in the Paunglin lake. From it numerous minor channels diverge, the larger of which are called *myaungs*, the smaller *bèbauk* or *myaunglet*.

"About six miles from the head of the system and five miles from Salin the canal meets the Paung stream, a large tributary of the Salin *chaung* coming from the south-west, which it crosses at right-angles. At the point of intersection, built across the Paung *chaung* is a large weir called the Paung *sè* or Paung weir, which forms one bank of the canal and prevents the water which flows down the canal from making its way back to the parent stream. It also serves to break the freshets which come down the Paung *chaung* from the hills and to pass them into the canal. During heavy floods much of the water which comes down the *chaung* passes over the weir and so is lost for purposes of irrigation, but a not inconsiderable portion goes down the canal. The waters of this *chaung* are charged with a highly fertilizing silt. If the canal be carried over the *chaung* by means of an aqueduct, as has sometimes been suggested, the benefit derived from this silt will be lost.

"The dam is constructed with a crib-work of saplings and stone-filling. It measures five hundred feet along the crest, and the width from crest to toe is three hundred feet. It is further protected with a tail—a covering of split bamboos interlaced so as to form a matting which serves to break the fall of the water behind it, gives the water a free run, and prevents the scouring out of the bed of the stream. On the annual repairs to this weir (at an excessive cost of Rs. 10,000 to Rs. 15,000) the major portion of the expenditure on the maintenance of the Salin system is incurred. Colonel Fox, R.E., Superintending Engineer, has noted: "It (the dam) is generally repaired quickly,

"but a succession of floods might damage it hopelessly," and recommends that a more lasting and serviceable weir at the cost of about Rs. 15,000 might be constructed.

"Resembling the Paung weir in construction, but much smaller in size, is the Kaing *sè* or the Kaing weir. It is situated at the village of Paukma in the Kyabin township, and is built across the Paukma *chaung* at a point where the Kaing canal crosses it.

"With the exception of the Myaungmadaw, or Royal canal, all the canals are said to have been constructed by the people themselves from eighty to a hundred years ago. The latest, the Thadunwa, was made about three hundred years ago. When the dam and canal were in course of construction the contractors, one Shan and one Burman, invited all landowners and cultivators to come and help them, and they came to the work with one or two pairs of buffaloes, or as many as they could spare. The fields which supplied these buffaloes were thereafter called by the number of buffaloes they sent to the work.

"Annually a few months before the rains, a committee of officials, landlords, canal managers and elders, after the dam and works had been visited, determined what works needed repairing and the amount of labour and money necessary. Only such money as was actually required was collected. Money was collected at so much a pair of bullocks, fields using the canal water being divided into fields worked by one, two, or three pairs of buffaloes or bullocks, and money was assessed at so much a pair. The fields alluded to above, which originally supplied buffaloes for the first construction of the work, continued to be assessed on the number of buffaloes from which they were then named. The Sagu and Lègaing *Myothugyis* were responsible for the proper working of the Man canal and the Salin *Wun* for the Salin canals. The Sagu *Myothugyi* was alone responsible for the *Sèdaw*, as it was in his township. Under them were *ozas*, *sè-asiyins*, *peiktagas*, and *gaungs*. The office of *oza* was hereditary. They were said to be descendants of the original constructors, there being ten Shan *ozas* and eleven Burman. The *ozas* collected the money, working under the *sè-asiyins*. They got 10 per cent. on the collections. The *sè-asiyins* exercised a general supervision over work, the labour employed, and the expenditure. The *peiktagas* were in immediate charge of the works. An *asiyin* got two rupees, a *peiktaga* one rupee eight annas, and an *asiyin's* writer one rupee eight annas a day out of the money collected. *Myaung-gaungs* regulated the distribution of water for the channels under the *sè-asiyin's* supervision, and looked after the cleansing and repair of distributaries. They had the power of whipping, or stopping the supply of water in the case of disobedient or recalcitrant cultivators, Water was generally given in rotation, except in cases of urgent need, when the water might be given out of turn. Disputes were settled by the *Myothugyi*.

"This was the system of management at the time of the Annexation and it was continued for a time. The money collected was banked at the Subdivisional treasury, and the Subdivisional Officer was nominally responsible for the proper working of the canals.

"In 1894-95 the management of the Man canal and of the seven major Salin canals was taken out of the hands of the people and placed in those of the Subdivisional and Township Officers, assisted by a *sè-ôk*. In 1895-96 an irrigation assistant was appointed and a water-rate varying from one to three rupees an acre was charged."

SA-LIN-DAUNG.—A revenue circle in the Sa-le township, Pagan subdivision, of Myingyan district.

In 1895-96 the population numbered one hundred and ninety-five persons, and the *thathameda* amounted to Rs. 324. No land revenue was collected in the circle.

SA-LIN-DAUNG.—A revenue circle in the Kyaukpadaung township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered two hundred and sixty-five persons, and the *thathameda* amounted to Rs. 441. No land revenue was collected in the circle.

SA-LIN-GAN.—A village in the Myaing township, Pakôkku subdivision and district, with a population of two hundred and thirty-one persons, according to the census of 1891.

The *thathameda* amounted to Rs. 510 for 1897-98.

SA-LIN-GA-THU.—A revenue circle in the Taungtha township, Myingyan subdivision and district.

In 1895-96 the population numbered four hundred and seventy-five persons, and the *thathameda* amounted to Rs. 290. No land revenue was collected in the circle.

SA-LIN-GÔN.—A village in the Tha-bye circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of three hundred and five persons, according to the census of 1891.

The *thathameda* amounted to Rs 1,020 for 1897-98.

SA-LIN-GYI.—A township in the Palè subdivision of Lower Chindwin district, with an area of two hundred and ninety-six square miles and a population of forty-three thousand six hundred and fifty-eight persons.

It is bounded on the north by the North Yama stream, separating it from the Kani township of the same subdivision, on the east by the Chindwin river, on the south by the South Yama stream, separating it from Pakôkku district, and on the west by the Mintaingbin township of the same subdivision and district. It was once known as Eastern Pagyi. In December 1894 it was renamed after Salingyi village, the present headquarters.

Salingyi is the most thickly populated township of the district, the number of persons to the square mile being one hundred and forty seven. The township is flat except in its north-eastern portion, where there are a few hills, and is uniformly well watered. The soil is for the most part black cotton, and grows millet and maize extensively. The principal products are dry and wet weather paddy, *jowar*, sessamun peas, gram, cotton, salt and jaggery. Vegetables also are grown largely.

There are forty revenue circles in the township, which paid revenue for 1896-97 as follows:—

	Rs.
(1) *Thathameda*	1,01,560
(2) State land	2,764
(3) Salt	1,920
(4) Fishery	326
(5) Excise	350
(6) Ferries	1,630
Total ...	1,08,550

SA-LIN-GYI.—A revenue circle in the township of the same name in the Lower Chindwin district, with four thousand five hundred and thirty-five inhabitants. It is situated on the right bank of the river Chindwin, at a distance of two miles from that river.

The circle contains twenty-one villages: Salingyi, Chantha, Kyaunggôn, Nyaung-gyattin, Myèzundaung, Kantha, Nyaungbindo, Myauk-ywa, Kyaukhmaw, Htudauk, Mindaw, Yônbinyo, Sinbyukyè, Pauktaw, Aukthin, Kônkinpaukyat, Nge-zunmyauk, Pyawbwè, Obo, Myinthe-ywa and Kywe-khodaw.

Salingyi village is the headquarters of the Salingyi township of Lower Chindwin district, and has one thousand four hundred and seventy-five inhabitants. It was in Burmese times the headquarters of the Pagyi *wun*. The public buildings in the village are the Myoôk's court-house, a Civil Police-station, a bazaar and rest-house.

SALLAVATI.—The Chindwin river *q. v.*

SA-LUN.—A revenue circle in the Budalin township, Lower Chindwin district, with two thousand one hundred and thirteen inhabitants. It lies on the left bank of the Chindwin river, and includes the villages of Salun or Sanlun, Kungyan, Nôndan, Tandaw, Nyaunggôn, Nyaungthamya, Yôntha, Hnawbinyo and Kyizu. The chief products are *jowar*, peas, and gram.

The revenue for 1896-97 amounted to Rs. 4,080 from *thathameda*.

SALWEEN.—Called Nam Kōng by the Shans, Than-lwin by the Burmese, Lu Kiang or Nu Kiang or Lu-Tzu Kiang by the Chinese, is the longest river in Burma and one of the wildest and most picturesque rivers in the world.

Its sources are still undetermined, but there seems little doubt that it rises in the Tanla mountains, south of the Kuen Luen, somewhere in the thirty-third or thirty-second degree of north latitude, and that perhaps it draws some of its water from the Kara Nor. Its very considerably greater length than the Irrawaddy, notwithstanding its smaller volume of water, is due to the narrowness of its basin from the moment it leaves Tibet. The late Sir Henry Yule says: "The French missionaries, who were for some "years stationed near the Lu Kiang, about latitude 28° 20′, speak of it as a "great river." [This is roughly the latitude in which the Irrawaddy takes its source.] Abbe Durand, in June 1863, describing a society of heretical Lamas who had invited his instructions, and who were willing to consign the paraphernalia of their worship to the waters, writes: "What will become "of it all. The *Great River*, whose waters roll to Martaban, is not more "than two hundred or three hundred paces distant. A river so spoken of in "latitude 28° 20′, or thereabouts, may easily have come from a remote "Tibetan source. It is hard to say more as yet, amid the uncertainties of "the geography of Tibetan steppes, and the difficulty of discerning between "the tributaries of this river and that of the next; but the Lu Kiang, or a "main branch of it, under the name of Suk-chu, appears to be crossed by a "bridge on the high road between Ssu-ch'uan and Lhassa, from stations "west of Tsiamdo on the Lan ts'ang" (the Mèkhong).

Prince Henri d'Orleans crossed the river a little south of the 28th parallel in September 1895, but does not give many details. He says: "The "21st and 22nd September were employed in the passage of the Salween. All "our party were in high spirits and the cattle rested. At the request of the

"men, the mules were given a hash of raw fowls and salt, avowed by the Tibe- "tans to be a rare pick-me-up for beasts of burden. We ferried over in "skiffs about sixteen feet long, hollowed out of trunks of trees. From two "to four men manœuvred them with small oars. The crossing was an easy "matter compared with that of the Mèkhong at Halo; there were no real "rapids here and counter-currents could be taken advantage of. The tem- "perature of the water was much the same as that of the Mèkhong at the "same height, being 60° Fahrenheit; but a neighbouring tributary from the "mountains registered nearly 6° higher." The Prince gives as the altitude of the river banks here five thousand and nineteen feet, but this is almost certainly much too high. He continues: "On the 23rd and 24th September we "continued down the Salween by a good road. As is the case lower, the "valley is greener than that of the Mèkhong, with flora almost appoaching that "of warm countries. The trees were literally decked with tufts of orchids, "whose yellow and brown spotted blooms hung in odoriferous (!) clusters; this "might appropriately have been named the Orchid valley, a paradise for "amateurs. * * * After Djewan we worked westward again, and for two "days we reascended by the bed of a small tributary of the Salween. But "the higher we went the worse grew the path, till it was no better than a track "through sodden brake and over abrupt declivities. Great thorny thistles "with yellow heads choked the hollows, through which the mules, even strip- "ped, could hardly struggle."

Captain Gill in 1877 crossed the river by the since much-travelled route between Tali and Bhamo: He gives the following description of the pestiferous valley, as the Chinese regard it:—

"Centuries had rolled by since Marco Polo spoke of the country 'impossible to pass, the air in summer is so impure and bad; and any foreigner attempting it would die for certain.' Already at Tachien-lu Monseigneur Chauveau, who had passed many year's of his life in Yünnan, had warned us of this pestiferous place, and had told us that, before the rebellion had destroyed every organization in the province, it has been customary to keep a guard at certain places on the road to prevent any one from attempting the passage during the unhealthy season. * * * As it lay at our feet all nature seemed to smile and invite the tired traveller to stay and rest. But it was the smile of the siren, for should a stranger venture there to pass the night, it would be with fever-stricken limbs that, when the morning broke, he would attempt the escalade of the surrounding heights."

"Even in autumn, the most healthy season, it is with bated breath that passengers hurry across at a favourable moment; and when the fiery rays of summer are darted on that lowlying valley, even the acclimatized inhabitants flee the 'infections that the sun sucks up' and for months no living thing may venture there.

"It is during an alternation of rain and sun that the poison is most rife and then they say a lurid copper-cloured vapour gradually folds the valley in its deadly embrace. * * * The reasons for the extraordinary unhealthiness of the valley are not apparent; for though it is one thousand three hundred feet lower than the Lan-T'sang (the Mèkhong), and nearly two thousand feet lower than the Lung Kiang or Shweli river, yet it is still two thousand six hundred feet above the sea. It was the fairest-looking valley we had passed; instead of being perfectly flat, like so man

others, the ground sloped gently from the foot of the hills. This formation is very favourable for the terrace cultivation and here the rice harvest was well forward. There are a few small undulating hills in the bottom of the valley, which is bounded by mountains well-wooded or covered with long grass. There are plenty of villages, with a good many trees round them, and the landscape is more varied than any we had seen for sometime. From the rapidity of the river, and the undulating nature of the ground, it might have been supposed that this district would be healthy enough; but the secret of the red miasma must remain hidden yet a while in the recesses.

"The river is crossed by a chain suspension-bridge of two spans, the second span in a line parallel to the continuation of the first, but about four yards from it on the same level. This system is probably adopted for the greater facility given for tightening up the chains; but it makes a misshapen affair of what would otherwise be a well-constructed bridge. The eastern span was about seventy-three and the western fifty-two yards long. Each span is supported on twelve or fourteen chains underneath and two above, the links being of three-quarter inch iron, one foot long. At the time of our visit (1877) it was in excellent repair, but the eastern span, destroyed by the Mahomedans during the rebellion, had only recently been rebuilt. At the time of Baber's visit it was 'in a dangerous state of dilapidation.' The stream was running rapidly below the eastern span, but the western was quite dry."

This is called the Lu-kiang bridge by the Chinese after the name of the Shan-Chinese of Lu-kiang, which the Shans call Möng Hko.

Below this point the river has been unvisited until the point where it enters British territory in about the 24th parallel of latitude, from which point it bisects the Shan States, having on the right bank the States of North Hsen Wi, South Hsen Wi, Möng Nawng, Möng Nai, Möng Pan, Mawk Mai, and Karen-ni, and on the left bank the Ko Kang district of North Hsen Wi, the Wa country, Kēngtūng, Möng Pan, Mawk Mai, Karen-ni, and the Siamese Shan States.

Throughout it preserves the same character of a gigantic ditch or railway-cutting and has a general north to south direction with unimportant bends, though it is seldom that a distant view can be had up or down the river. Everywhere the hills rise up on either bank 3,000, 4,000, and 5,000 feet above the river; sometimes the crests recede, but till the river reaches Lower Burma there is no spot where there can be said to be flat land along its banks. The insignificant strips at Kun Lōng, Man Pan, Hsa Taw, and a few other places cannot be called an exception to the rule. In the dry weather the banks are alternate stretches of blinding white, fine sand and a chaos of huge boulders, masses and slabs of rock, with here and there, usually where a tributary enters, long stretches of shingle. The rocks, though they are of the hardest kind, siliceous and even vitreous, are scored in furrows and worn into holes by the sand and pebbles borne down by the floods. Logs of wood are equally worn and often have gravel and fragments of rock deeply embedded in their ends. The rocks are coated with a peculiar glistening polish, as if they were black leaded, but it is said to be a film of oxide of manganese. In the rains all these disappear and the water laps against forest trees and the abrupt slopes of the hills. There are paths here and

there along the river, sometimes for many miles, but they seldom can be used all the year round and usually follow banks of sand, wind among the boulders and very frequently climb hundreds of feet over spurs running steep to, or overhanging the Salween in cliffs, so that the river is lost sight of for miles. The average difference between high and low water level of the Salween throughout the Shan States is between sixty and seventy feet and in some places it is as much as ninety. It is this characteristic which causes it to be said that many rivers, such as the Nam Pang and the Nam Hka, enter the Salween in a cascade or cataract. They have only been seen in the cold weather. No doubt in the rains the cataract is swallowed up by the Salween floods. There are many rapids in the Salween itself, caused by reefs of rock running across the bed, or by a sudden fall of from one to several feet, which produce very rough water below the swift glide, but the most dangerous places for navigation are where a point juts out into the stream. The main volume of the river rushes into the hollow and is thrown back on either side, causing very rough seas and a violent double backwater. Nevertheless long stretches of the river, extending to scores of miles, can be and are habitually passed by native boats and rafts going down. In the height of the rains most of these dangers disappear, and there is a tradition at Kun Lōng that a raft with a house on it once went down from that place to Moulmein. But the strength of the current makes navigation up-stream impossible for native boats at that time of the year. The current is extremely variable. Occasionally there are sluggish reaches where it is apparently not more than half a mile an hour; in the rapids it as much as ten knots an hour or more. The passage from Kun Lōng to Hsup Kyek, a distance of about forty miles has been accomplished by several British officers. Messrs. Watson and Fedden went down from a little below Man Pan, the capital of Maw Hpa, to Ta Kaw on a raft. The stretch from Hsa Taw to Kyaukhnyat is habitually used by trading boats. It seems probable that boats might ascend from this point to the Kaw ferry and no doubt beyond, perhaps as far as Kun Lōng. It is quite certain that steam-launches could ply over very long sections of the river in the Shan States. The worst portion on the whole river is in Lower Burma between Kyaukhnyat and the mouth of the Yōnzalin. From that point to the mouth of the river launches can ply without difficulty.

A characteristic of the Salween is the extreme coldness of its waters caused no doubt by melted snows and still more by the circumstance that sunshine only touches the surface of the river for a few hours in the day. It is this no doubt which is the chief cause of the heavy fogs which lie over the river practically the whole year round, except in the rains. In the cold weather this blanket of cloud is densest and frequently does not rise till midday. In the hot weather the mist lies in a belt, half way up the hillsides, with sunshine above and a clear atmosphere below. This coverlet is usually from five hundred to a thousand feet above the surface of the river and varies from five hundred to a thousand feet thick. It is this saturated atmosphere which has procured for the Salween its name for deadliness among the Chinese. The drenching mists are very apt to produce fevers and ague, but otherwise there seems no justification for the name of pestiferous given to it by the Chinese. The inhabitants of the valley are, of course, inured to the conditions from their birth and nothing in their physique or character distinguishes them from others of their race. It is noticeable

that the water of the Salween differs in colour from that of the Mèkhong. The Salween has waters of a dirty grey; the Mèkhong of a reddish brown.

North of the Shan States there seems to be a fair population, at any rate in parts of the Salween valley. In British territory there are very few settlements on the river itself. At many of the ferries the ferry village is a thousand feet above the river, and often for miles and miles there are no villages at all, and never are likely to be, for the hills shutting in the river in many places are little more than bare rock, covered with bamboo and *eng* growth. A detailed description of the Salween is impossible, because no one has seen it all. The following list of ferries shows in many cases the only places where the river is accessible.

Ferries: in Hsen Wi.

Teng Yang is the most northerly ferry in British territory. It communicates between Maw Thai in Ko Kang territory, a couple of thousand feet above the river, and Teng Yang and other villages on the right bank in Lung-ling. It is only used by the neighbouring villagers when they go to market on one side or the other. There are two dugouts, but no ferry-men wait at the river. They have to be brought down from the villages high up on either bank. The charges are those usual everywhere at the smaller ferries, two annas a load and two annas a man.

Sin Hsan ferry connects Ko Kang with Mang Ka and is the most northerly in exclusively British territory. The descent on both banks is exceedingly steep and there is no camping accommodation on the west bank and very little on the east. The banks on both sides of the river are strewn with huge rocks and boulders and, though a party of mounted infantry has crossed here (in 1892) without mishap, it is a very dangerous place for animals, owing to the absence of a landing-place on either bank. It is served by a raft, and a sort of rake, consisting of a bamboo shaft fitted into the centre of a parallelogram of woven bamboo, like the float of a paddle-wheel, is used instead of a paddle. The ferry is only locally used. The river here is 2,000 feet above sea-level.

About ten miles lower down is the Man Pang ferry. The approaches on both sides are very steep. There is no room for a camp on the right bank except on the sands; on the left bank there is camping room for about seventy men. There is a large canoe able to carry twelve loads, but the landing points are very small and therefore dangerous for animals. The river is eighty yards wide by forty feet deep, with a current of about four miles an hour, and the altitude is one thousand nine hundred and seventy-seven feet. The ferry is a good deal used by trading parties from Taw Nio and Chen-kang to Möng Mao, Nam Hkam, and Lung-ling.

Twenty-six miles below is the Man Ton or Möng Hawm ferry. This is more used and by the same parties. Camping-ground is, however, very meagre and the approaches are very steep. The sand-banks for landing-places are very small; the river is one hundred and twenty yards broad, fifty feet deep and has a current of three-and-a-half miles an hour. There is one boat capable of carrying ten mule loads and served by a ferry village one thousand feet above the river. The charge is eight annas for a loaded mule.

The ferry is one thousand eight hundred and fifty feet above sea-level.

The Ta Pa ferry, about fifteen miles lower down, is only used locally by parties from Möng Si and Kya-tzu-shu (Sati hsu) bazaars. The river flows here in a succession of long reaches and rapids, the reach at the ferry being about half a mile long. The current is slack and the breadth is about one hundred and thirty yards with a flood rise of thirty-five or forty feet. The banks are high, steep, and jungle-covered and the approaches not good. There is no camping-ground on either bank at the ferry itself. On the right bank, a quarter of a mile off, is camping-room for about fifty men. On the left bank the nearest point is one thousand and seven hundred feet above the river and two miles distant, and there is only room for one hundred men. The ferry is about eighteen miles from Möng Si.

Ta Sawm is fifteen to twenty miles above Kun Lōng. It was crossed in 1890 by Mr. Daly with his party, but is said to have since been given up, owing to local quarrels, and there is now no boat. The approaches were always very bad and with disuse have no doubt become very much worse.

The Kun Lōng ferry has been steadily less and less used since the civil wars began in Hsen Wi, fifty years ago, and the Kachin troubles of 1893 caused a fresh check. There is abundant camping-ground on the right bank, but very little room on the left at the village of Kun Lōng itself, where also the landing-place is of very limited extent. The number of boats latterly maintained has not been above five or six and these small. Most of the caravans pass lower down. The Salween at Kun Lōng is a little over two hundred yards wide, its altitude one thousand and six hundred feet above sea-level, and the average depth about eighteen feet. The Burmese used to have a customs-house on the big island (whence the name of the ferry) below, at the mouth of the Nam Ting. The railway under construction from Mandalay will not go to the ferry at all, but to the mouth of the Nam Ting, six miles below.

Below Kun Lōng the ferries of Hat Hpet and Möng Kun have not been visited. Ta Si Hkam or Ta Hat Hpet leads to Kang Möng on the western bank and is reported to be good.

The Hsup Kyek ferry has latterly completely taken the place of that at Kun Lōng. It is on the high road from Pang Lōng, the Chinese Mahomedan settlement, to Möng Yaw and Mandalay. The approaches on both sides, particularly on the west, are easy. In 1893 there were four boats at the ferry. Both banks are sandy and shelve down gently to the water's edge, so that landing is easy. The Mandalay-Kun Lōng railway is likely to strike the Salween at this point, so that for a time Ta Hsup Kyek is likely to increase considerably in importance.

Below this are given the names of the ferries: Hsup Yin, Kawng Hsang, Töng Tan, Loi Hseng and Hsup Ka, which are only of local importance and have no more than one or two boats.

Then comes the Möng Nawng-Hsai Leng ferry, of which Möng Nawng is in the territory of Kang Hsö and Hsai Leng on the west bank in Hsen Wi. This ferry was visited by Lieutenant Macquoid in 1896. He says that the river here, coming down from the north, turns north-west, then east-south-east and then south-south-west. "At the bend the two Nam Mas join in, one on "either side, and here there is a triangular island formed of sand and stones." The river is about one hundred and sixty yards broad and there is good

landing-ground on both sides and sufficient room for several hundreds of pack animals to load and unload, on the right bank in paddy-fields round about Hsai Leng and on the eastern bank on the sands or to the south of Mōng Nawng, where there is room for a brigade to encamp. There were five or six boats, several of them large. This ferry and that at Hsūp Kyek are much used by the mule traders of Pang Lōng.

Below this are given the names of the ferries Na Yōk, Lā Wo, Nā Mōng, Man Min, Tā Hūng and Lok Lö as being in Hsen Wi control and Na Mōng and Hsup Mu as being in Mōt Hai or Wa territory.

Then comes the ferry on the road between Nawng Hpa and Man Hpang. This is called variously Tā Pang Ti, Tā Ti and Ta Na Ngi. The approaches on both banks are moderately steep and the road a good mule-track. The level of the river is about one thousand four hundred and fifty feet above sea-level and it is about one hundred yards broad, with a current of about four miles an hour and a depth of thirty feet. The banks are rocky with very small sandbanks and two of these, which would be easily missed when the river is in flood, form the landing-places. There are three boats at the ferry ordinarily which carry eight or ten loads. The ferry is much used by caravans to and from Na Fan in the Wa country.

There is another ferry called Ta Kun Lōng about quarter of a mile below-

In Mang Lōn.

As far as Ta Man Hsūm the ferries are as follows: Hat Hseng, Man Ha, Nawng It, Man Ang, Nawng Pat, Nam Yang, Nam Pa Lam, Pa Pu, Hsūp Kyet, Hsup Nang and Pang Mu. Ta Man Ang is just below Kon Hong and Ta Pa Lam, Pa Pu and Hsūp Kyet are also close to Na Lao in West Mang Lōn. At Hsūp Kyet the river is eighty-five yards broad averages over fifty feet deep and has a current of three-and-a-half to four miles an hour. The only camping-ground is on the sand, the boats are small and, except and in the dry weather, the approaches on either side are bad and nearly impracticable.

The Ta Wo ferry is on the direct route between Na Lao and Ta Küt. The river is eighty yards broad and there are three big dugouts. The landing on both sides is bad and the camping-ground cramped. Both Ta Wo and Ta Hsūp Kyet have been used by British parties, but the Man Hsūm ferry is preferable.

The Man Hsūm ferry is one of the easiest in this part of the Salween. There is a steep drop of one thousand feet on the right bank from the Nam Pi camping-ground. The approaches are good and sandy at high water level, but in the cold weather the water edge on both sides is rather rocky and difficult for animals unless they hit off the proper place. The ordinary dry weather breadth of the river is one hundred yards, and the difference between high and low water level is sixty-seven feet. The river is at least fifty feet deep, with a current of from four to five miles an hour. The altitude is about one thousand five hundred feet and the temperature of the water 62°. The left bank landing-place is not quite so good as that on the right. Unlimited camping-ground, which is, however, rather narrow, can be cleared on the left bank, south of the village, but not on the right, where there is nothing short of Pang Ni, one thousand feet up. The ferry is used by South Hsen Wi traders and by caravans from Mōng Lem and other places on the east bank of the Salween. There are usually four boats. A few miles above Man Hsūm

the Nam Hkao, a stream of considerable volume, plunges in a waterfall about two hundred feet in height into the middle of the river.

Below Ta Man Hsūm there is a long succession of ferries which are only used locally by people visiting bazaars or for short trips only. These are in Mang Lōn territory, Nam Sawk, Mok Mam, Ta Mawn and Wun Hseng. Ta Mawn is a good ferry, but the approaches on the west are difficult for animals and it is only used by pedlars.

In Maw Hpa territory there are the following: Hsup Pan, Wün Kut, Wün Nawng, Mat Lōng, Kaw Kōk, Kat Lap, Man We, Hsup Aw, Man Pan, Mawng Hung, Hsup Hsing, Mak Keng, Ta Sing and Man Paw. These are little used except by pedlars who come to buy the betel-vine leaves grown along the river. At Ta Wūn Nawng there is one small boat with good roads westwards to Möng Hsu and Möng Kao. At Ta Mat Lōng, there are two small boats and a good road to Möng Hsu. At Ta Hsup Aw, the bullock caravans going to Möng Na from Man Pan usually cross. Eastwards, however, there is no traffic and practically no roads.

In Pēt Kang and Hōk Lap territory there are the ferries of Ta Sē, Hsup Pat, and Ta Hka. From the east an excellent road leads westwards to Möng Sang and the descent to the Salween is very gradual. To the east however, the road is very hilly and little used except by pedlars with Pēt Kang tea.

In Möng Nawng the Kaw ferry.

In Möng Nawng territory the ferries are: Ta Yin, Hsoi Tawng, Kam Pang, Mang Pu, Hsup Leng, Htup Htam, Ta Pu, Um Lwe, Kaw Sang and La He and below this comes the Kaw ferry.

In the Southern Shan States below Ta Kaw only the main road ferries are given, but the number of others is no doubt as great as in the Northern Shan States. The list above given is no doubt not exhaustive, but it shows that the Salween can be and is crossed at frequent intervals, wherever in fact its banks permit it to be approached. In case of need boats from ferries above and below could be collected at any given ferry, but in most cases anything but small parties could hardly progress except where main road strike the river. Rafting is always possible, but there are seldom large bamboos to be had near the river and in any case, where practicable landing-places have to be hit off with some exactness, rafts are rather unmanageable means of transport.

The Kaw ferry has probably always been the most largely used on the Salween, at any rate for the past fifty years, and now that it is on the main route to the British post of Kēngtūng it will no doubt in time be greatly improved. Up to 1898, however, it was still worked by the native boatmen with their own boats under subsidy from the British Government. The right bank is steep to and commands the left, which is four hundred yards distant, but in the dry weather it is fronted by a great expanse of shingle and the channel is narrowed to about two hundred yards. The current is very rapid and the bed deep and rocky. Animals are usually ferried over. If they swim they are apt to be carried a long way down stream. The western ferry village numbered thirty houses in 1891 and here, about six hundred yards from the landing-place, there is camping-room for four hundred men. The eastern ferry village in the same year had a

dozen houses and here troops had to march a mile before they found camping-ground on the Hwe Lōng. Formerly some part of the road up the valley of this river was very rocky and dangerous and the path climbed along the face of abrupt cliffs. A Public Works Department road has now, however, been cut along the banks of the stream. The altitude of the Saleween at Ta Kaw is given as 850 feet.

Some distance below Ta Kaw is Ta Pyen on the road from Möng Pu to Möng Nai. The Salween is here about two hundred and fifty yards broad, with a swift current. The approach to the ferry from the east is down a hillside, very steep and rocky. On the west there is a steep ascent of nine hundred feet. Boats are usually brought here when needed from a ferry (Ta Lōng) five miles distant, which has not been visited by any British party. Ta Pyen was formerly much more used than it has been of late years. There is exceedingly little camping-ground on either bank.

in Möng Pan.

Below this the next important ferry is that of Ta Hsang in latitude 20° 25′ and longitude 28° 27′, at an altitude of eight hundred feet. This ferry is on the route from Möng Pan to Möng Tōn and Chieng Mai. The approaches are down the Nam Sala on the one side and up the Nam Sili on the other, with a steep climb in each case at the end. The ferry is about a mile distant from the mouth of either river, along sandbanks which are covered in the rains. The river is about two hundred yards wide in the dry season. There are usually half a dozen boats available from Wan Sala on the eastern bank: neither side has any camping-ground except the sandbanks.

in Mawk Mai.

Below this is the Hwe Pōn ferry, in longitude 97° 43′, where the main road from Mawk Mai to Möng Maü and Mè Hawng Hsawn crosses the river. There are usually two or three boats available here. The village is on the right bank at the mouth of the Hwe Pōn. From this point downwards it is certain, and has been proved, that boats of all sizes can ply to Kyauk-hnyat.

A short distance off is the Ta Öng Mu, which is the ferry used by traders from Möng Maü and the east to Salawng and Kantu Lōng. There are usually two boats here. Below it the Salween narrows very considerably and just above the Hwe Lōng Wai junction is only seventy-five yards wide in the dry season.

Ta Hsūp Tēng used to be an important ferry, but was ruined by the Karen-ni in 1888. It is at the point where the Tēng river joins the Salween, and formerly there were many and large boats here. There is a wide camping-ground on the spit between the Nam Tēng and the Salween. Till 1888 there was a considerable village here and goods where brought up from Moulmein for distribution throughout the Shan States and traders came over from Mè Hawng Hsawn and Chieng Mai. There are now only three or four houses.

in Karen-ni.

Ta Taw Maw remains an important ferry It is about eight miles east of Hsa Taw in Karen-ni territory, and on the way to Mè Hawng Hsawn, which is six bullock marches' distant. There are usually seven boats, large and small, at the ferry, which even in the dry season is about two hundred yards broad. The right bank of the Salween is here a cliff of alluvial soil over fifty feet high: the left bank is low and completely commanded from the western bank. Boats go down

from Ta Taw Maw to Ta Hsang Le, the ferry of Man Maü (Ywa-thit) in one day, but they take three days to come up. The village of Ta Taw Maw is on the right bank, and contained about fifty houses in 1890. The inhabitants are all Shans. Considerable supplies are procurable.

Between this and Ta Hsang Lè are several unimportant ferries: Ta Hpa Leng, Ta Paw Küta, and Ta Hsuppai, which all have a few boats but are little used except locally.

Ta Hsang Lè is in latitude 19° 8′ and longitude 97° 34′ at an altitude of about seven hundred and fifty feet. The ferry is three-and-a-half miles east of Man Maü (Ywa-thit), a considerable village in Eastern Karen-ni. The ferry is the starting point for the Ywa-thit boat traffic with Moulmein *viâ* Kyauk-hnyat, and with Hsa Taw *viâ* Ta Taw Maw, as well as with Mè Hawng Hsawn *viâ* the Mè Pai. Travellers going from Ywathit to Hkun Yuom and Chieng Mai cross the Salween at this point. In the dry season the Salween is here about two hundred and fifty yards wide. There are usually half a dozen boats of various sizes available at the ferry, but many more can be collected at a week's notice. The boatmen live at the village on the right bank, where there were in 1890 about fifty, houses of Shans and Karens. There is also a very fine *zayat*, built of teak and elaborately carved, with an interior area of seventy-five feet by twenty-four feet. There is space for encamping on the river bank and here and there in the jungle behind. The road from Ywa-thit to the ferry is good; for the first three miles the descent is very gradual, but the last half mile is more or less steep. The right bank of the Salween is here very much higher than the left.

From this point to Kyauk-hnyat there are no ferries and no roads of importance and the Salween itself is constantly navigated by native boats; launches could ply very easily as far as Ta Hwe Pōn, certainly and probably higher.

The hydrography of the Salween remains to be studied. In 1865 Messrs. Watson and Fedden travelled from a point a little below Man Pan, the capital of Maw Hpa, to the Kaw ferry on a bamboo raft, forty-five feet by eighteen or ninteen feet, with an upper floor, fourteen feet by twelve, raised three feet above the lower. They were induced to do so by some river-side villagers who told them that "they and their fathers and grandfathers before "them, had, on certain occasions, taken rice in large quantities by rafts down "to Taw Kaw, and although there are four or five falls and the noted "Three Rocks to pass, yet, under the protection of the *nat* of the river, "they had always gone safely." Mr. Fedden gives a detailed description of their journey, which was accomplished safely, though with some discomfort. A few extracts will show the character of the journey. "Within twenty "minutes after starting we are speeding down the rapid (or fall of about three "feet) and into the boisterous water below, dashing along through great "waves that bend about the raft as whalebone, severely testing its strength "and swamping a portion of the upper floor, but everything was well secured "and lashed to the raft. At this fall the river is contracted, and the water, "reflected from either side, and perhaps from the bottom, meets in the "middle and dashes on in large foaming waves as of a chopping sea. We are "quickly borne along and are descending the second rapid (the fall is greater "and more abrupt, being about four feet) with great waves and roaring sea on "below; but continuing on we soon get into smooth water, three hundred and

"fifty feet or more broad * * * Our average rate of progress appears, "at a guess, to be about six miles per hour * * * We now go "along very slowly, twirling and circling round and about with the stream." Three hours and ten minutes down stream they passed "the largest *hat* we "have to pass, a clear fall of about five feet. The surface of the water has "a considerable slope towards the fall down which our raft glides with in-"creasing velocity into the chopping sea on below. The upper floor of our "raft is again swamped by the foaming billows that toss us about as a wal-"nut shell, now in a trough with huge waves on either side, now mounted on "the crest of another and descending beyond; we at last gain more quiet "water but still speed along fast. At the fall the river was about one hun-"dred and thirty feet wide, now it contracts to less than a hundred (say "ninety) feet, and there are some rocks rising high up, near the right bank "that must be very dangerous during the floods." An hour farther on they come to the "Three Rocks"—"the current increases in speed as we ap-"proach these noted rocks; we are passing between them, descending a fall "of nearly two feet. They are, in fact, portions of a great *kyauktan*, or "reef of rock across the bed of the river, similar to the barrier above de-"scribed. The right side of the river is rocky, then there is a passage of "about thirty feet, then a small rock and another passage of thirty feet, then "a great long mass of rock rising high (twenty or thirty feet) above the "water and then the third and widest passage (some sixty feet or more) be-"tween the mass of rock and the left bank. We took the middle thirty feet "passage and it was a close shave for our raft; indeed we did touch the rock, "but no great damage resulted. The water here was not boisterous, but in "the broader passage they say they could not steer clear of the rocks, for "the current sweeps round the left bank, and is very irregular and disturbed. Farther on they rounded "a great rocky mass on the right side of the river: "the water here is 'bad,' boiling up and in whirlpools and eddies (carry-"ing down one side of the raft) with strong under-currents. This bad "water continues for some distance, the river winding to the westward." * * * "We pass an extremely picturesque cascade, foaming "like snow down the high bank, and encrusting the rocks over which it falls, "with a thick deposit from its calcareous waters." Such incidents were repeated in a lesser degree all the way down. Streams entering as cataracts or cascades were frequently seen. At many places people were seen washing for gold among the sand and pebbles of the shore, and at two hours' distance above Ta Kaw, a pagoda was perched on the top of a high rock, insulated during the floods. The passage took two days of about eight hours going each day, and was accomplished on the 31st March and 1st April, that is to say, when the river was low, but not at its lowest, for on the 1st April it rose two feet, no doubt with snow water.

The conclusion Mr. Fedden arrived at was "that the Salween is not a "navigable river for either boats or steamers at this season of the year; and "that when the river is full, and the surface of its water even, the velocity of "the current must be so great in parts, that no ordinary steamer could be "propelled up it."

Below Ta Kaw as far as Ta Hwe Pōn the river is only very imperfectly known. Shans report a formidable obstacle at Tang Kao Tek, near Möng Pan, something in the nature of the "Three Rocks," but otherwise it seems that with a little blasting there are no obstructions which would prevent

the plying of launches of sufficient power. The strength of the current is the chief difficulty. There appears to be everywhere water enough to float a battle-ship.

Tributaries.

The chief tributaries of the Salween after it enters British territory are the Nam Yu on the right bank, which enters very close to the frontier line; farther south on the same bank is the Nam Noi or Nam Mwe, a fair-sized stream coming down from Möng Ya. On the left bank a few miles lower down is the Hsi Pa Haw from Ko Kang, also a short stream. Then a few miles above Kun Lōng, at a point where the Salween makes a sharp bend and runs due east, the Nam Nim flows in from the west. Its sources are close to those of the Myitngè, or Nam Tu, and the width at its mouth is about two hundred feet, with about two feet of water. Below Kun Lōng enters the Nam Ting, or Hoen Ting Kiang, which comes down from the neighbourhood of Shunning Fu, and its mouth is about two hundred yards wide and unfordable. From the mouth of the Nam Ting the Salween trends westward for a considerable distance till it receives the Nam Kyek, a fair-sized stream down whose banks the railway under construction will reach the river. The Salween then resumes a southerly course and at Möng Nawng, in Kang Hsö, receives two rivers Nam Ma, one flowing through the Wa country from the Nawng Hkeo neighbourhood, the other running down from Loi Sak above Möng Yaw. The next tributary is the extremely tortuous Nam Nang, rising in Ngek Lek territory.

Below this the Nam Kao enters in a cascade in West Mang Lön territory and there are then nothing larger than mountain torrents until the Nam Hkaw enters on the left bank. This is so far as is known the largest tributary received by the Salween after leaving Tibet. It pours in a great volume of water drawn from both the north and the south.

The Hwe Lôn at Tā Kaw, flowing in from the east, is the next affluent of any size and just below this the river takes a bend to the south-west and continues in this direction as far as Tā Sēk for about twenty-two miles.

This ferry is at the mouth of the Nam Pang, a very large and important tributary coming from the north-west. This is the first really large tributary of the Salween on the right bank. The Nam Pang, some distance above its mouth at Kēng Hkam, is four hundred yards wide and unfordable even for elephants. It falls into the Salween down a slope which forms a cataract in the dry weather, but probably disappears when the Salween is in flood.

The next important tributary is the Nam Hsim, a river which rises near Kēngtūng and joins it from the east about twelve miles below Tā Sēk. Midway between the two the Möng Pu road to Möng Nai crosses the Salween at Tā Pyen (*see* above). The course of the river now changes to south-east and keeps that direction for about thirty miles, receiving only mountain torrents from Möng Pu and Möng Nai territory. In latitude 20° 29′ the Salween is crossed at Tā Hsang by the main road from Burma to Chieng Mai and receives here the Mè Salā and the Mè Sili, streams large enough to float timber from the east and west. From Tā Hsang the Salween is navigable for ten miles as far as the mouth of the Mè Hang, a considerble stream which comes from Möng Hang, burrowing its way through a range of hills. Below this is the formidable obstacle called Tang Kao Tek by the Shans, where seemingly a reef stretches across the river with projecting rock.

The river now makes a great bend west and has a general course of south-south-west for sixty miles. The tributaries here are of no great importance; the Nam Pan with the drainage of the Möng Pan State on the left bank and the Mè Chawt, Mè Hsakun, and Mè Hsè on the east. From the Mè Chawt to Tā Ōng Mu the river flows between steep, rocky hills and is generally from one hundred to two hundred yards wide, with a very strong current and many rapids. Just below Ta Ōng Mu the channel narrows to no more than seventy-five yards in the dry season. As noted above, regular navigation may be said to commence below this at Tā Hwe Pōn and is carried on regularly as far as Kyauk-hnyat.

In latitude 19° 52′ the Nam Tēng joins the Salween, coming down from the hills in Möng Küng State in the north-west, through Lai Hka, Möng Nai, and Mawk Mai States. The mouth of the Tēng is for a couple of miles at its mouth a simple lasher and quite unnavigable, though boats ply on it for long distances above. It is about one hundred yards wide at its mouth and though smaller than the Nam Hka, the Nam Pang, and perhaps the Nam Hsim, is a very considerable river, and is perhaps the longest of the four.

The Salween now bends to the south and about fifteen miles below Tā Hsūp Tēng is joined by the Hwe Lōng and the Hwe Lang on the right and left banks respectively. These streams form the boundary between the Shan States and Karen-ni. The hill-slopes which close in the river now become less steep and better wooded and the scenery, if not more picturesque, is more varied.

At five miles below the Karen-ni boundary is Ta Taw Maw and from this ferry the busy part of the river begins and the Salween may be said to be a regular trade route for the Moulmein traffic into the Shan States. The total distance from Tā Taw Maw to Tā Hsang Lè may be said to be about forty miles. The river is generally about two hundred yards wide, but at one point narrows to seventy yards. Boats go down in eight or nine hours, but takes three days of eight working hours to go up stream. That is to say the average rate up stream is less than two miles an hour while down stream it is five and a half miles. The current is for the most part from three to four miles an hour. The only tributary of any importance here is the Mè Pai from the east, which drains the Mè Hawng Hsawn province and is navigable for small boats as far as that town.

From Tā Hsang Lè, where the river is two hundred and fifty yards broad, the course is south for about eighteen miles, then west for eight miles, and then to the south again. At this second bend it receives the Nam Pwon or Pônchaung, the third great tributary on the right bank. This river is about one hundred yards across and unfordable. It drains an immense extent of the Shan and Karen country but is unfortunately unnavigable. From the junction of the Pôn with the Salween, that river runs south to Kyauk-hnyat, where navigation ceases and the river becomes a succession of rapids. From Tā Hsang Lè to Kyauk-hnyat the down journey takes from two to four days and the upward journey from six to eight. There are frequent rapids and the navigation is by no means easy. A powerful steamer could ply the whole way from Tā Hwe Pôn to Kyauk-hnyat, a distance of one hundred and fifty miles and probably would pay very well. From Kyauk-hnyat the trade route to Moulmein goes by way of Pa-hpun and thence down the Yōnzalin. About fifteen miles below Kyauk-hnyat is Dagwin or

Tā Ta Fang, the ferry by which the Pa-hpun-Chieng Mai road crosses the Salween. Fifteen miles south of this the Thaungyin enters from the south-east. The Salween here ceases to be the boundary between Siam and Burma and again becomes a purely British river. Thirty miles lower down is Kyo-dan, the great timber depôt. Here a cable stretched across the river catches all the timber, which is then made up into rafts and floated down to Kado, near Moulmein, where the revenue is collected.

The Yōnzalīn enters the Salween from the right about ten miles below Kyo-dan. Boats can ply from Kyo-dan southwards and light draught steamers ascend as far as Shwegôn, sixty-three miles from Moulmein.

The Salween is a formidable natural obstacle between the country east and west. It seems probable, however, that long stretches of it may be opened to trade. It is certainly no less navigable than the Mēkhong.

SAMA.—A Kachin village in Tract No. 3, Bhamo district, situated in 23° 46′ north latitude and 97° 20′ east longitude.

In 1892 it contained twenty houses: its population was unknown. The headman has two others subordinate to him. The inhabitants are of the Lepai tribe and Hpunkan sub-tribe. They own five bullocks only. Water is scarce.

SAMA or SUMA.—A Kachin village in Tract No. 8, Bhamo district, situated in 24° 9′ north latitude and 97° 30′ east longitude.

In 1892 it contained fifty houses with a population of one hundred and forty-two persons. The headman of the village has no others subordinate to him. The inhabitants are of the Maran tribe and Lana sub-tribe, and own ten bullocks and four buffaloes. The village has good camping-ground and water-supply.

SA-ME-GAN-GÔN.—A revenue circle in the Taungtha township, Myingyan subdivision and district.

In 1895-96 the population numbered one hundred and ten persons and the *thathameda* amounted to Rs. 120. No land revenue was collected in the circle.

SA-MEIK.—A village in the Tawma circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of forty-seven persons, according to the census of 1891; the *thathameda* amounted to Rs. 140 for 1897-98.

SA-MEIK-KÔN.—A revenue circle in the Myingyan township, subdivision, and district.

In 1895-96 the population numbered five thousand five hundred and sixty persons, the *thathameda* amounted to Rs. 7,410, the State land revenue to Rs. 4,804-15-6, and the gross revenue to Rs. 12,214-15-6.

SA-MEIK-KÔN.—A village in the Sameikkôn circle, Myingyan township, subdivision and district, on the eastern bank of the Irrawaddy river.

It is a port of call for the steamers of the Irrawaddy Flotilla Company, and has a large trade in beans and cotton. Part of the village is flooded every year on the rise of the river. A small bazaar is held every five days. There is a *dák* bungalow for officials and a police *thana*. The population numbers two thousand five hundred and fifty six persons.

SA-MI.—A vlliage in the Laungshe township, Yawdwin subdivision of Pakôkku district, with a population of two hundred and eighty-six persons, according to the census of 1891, and a revenue of Rs. 680 in 1897.

SA-MI-DUN-GYI.—A circle in the Taungdwingyi township of Magwe district, including the single village of Samidungyi.

SA-MI-DUN-NGÈ.—A circle in the Taungdwingyi township of Magwe district, including the village of Tedaw.

SAM KA (Burmese Saga).—A State in the Central division of the Southern Shan States, with an approximate area of three hundred and fifty-six square miles. It is bounded on the north by Yawng Hwe, on the east by Hsa Htung, on the south by Nam Tôk and Sa Koi, and on the west by Loi Lōng.

Except that the former *Ngwe-kun-hmuship* of Pōng Mu, to the north of Sam Ka, has been added, the area of the State is precisely the same as under Burmese rule. The former *Da-hmu* of Pōng Mu failed to submit to British authority and as the territory was quite insignificant in size and utterly burnt out, it was assigned to Sam Ka in 1887. [Iron was worked in Pōng Mu formerly and the tribute from the State was a number of well-tempered *das*, whence the name of *Da-hmu*.]

Natural features.

Sam Ka practically consists of the valley of the Nam Pilu or Balu *chaung*, and is shut in on east and west by ranges of considerable height, only a portion of the slopes of which belong to it, the remainder lying in the upland States of Hsa Htung and Loi Lōng. The Nam Pilu is the chief feature of the State and, though it has a number of affluents, none are of any size. The Pilu is navigable for country boats, but it is only used by craft little bigger than canoes, owing to the numerous dams and weirs built across it for irrigation purposes.

There are no forests. The valley is entirely given over to paddy cultivation, and the slopes have long since been cleared of all large tree-growth for hill crops.

Heavy fogs envelop the valley till well on towards noon at the end of the rains, and Sam Ka has therefore a bad name for fever, except for those born in the State, or accustomed to similar conditions.

History.

The following somewhat inconsequent details are furnished as the State history:—

The name of the State is said to be taken from the *Sagabin* (the Champak). King Asoka is said to have built a pagoda in the centre of the State with an image of *Saga* wood. The derivation has the usual Burmese character of the "Diversions of Purley."

In the year 998 B.E., 1636 A.D., in the reign of King Thalun Mintaya of Ava, Pyinnyabala or Ba-nya Bayan was appointed Myoza of Sam Ka, owing to failing of issue to the preceding Myoza. Ba-nya Bayan had four brothers, who ruled one at Hsen Wi, one at Hsi Paw, one at Kēngtūng and one at Lai Hka. The Hsi Paw brother had two sons, and when their father died the elder succeeded him and the younger brother Kun Lu went off and lived with his uncle at Kēngtūng and married his first cousin, and then was appointed Myoza of Keng Hi by his father-in-law, the Kēngtūng *Sawbwa*. Kun Lu had issue by this marriage a son called Kun Saing.

Kun Lu went down to Ava to try to get Hsen Wi, but was appointed Myoza of Sam Ka instead.

He ruled for some years and on his death his son Kun Saing succeeded and was in turn succeeded by Naw Maing, who was succeeded by his son Ne Dun, who left no issue and was succeeded by his brother Kun Pyu. In 1136 B.E. (1774), Kun Pyu greatly extended the State and started irrigation canals and weirs.

He was succeeded by his son Kun Ye, whose eldest son was appointed *Kyem-möng* by King Bodaw. The *Kyem-möng* Kun Kywet married a daughter of the Hsi Hkip Myoza and had issue two daughters and one son, called Kun Sun.

The *Naw Möng*, younger brother of Kun Kywet, married and had a son named Kun Noi.

The *Kyem-möng* pre-deceased his father Kun Ye, who died in 1200 B.E. (1838), and Kun Sun, his grandson, was appointed by the King of Shwebo to succeed. Myoza Kun Sun married a daughter of his grandfather, Kun Ye, and had issue one son, Saw Sein Bu.

In 1220 B.E. (1858), the Sam Ka and Möng Sit Myozas had a quarrel and the Sam Ka Myoza was dismissed, and the myozaship was given to Kun Noi, son of Kun Kywet.

In 1222 B.E. (1860) Kun Noi rebelled against the King of Burma and Kun Sun was reinstated, and the king sent troops to uphold Kun Sun, as the State was in an unsettled condition. Kun Noi was defeated and retired to Toungoo. Kun Sun then continued to reign in peace and in 1227, (1865) he started an irrigation canal from Nawng Wawn.

In 1234 B.E. (1872) King Mindôn sent an order for one hundred men from Sam Ka to go to Hsen Wi to protect the silver mines from Kachin raids: as they were not immediately despatched, the Sam Ka Myoza, Kun Sun, was dismissed and his State made over to the Hsen Wi *Sawbwa*.

In 1235 B.E. (1873) 1st *lasôk* of *Tasaungmôn* (5th November) San Sein Bu, son of Kun Sun, was appointed Myoza and ordered to serve the king for one year at Möng Yôk and in his absence a Burman, Maung Pu, was appointed to the charge of Sam Ka with the title of *Sitkè* while Saw Sein Ku was detained by the king in Mandalay. In 1238 B.E. (1876) the inhabitants of Sam Ka fell out with Maung Pu and killed him, whereupon Saw Sein Bu was dismissed and Kun Noi appointed again.

In 1245 B.E. (1883) Kun Noi died and his son Kun Pwin succeeded.

In 1247 B.E. (1885) Kun Pwin and the inhabitants fell out and Kun Pwin left the State and on the 9th *lasôk* of *Natdaw* 1247 B.E. (30th December 1885) Saw Sein Bu returned and was received as Myoza by the people. When the British Government annexed Burma, he was among the first of the Shan Chiefs to submit and was confirmed as Myoza of the State

Saw Sein Bu has retained charge ever since and is one of the most loyal. Myozas and has received the decoration of "T. D. M."

Antiquities. There are no edifices, historically or archæologically, worthy of note.

The three pagodas of Maw Pi, Ta Kawng and Loi Noi have annual feasts, but are only of local repute.

Agriculture.

Both irrigated paddy and *taungya* are extensively cultivated and far exceed the local requirements: though of late years the crops are said to have suffered from scanty rainfall. The average yield is thirty-five to forty-fold. Hill clearings are largely worked, and in most cases the *yas* are prepared by hand.

The groundnut is extensively cultivated in the Lôn Kan circle on the west bank of the river, and the cultivation is extending, otherwise the entire area of *ya* lands produce paddy. There is also a large area under garden cultivation, producing plantains, pine-apples, sugarcane, Indian-corn, tobacco and cotton, little or no vegetables being grown.

Groundnut-oil is used for culinary purposes, instead of sessamum, which is nearly all imported.

The following are the prices of paddy and rice :—

	Rs.	A.	P.
White paddy, per 100 baskets	80	0	0
White rice, do.	250	0	0
Red paddy, do.	70	0	0
Red rice, do.	200	0	0
Groundnuts unshelled per 100 baskets ... Rs. 100 to	50	0	0
Stock—			
Buffaloes ... ... Rs. 80 to	100	0	0
Bullocks ... ... Rs. 60 to	80	0	0

Population.

The population is said to be rapidly increasing, owing to the just rule of the Myoza and the present security of life and property. The figures given below may be accepted as approximately correct.

	Male.	Female.	Total.
Adults	4,802	5,965	10,767
Non-adults	3,496	2,991	6,487
	Total	...	17,254

Races—	Number.
Shans	6,808
Taungthus	5,010
Inthas	4,711
Taungyos	243
Danaws	10
Red Karens	152
Gaungtos	237
Burmese	85
Total ...	17,256

Chief towns.

Besides Sam Kat town there are 34 villages worthy of mention. The attached statement shows the name of circle, the village the number of houses and the race of resident.

Circle.	Village.	Races.	Houses.	Remarks.
Myoma	Sam Ka	Shans and Inthas	350	On the banks of the Bilu creek.
	Pauk Tu	Shans	36	ditto.
	Upper Winsin	Taungthus	24	On the border of Loi Lōng State.
	Myebauk Ngè	Shans and Inthas	28	On the Bilu creek.
Pôn Mu	Nyaung Wun	Shans	33	ditto.
	Alè	Inthas	24	ditto.
	Hkyauk	Taungthus	36	Close to Bilu creek.
	Bat Pwun	Shans and Taungthus	50	ditto.
Li Mi	Limi	Shans	21	Bilu creek.
	Kyauktan	Inthas	32	ditto.
	Tagaung	Shans	39	ditto.
In Dan	Maing Sun	Inthas	28	ditto.
	Kyigôn	do	68	ditto.
	Myothit	Shans and Inthas	51	ditto.
	Kyaw Nyo	Taungthus	43	ditto.
Ban Hi	Ban Hi	Inthas	46	ditto.
	Le Taing	Shans	22	ditto.
Lôn Kan	Nyawng Hman	do	25	ditto.
Lan Gan	Lin Gan	do	21	On Loi Kaw road.
	Lin Pôk	do	20	On border of Sa Koi State.
	Loi Lōng	Taungthus	25	On border of Hsa Htung State.
	Nan Teik	do	24	At foot of East Panbyin, Hmyaung hill.
	Ba Yut	do	31	ditto.
Ban Pyin	Pin Gan	do	22	ditto.
	Kyin Swè	do	25	ditto.
	Lwè Yein	Karen Gaungtos	26	Border of Sa Koi State.
	Sè Lè	Shans	20	Foot of East Panbyin, Hmyaung hill.
	Mek Chi Nu	do	22	ditto.
	Kyaungba	Taungthus	32	Border of Yawng Hwe State.
	Tan Bu Ywè	do	22	Close to Kyauktalôn bazaar.
Kyauktalôn	Ti Bôn	do	56	Close to Tan Bu Ywè.
	Tan Pyè	do	33	Close to Tè Bôn.
	Nang Saing	do	24	Border of Yawng Hwe State.

Trade and industries. Five-day bazaars are held at Sam Ka, Maw Kôn, Lôn Kan, Nantaung and Winsin.

Trades and manufactures are insignificant. Iron is extracted from the Loi Lik (Iron hill) in the Banpyin circle in a very small way and since sufficient profit is not made from mining, miners work paddy-fields in addition. Small quantities of cotton cloth are manufactured, but they are fast being driven out of the market by Manchester goods; *kamauks*, leather sandals, baskets and bags are made in the district, besides very fair pottery.

Copper is said to occur in the hills opposite Sam Ka; but has not been worked for a couple of centuries. The old shafts are visible.

Revenue and administration.

Revenue—	Rs.	A.	P.
Thathameda	11,555	0	0
Fishery	300	0	0
Paddy revenue	1,000	0	0
Total ...	12,855	0	0

The State is divided into eleven tracts or circles for revenue purposes, the *thathameda* assessment varies according to tracts and ranges from Rs. 2 to Rs. 15 per house. The average assessment is under Rs. 5-8-0 per household. Each circle is in charge of a *Kyesa* who, with the aid of the village headman, is responsible for the collection of the revenue. The *Kyesas* are paid 10 *per cent.* commission.

The administration of the State is conducted by Saw Sein Bu, T.D.M., the Myoza, aided by *Amats*, a *Myo-sa-ye*, *Kyesas* and village *Kyans*.

The Myoza appoints his own officials and pays an annual tribute of Rs. 9,000.

SAM PU.—A small circle in the Northern Shan State of North Hsen Wi.

It had in 1898 only one Kachin and one Palaung village, with twenty houses and a population of about one hundred persons. It is situated on a small range of hills running parallel with the Nam Tu, some four miles from the right bank of that stream, and about thirty miles below Hsen Wi. It consists of round grassy hills, slightly wooded.

The headman's village has eight houses of Lahtawng Kachins and a population of forty persons, and is situated on the northern slope of this range of hills. The people are poor and have to depend on hill cultivation in a by no means rich soil.

SAM PUM (SAN-PÔN).—A village in the Talawgyi circle of Myitkyina district.

It contained in 1890 twelve Chinese-Shan houses. The estimated population was forty-eight persons.

SA-MUN.—A village of one hundred and thirty-five houses in the Padu township of Sagaing district. It lies twenty-one miles north-west of Sagaing and had formerly Civil and Military Police posts and was the headquarters of a township.

It was the scene of more than one encounter with the rebels in Annexation times, especially of a sharp fight in July 1886. Salt is manufactured. The village has declined a good deal since the withdrawal of the police post and the tranquillizing of the district. Villagers who had come here for protection have now returned to their former homes.

SAMYAUL.—A village of Chins of the Tashôn tribe in the Central Chin Hills. It lies near Khoppwel on the right bank of the Manipur river and can be reached by the road that leads to Khoppwel.

In 1894 it had twenty houses: Parr Peing was its resident chief. The villagers are Ngus and pay tribute to Falam. They are related to the Tashôns of Nomwell, Tunwel and Shinshi.

SAN-DA.—A revenue circle in the Legayaing township and subdivision of Upper Chindwin district, containing six villages.

SAN-DA-LA-ZU.—A village in the Pakôkku circle, township, subdivision and district, with a population of two hundred and three persons according to the census of 1891.

The *thathameda* amounted to Rs. 290 for 1897-98.

SAN-DAN.—A village in the Myintha circle, Pakôkku township, subdivision and district, with a population of two hundred and twenty-one persons, according to the census of 1891.

The *thathameda* amounted to Rs. 760 for 1897-98.

SAN-DA-PU-RI.—A revenue circle in the Amarapura township and subdivision of Mandalay district.

It is the only village in the circle and is situated twelve miles east-south-east of headquarters. It had a population of one hundred and twenty persons at the census of 1891 and paid Rs. 190 *thathameda*-tax. The land revenue from the circle amounted to Rs. 64.

SANGA.—A village in the Myitkyina district with thirteen houses of Marip and Maru Kachins, who came fifty years ago from Pasang Pum. The villagers wash gold four days' march north of the village, but get very little.

A road leads east *viâ* Lōng Pukap, a Shan village, to Nankalam.

SANG HÖN.—A *daing* or circle in Möng Lōng sub-State of Hsi Paw, Northern Shan States, in charge of a *nèbaing*. The circle is bounded on the north-east by Nam Hpan and Taw Hsang, on the east and south by Man Kang, on the south-west by Hsa Pawng, on the west by Kwan Mawk, and on the north-west by suburbs of Möng Lōng town.

It had in 1898 a population of five hundred and seventy-one persons in one hundred and forty-five households and six villages.

The net revenue paid amounted to Rs. 1,160-8-0, with about two hundred and thirty-eight baskets of paddy. Some tea revenue is paid, but it is included in that of Man Kang. The villagers are Palaungs and Shans. The Palaungs work tea around Sang Hun and the Shans paddy along the Nam Kawal.

SANGUAR.—A village of Lai Chins in the Southern Chin Hills. It lies between Lunta and Burma, and can be reached from Gangaw, eighteen miles, and from Tônwa. In 1894 it had ten houses: Tangling was its resident chief. The village was founded by Kapi and Lunta; it is stockaded and has limited water-supply, but plenty of camping-ground. The Tônwa chiefs have influence over the village; which was partially disarmed in 1895.

SAN-PAING.—A village in the Talawgyi circle of Myitkyina district.

It contained ten Chinese-Shan houses in 1890. The population numbered forty persons.

SAN-YAUNG.—A village in the Sanyaung circle, Pakôkku township, subdivision and district, with a population of two hundred and forty-two persons, according to the census of 1891.

The *thathameda* amounted to Rs. 280 for 1897-98.

SAN-YWA.—A village in the Yaw township, Yawdwin subdivision of Pakôkku district.

The *thathameda* amounted to Rs. 340 for 1897-98.

SAN-YWE.—A village in the Shwe-gyetyet revenue circle, in the Amarapura township and subdivision of Mandalay district, three miles south-west of headquarters.

It had a population of one thousand five hundred and sixty persons at the census of 1891 and paid Rs. 2,790 *thathameda*-tax. There is a bazaar and a railway station in the village.

SAN-ZWÈ.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with an area of two square miles of attached lands.

There are one hundred and seventy-four inhabitants and ninety-eight acres of cultivation. Paddy and jaggery are the chief produce. The *thathameda* revenue for 1896-97 amounted to Rs. 650. The village is sixteen miles from Ye-u and is under the Paluzwa thugyi.

SAO PAWN.—A circle in the Northern Shan State of North Hsen Wi. It is situated some eighteen miles south-east of Nam Hkam, on a range of mountains running south from the Shweli, and consists of well-wooded hills and a long oval valley, at the bottom of which is a large area of most excellent paddy-land.

In 1898 it had twelve Kachin, two Palaung and two Shan villages, with a population of about one thousand persons.

The *duwa's* village contains fifteen Kachin houses, with a population of eighty persons, and is situated on a high ridge, close to the road from Wying Hsen Wi, to Nam Hkam. It has a small bazaar.

SAO PAWN or KAWNG HPA.—A Kachin (Lawkhum) village in North Hsen Wi, Northern Shan States.

It contained one hundred houses in 1894, with a population of two hundred and eighty persons. The revenue paid was one rupee per household and the people were paddy, maize and opium traders by occupation, and owned ninety bullocks, forty buffaloes and eighty pigs. The price of paddy was eight annas the basket.

SAO PŌNG.—A Lepai Kachin village in North Hsen Wi, Northern Shan States, in Ho Tao circle.

It contained seventeen houses in 1894, with a population of one hundred and five persons. The revenue paid was three rupees per household and the occupation of the people was paddy and maize cultivation. They owned thirty bullocks, twenty buffaloes, two ponies and one hundred and seventy pigs. The price of paddy was eight annas the basket.

SA-PA-DI.—A village in the Tazè township, Ye-u subdivision of Shwebo district, with a population in 1891 of three hundred and forty-five persons.

The chief crop is paddy: the *thathameda* revenue for 1896-97 amounted to Rs. 360. The distance from Ye-u is forty-seven-and-a-half miles.

SA-PÈ.—A village in the Pauk township and subdivision of Pakôkku district, with a population of six hundred and twenty-one persons, according to the census of 1891, and a revenue of Rs. 1,040.

SARAK or HARAK.—A village of Chins of the Kanhow tribe in the Northern Chin Hills. It lies south of Lenacot and between Lenacot and Kwunkum (Lumpil's village), and is reached by the route leading to the Lenacot, and thence five miles south to the village.

It had ten houses in 1894: the resident chief was Nulzan. The people are Thados and are subordinate to Howchinkup. The village has been disarmed. Water is obtained from water-holes, but is scarce.

SARAW.—A Kachin village in Tract No. 40, Myitkyina district, situated in 26° 39′ north latitude, and 96° 23′ east longitude.

The headman has seven others subordinate to him.

The village is surrounded by a strong stockade of giant bamboos packed closely together and standing fifteen feet out of the ground, strongly interlaced and *panjied* at the top and bottom. The main entrance faces south and has a massive teak door, six inches thick. Inside, all round the stockade, is a shallow entrenchment with the earth thrown up against the stockade, deep enough for men to sit in with perfect safety. The hill is cleared for fifty yards all round and is bounded on the east by an almost precipitous descent to the Tarôn *chaung*. The hill on which Saraw stands is about three hundred feet above the level of the valley. The village is visible from Walup, a quarter of a mile to the south-east and separated from the foot of the hill by paddy-fields. The hill itself is densely wooded. The road from Walup leads through a gate in a low paling at the foot of the hill, and ascends a path eight feet broad, with the jungle cleared for thirty yards on each side, and bordered by dense forest; the road terminates at the south-west corner of Saraw. The low-paling at the bottom of the hill probably extends all round the base.

SARAWKONG.—A Kachin village in Tract No. 22, Bhamo district, situated in 24° 29′ north latitude and 96° 56′ east longitude.

The number of houses in 1892 was twelve and the population numbered forty-two persons. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and own twenty-five buffaloes.

SARENGCHET.—A Kachin village in Tract No. 40, Myitkyina district, situated in 26° 40′ north latitude and 95° 38′ east longitude. In 1892 it contained twenty houses: its population was not known. The headman of the village has no others subordinate to him. The inhabitants are of the Sassan tribe.

SASSAKYET or SACHAKYET.—A Kachin village in Tract No. 22, Myitkyina district, situated in 25° 29′ north latitude and 97° 50′ east longitude.

In 1892 it contained fourteen houses, with a population of fifty-four persons. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Sadan sub-tribe. Water-supply is limited.

SATAWN.—A village of Yotun Chins in the Southern Chin Hills. It lies eighteen miles east of Lotaw, on the road to Raw-ywa, and can be reached *viâ* Raw-ywa.

In 1894 it had sixty houses. Tatso was its resident chief. The village has stockades at the gateways, and there is a fair camping-ground and water-supply. Tatso is related to Munkôn of Shurkwa. It was partially disarmed in 1895.

SA-THA-GÔN.—A village in the Indaing township, Tantabin subdivision of Shwebo district, on the Paung-thwe stream, forty-six miles from Ye-u.

The population in 1890 numbered one hundred and ninety-three persons, mostly paddy cultivators. The *thathameda* revenue for 1896-97 amounted to Rs. 270.

SA-THEIN.—A village in the Pauk township and subdivision of Pakôkku district, with a population of three hundred and seventy-eight persons, according to the census of 1891, and a revenue of Rs. 1,650.

SA-TI-HSU.—*See* under Chatzu-Shu.

SAT-KIN.—A village eight miles north-west of Wundwin, in the Northern subdivision of Meiktila district, with an agricultural population of six hundred persons.

There are several small tanks in the village filled from the Thinbôn stream. The pagodas were built by private benefactors. A small bazaar is held and Government fees derived from it. A good deal of weaving is carried on.

SAT-KYO.—A circle in the Natmaw township of Magwe district, about ten miles to the south-east of Pin.

A hill close to Sat-kyo, and bearing the same name, was the scene of several fights between dacoits and the police in the years 1887 to 1889. There is very good grazing-ground which is said never to fail, even in years of drought.

SA-TÔN.—A revenue circle in the Salin-gyi township of Lower Chindwin district, including nine villages, with two thousand seven hundred and thirty-four inhabitants. It is situated on level ground on the right bank of the Chindwin river.

The revenue of the circle for 1896-97 amounted to Rs. 5,718-7-0. The villages in the circle are Sa-tôn, Natset, Tansin, Kye-bindôn, Hkaunggôn, Ywa-tha, Tawgyaung-taung, Tawgyaung-myauk, and Letsan-gyun. There is a Government bazaar at Sa-tôn village.

SATÔN.—A village of Chins of the Whenoh tribe in the Central Chin Hills. It lies between Kopishi and Dibwel and is reached *viâ* Klao, Khwanglum, and Dartati. In 1894 it had twenty-seven houses. Rao Ta-um was its resident chief. It pays tribute to Falam. Water is available from a spring.

SAT-PYA-GYIN.—A circle in the Myingun township of Magwe district, including the single village of Ya-be-gwe.

SAT-TEIN.—A revenue circle in the Kyaukpadaung township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered six hundred and sixty-five persons, and the *thathameda* amounted to Rs. 945. No land revenue was collected in the circle.

SAT-THE.—A village in the Ye-u township and subdivision of Shwebo district, six miles from Ye-u.

There are two hundred and nineteen inhabitants and sixty-one acres under cultivation, chiefly of paddy. There is also a considerable industry in the manufacture of clogs, or wooden sandals, and bamboo water baskets. A good deal of *se-yè*, bits of pith and stalk mixed with tobacco, is prepared for Burmese cigars. For 1896-97 the *thathameda* revenue amounted to Rs. 560.

SAT-THA-WA.—Once the headquarters of the township of that name, a village in the Taungdwingyi township and subdivision of Magwe district.

The village itself is small, but a considerable bazaar is held every five days. The surrounding land is fertile and it is situated on a country road. By this it is connected with the river and with Taungdwingyi.

SAT-THWA.—A village in the Tha-bye circle, Ye-za-gyo township, Pakôkku subdivision and district, with a population of one hundred and twenty-three persons, according to the census of 1891.

The *thathameda* amounted to Rs. 480 for 1897-98.

SAUAUNG.—A Kachin village in Tract No. 40, Myitkyina district, situated in 26° 14′ north latitude and 96° 35′ east longitude.

In 1892 it contained fourteen houses: its population was unknown. The headman has no others subordinate to him. The tribe to which the inhabitants belong is not known.

SAUK-TAW-WA.—A revenue circle in the Amarapura township and subdivision of Mandalay district.

It includes two villages. The land revenue amounted to Rs. 257 in 1891.

SAUK-TAW-WA.—A village in the revenue circle of the same name in the Amarapura township and subdivision of Mandalay district, eight miles east-south-east of headquarters.

It had a population of eight hundred and twenty-five persons at the census of 1891, and paid Rs. 1,515 *thathameda*-tax.

SAUNGTE.—A village of Chins of the Tashôn tribe in the Central Chin Hills. It lies two-and-a-half miles east of Falam post, and can be reached by a Chin track.

In 1894 it had one hundred and thirty houses: its resident chief was *Lyenmôn*. The village consists of a group of three villages: Rareng, Khotarr, and Kwangpun. The inhabitants are Tashôns proper, like the people of Falam. Water is brought in troughs from the west of the village.

SAUNGTYA.—A village of Chins of the Haka tribe in the Southern Chin Hills. It lies twenty-three miles south-west of Haka and can be reached from Haka *viâ* Kusa.

In 1894 it had ninety houses: Tinkarr was its resident chief. The village is stockaded, and there is fair camping-ground on the west. It pays tribute to *Lyen Mo* of Haka.

SAW.—A village in the Saw circle, Laungshe township, Yawdwin subdivision of Pakôkku district, with a population of seven hundred and eighteen persons, and a revenue of Rs. 1,620, according to *thugyi's* census rolls for 1897.

SA-WA-DI.—A village of seventy-four houses on the left bank of the Irrawaddy river, a few miles north of the mouth of the Moyu *chaung*, in the Bhamo subdivision and district.

Fifty-one of the houses were assessed to *thathameda* in 1893. The villagers own a few cattle and cultivate a very small area of *mayin* land, but the majority of them live as brokers, Sa-wa-di being the river terminus of the important Nam Hkam trade route. The main imports are *letpet* the price of which is sixty rupees for the hundred viss, *letpet chauk*, a hundred rupees the hundred viss, groundnuts, one-and-a-half to two rupees the basket, and rice, two hundred and fifty rupees the hundred baskets. The price of each of these articles of import was considerably less in 1891 than it is now (1893). The *letpet* comes from Lwelôn and Taungbaing (Tawng Peng), and the rice from the Nam Hkam country.

A Public Works Department rest-house and a police guard have been built in the village. Sa-wa-di was formerly under the Kaungtôn *Myothugyi* and the Bhamo *Wun*, who controlled also Nammapwe, Inbyin, Thagaya, Moyu, Myale, Kyetsha-gyun, Thitsôn, Hantet, Manmakauk, Gwe-gyi, Manwên, and Kônbên. The office was *yoya*, hereditary, and was held by the family of one Maung Pe until he was removed by Colonel Adamson in 1886. The village was attacked twice by dacoits in 1889-90 and completely burnt to the ground, but it is now recovering.

Anderson, *Mandalay to Momein*, describes it in 1875 as—

"A miserable village of about forty houses, though formerly containing five times that number. Continual inroads of Kachins had reduced it to these scanty dimensions. It was then under the protection of the Pônkham Kachin chief, who also, for a yearly payment of salt, protected the village of Ywathit, situated about three-quarters of a mile to the north on the high bank of a small stream, called the Theinlin, which flows into the Irrawaddy between high alluvial banks. The village of Sa-wa-di was in 1875 defended by a double bamboo palisade, and a similar fence ran along the narrow path dividing the two rows of houses. As a further protection boats, corresponding to the number of houses, were moored to the river bank and nightly the inhabitants retired to them for sleep to secure themselves against the not infrequent nocturnal attacks of the Kachins. The Kachins during the day bought fish and salt at the village bringing bamboos to be floated down the river. Around the village stretches a vast alluvial swamp, bounded on the east by the hills, and profusely covered with forest and jungle, sometimes of underwood, sometimes of dense grass, fifteen feet high."

SAW-LÔN.—The capital of the state of Gantarawadi, or Eastern Karenni, and the residence of the Myoza of the State. It is situated on a small plateau, on the slope of the range which parts the Nam Pawn from the Salween, and is about half a mile from the former stream.

It is surrounded by a wooden stockade with two gates on the eastern and western fronts. There are only three short streets, but some of the houses are substantial and solidly built of teak timber. Channels of water run down the sides of all three streets and are carefully boarded over. These are diverted from the fair-sized stream which runs through the town and is crossed in each street by a substantial bridge. There are a few street lamp posts dating from the time of Sawlapaw. The surrounding hill-slopes are covered with plantain gardens. A very fine *hpôngyi kyaung* and *zayat* stand to the extreme south of the town, balancing the *haw* of Sawlapaw, which was on the north, but has fallen into disrepair and is partially demolished. Cocoanut and areca palms and betel-vines grow luxuriantly on

all the upper slopes. There is a good spring outside the town. There is a higher plateau, where also Sawlapaw built himself a palace. The stream between the two plateaux falls in a picturesque cascade. There were in 1890 about one hundred houses in the town, with a population composed in roughly equal numbers of Shans, Red Karens, and Yangtalai.

SAW-MÈ.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with nine square miles of attached land.

The population in 1891 numbered forty persons, and there were sixty-two acres under cultivation. Paddy and jaggery are the chief produce. The village is ten miles from Ye-u and paid 72 rupees *thathameda* revenue for 1896-97.

SAWTHI.—A village of Yotun Chins in the Southern Chin Hills.

In 1894 it had ten houses. It lies three miles west of Kaw-ywa and can be reached from Kaw-ywa, crossing the stream: Ya Kwit was its resident chief. The village is entirely under the influence of Kaw-ywa. It is not stockaded but has a good water-supply, and there is camping-ground on the north.

SA-YE.—A village of one hundred and fifty houses in Padu township of Sagaing district.

Saye is a station on the Mu Valley railway and is nine miles north of Sagaing, in the centre of a fine wheat country.

SA-YE-WA.—A revenue circle in the Taungdwin-gyaung township, Mingin subdivision of Upper Chindwin district, including a single village.

The revenue in 1897 amounted to Rs. 240.

SA-YIN-GÔN.—A village in the Nga-mya circle, Ye-za-gyo township, Pakôkku subdivision and district, with a population of seventy-eight persons, according to the census of 1891, and a revenue of Rs. 170.

SEA-AK or SEYAT.—A village of Chins of the Whenoh tribe in the Central Chin Hills. It lies three miles south of Punte village, and can be reached *viâ* Punte, Shurbum, and Lyenhnga.

In 1894 it had seventy houses. Tinbun was its resident chief. It pays tribute to Falam, and has been disarmed. There is a good water-supply.

SE-BIN-GYI.—A village in the Pauk township and subdivision of Pakôkku district, with a population of one hundred and twenty-seven persons, according to the census of 1891, and a revenue of Rs. 340.

SE-BIN-ZU.—A village in the Palano circle, Pakôkku township, subdivision and district, with a population of one hundred and sixty-two persons, according to the census of 1891, and a revenue of Rs. 410, included in that of Palano.

SÈ-DAW.—A village and revenue circle in the Patheingyi township, Amarapura subdivision of Mandalay district, sixteen miles east of headquarters.

It had a population of eighty persons at the census of 1891, and paid Rs. 160 *thathameda*-tax. Sèdaw lies near the head of the Nadaunggya stream, whose waters are here dammed and diverted into the Aungbinlè canal.

SÈ-DAW.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, twenty-five miles from Ye-u.

There are three hundred and thirty-two inhabitants. All are paddy cultivators. The *thathameda* revenue for 1896-97 amounted to Rs. 460.

SE-DO.—A village seven miles west of Ma-hlaing in the Northern subdivision of Meiktila district, with about a hundred houses.

There is a small bazaar.

SÈ EN.—A *möng* or township of the Northern Shan State of North Hsen Wi, lying in the extreme south-west corner of the State, and bordering on Hsi Paw. The Government cart-road to Lashio traverses a part of it.

Sè En is administered by a *htamōng*. The population is chiefly Shan, with a sprinkling of Palaungs in the hills, and one or two small villages of Kachins. A wooden bridge on the cantilever system has been thrown over the Nam Ma at the *htamōng's* village and carries carts. It was constructed by Mr. Martindell, Assistant Engineer.

SÈ EN.—A Shan village in the North Hsen Wi, Northern Shan State, in the circle of Sè En.

It contained fifty houses in 1894, with a population of one hundred and eighty persons. The revenue paid was four annas per household and the occupation of the people was paddy cultivation. They owned thirty bullocks, four buffaloes and four ponies. The price of paddy was eight annas the basket.

SE-GYI.—A village on the Nabu *chaung*, a tributary of the Kaukkwe, in the Shwegu subdivision of Bhamo district.

The village stands on high ground and is stockaded. It has thirteen houses of Shan-Burmese. *Mayin* is worked regularly and *taungya* intermittently. The village was settled from Naungpyit, which was attacked and destroyed by Kachins in 1886.

SÈ-GYI.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with an attached area of two square miles.

There are ninety-six inhabitants, and a cultivated area of thirty-seven acres. The principal products are paddy and jaggery. The *thathameda* revenue amounted to Rs. 410 for 1896-97. Sè-gyi is twelve miles from Ye-u.

SÈ-GYI.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with three-and-a-half square miles of attached land.

There were one hundred and seventy-eight inhabitants in 1891 and three hundred and fifty-six acres of cultivated land. Paddy and jaggery are the chief products. The village is ten miles from Ye-u. The revenue from *thathameda* amounted to Rs. 370 for 1896-97. The village is under the Chaungna thugyi.

SÈ HI.—A village in the Nam Hkam circle of the Northern Shan State of North Hsen Wi, situated close to the Nam Mao (Shweli) river in the midst of the paddy plain.

There were forty-six houses in the village in February 1892, with one hundred and eighty inhabitants, all Shan-Chinese. There is a ferry a the village. The people cultivated the paddy-fields indiscriminately on either side of the river and mixed up inextricably with those of the inhabitants of the Chinese side of the border. The whole plain here is frequently six feet deep under water during the rainy season. The people

go from house to house in boats, and artificial mounds are constructed at frequent intervals as refuges for the cattle. There is a *pôngyi kyaung* in the village, with four monks. Three traders are settled in Sè Hai, but the bulk of the people are rice-cultivators.

SÊ HI.—A township in the *Kawn Kang* or Mid Riding of Mang Lön West, Northern Shan State. It lies west of the Nam Pang, south of Pang Küt, in the huge elbow here made by the river.

It had eleven villages, with one hundred and five houses in 1892 and consists of bare rolling downs, with a little more uncultivated ground than the neighbouring township and some scattered uncultivable hills. Here and there is a little wet paddy-land, but the great bulk is upland. The bazaar at Kat Taü is largely attended and there are thirteen caravan traders in the township. Sugar is produced for export.

SÊ HI.—A village in the *Kawn Kang* or Mid Riding of the Northern Shan State of Mang Lön West.

It is the residence of the *htamōng* in charge of the circle of the same name, which is situated in the elbow made by the Nam Pang to the south of Loi Tawng. The *htamōng* has altogether twelve villages in his charge, most of them of no great size. In the main village itself there were in April 1892 eight houses, with a population of fifty-nine persons, all Shans. The villagers cultivated a little irrigated land and some sugarcane, but their chief crops were dry. The village stands at a height of three thousand six hundred feet.

SEIK-CHE.—A village in the Seik-che circle, Maing township, Pakôkku subdivision and district, with a population of two hundred and sixty-one persons, according to the census of 1891.

The *thathameda* amounted to Rs. 720 for 1897-98.

SEIK-KWA.—A village in the Seik-kwa circle, Pakôkku township, subdivision and district, with a population of seven hundred and thirty-three persons, according to the census of 1891.

The *thathameda* amounted to Rs. 1,390 for 1897-98.

SEIK-PYU.—A township of the Pakôkku subdivision and district, is bounded on the north by Pauk township, on the east by Pakôkku township, on the south by Minbu district, and on the west by Laung-she township.

It has an area of three hundred and sixteen square miles and includes one hundred and nine villages, with a population of twenty-three thousand four hundred and fourteen persons. There are twenty-nine revenue circles, which pay an aggregate assessment of Rs. 53,740. The headquarters are at Seik-pyu.

SEIKPYU.—A village in the Seikpyu township, Pakôkku subdivision and district, with a population of six hundred and fifty-four persons, according to the census of 1891. The *thathameda* amounted to Rs. 3,340 for 1897-98.

SEIK-THA.—A revenue circle in the Taungdwing-gyaung township, Mingin subdivision of Upper Chindwin district.

It includes a single village and paid Rs. 630 revenue in 1897.

SEIK-THA.—A circle in the Myingun township of Magwe district, including the village of Seiktha only.

SEIK-THA.—A village of fourteen houses, on the right bank of the Setkala *chaung* in the Shwegu subdivision of Bhamo district.

The village was founded in 1893 from Katha. It owns twenty-eight buffaloes and cultivates some *mayin* paddy.

SEIK-THA-SU.—A village in the Indaing township, Tantabin subdivision of Shwebo district, on the Mu river, forty-seven miles from Ye-u.

The population in 1891 numbered one hundred and thirty-nine persons, all rice cultivators. The *thathameda* revenue for 1896-97 amounted to Rs. 150.

SEIK-THAT.—A village in the Kunlat circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and twenty-two persons, according to the census of 1891.

The *thathameda* amounted to Rs. 310 for 1897-98.

SEIK-THIN-BO.—A village in the Ye-u township and subdivision of Shwebo district, thirteen miles from Ye-u.

The population numbers sixty-one persons, and thirty-two acres of paddy land are cultivated. For 1896-97 the *thathameda* revenue amounted to Rs. 150.

SEIN-BAN-GAN.—A revenue circle in the Natogyi township, Myingyan subdivision and district.

In 1895-96 the population numbered one thousand one hundred and fifty-five persons, and the *thathameda* amounted to Rs. 1,206. No land revenue was collected in the circle.

SEIN-BAN-GÔN.—A village in the Chindaung circle, Seikpyu township, Pakôkku subdivision and district, with a population of twenty-five persons, according to the census of 1891.

The *thathameda* amounted to Rs. 210 for 1897-98.

SEIN-DÔN.—A village in the Shwe-gyet-yet revenue circle, Amarapura township and subdivision of Mandalay district, three miles south-west of headquarters.

It had a population of two hundred and fifteen persons, at the census of 1891 and paid Rs. 420 *thathameda*-tax.

The Shwe-gyet-yet and Shwe-gyet-kya pagodas are famous for their *pwès*, which last from the first of the increase of *Kazôn* (May) until the full moon.

SEIN-GAN.—A village in the Sein-gan circle, Myaing township, Pakôkku subdivision and district, with a population of forty-seven persons, according to the census of 1891.

The *thathameda* amounted to Rs. 990 for 1897-98.

SEIN-GÔN.—One of the quarters of Sagaing town.

SEIN-NAN.—A revenue circle in the Tazè township, Ye-u subdivision of Shwebo district, with a population in 1891 of one hundred and ninety-eight persons.

The principal crop is paddy, and for 1896-97 the *thathameda* revenue amounted to Rs. 310. The village is fifty-two and-a-half miles from Ye-u.

SEINTONG or SEING TON.—A Kachin village in Tract No. 18, Myitkyina district, situated in 24° 54′ north latitude and 97° 56′ east longitude.

In 1892 it contained twenty-five houses: its population was unknown. The headman has no others subordinate to him. The inhabitants are of the Yawyin or Lishaw tribe. Water is plentiful, but forage scarce. The poppy is very extensively cultivated.

SEINTONG.—A Kachin village in Tract No. 38, Myitkyina district, situated in 25° 52′ north latitude and 97° 42′ east longitude.

In 1892 it contained twenty houses; the population was unascertained. The inhabitants are of the Lepai tribe.

SEIN-ZEIK-GAN.—A village in the Pauk township and subdivision of Pakôkku district, with a population of four hundred and forty-nine persons, according to the census of 1891, and a revenue of Rs. 300, included in that of Thanbya-aing.

SEIT-KUN.—A village in the Shwebo township and district, seven miles from Shwebo town, noted for its silk manufacture. A large quantity of silk *paso* and *tamein* are sent to Lower Burma. In 1891 the population numbered two thousand one hundred and seventy-eight persons, composed in equal numbers of silk-weavers and cultivators. The yearly revenue amounted to Rs. 5,550.

SEIT-THA.—A village in the Madaya township and subdivision of Mandalay district, north of Letkaung-gyi.

It has seventy houses and its population numbered in 1892 two hundred and fifty persons, approximately. The villagers are cultivators.

SÈ KAN.—A circle in the Northern Shan State of Hsi Paw, in the Eastern subdivision.

It included twenty villages in 1898 and had a population of four hundred and fifty-four persons. It is in charge of a *nèbaing* and is bounded on the north by Hsawng Hkè, on the west by Nam Yang, on the south by Nam Lan, and on the east by Hsawng Hkè. In the same year it paid Rs. 1,156-8-0 net revenue and supplied one hundred and ninety-seven baskets of paddy. It had no revenue-paying *thanatpet* trees. The population is engaged in paddy-cultivation, both lowland and upland. A great deal of sessamum is grown, especially round Na Ung village, but very little cotton is produced. Shan paper is also turned out.

SEKSEKYO *CHAUNG*.—A stream utilized for irrigation purposes in the Ko-ywa circle, Pyinmana subdivision of Yamèthin district.

It rises in the south-west of the Posaung range and eventually joins the Ngaleik stream near Milaung-gôn in the Ko-ywa circle. The irrigation embankment is on the upper waters of the stream, near the old village of Kanla. It trickles out of rocks near its source and for this reason is called the Seksekyo, or water-dropping stream.

SEKTU.—A village of fifteen houses on the Sinkan *chaung* in the Shwegu subdivision of Bhamo district.

The stream is easily fordable here. The villagers own eight buffaloes and work *lè*. Sektu was formerly protected by the Lathein Kachins, distant one day to the south-east of Sektu.

SEKURR.—A village of Chins of the Yahow tribe in the Central Chin Hills. It lies on the side of a hill east of the Klairon stream and half a mile south of Yatlier, and can be reached *viâ* Shunkla, twelve miles.

In 1894 it had sixty houses: Tansow was its resident chief. Sekurr is a Yahow village, subordinate to Vanul, and pays tribute to Falam. It is surrounded by a strong hedge. There is good camping-ground on the north-east, but water is two hundred yards distant.

SÈ LAN.—A circle in the Northern Shan State of North Hsen Wi.

It had in 1898 twenty Shan, eight Palaung and three Kachin villages, with a population of about six thousand persons. It is situated along the valley of the Nam Mao or Shweli river, above Nam Hkam, which circle it adjoins. It consists of paddy plains and low hills, many of which are quite devoid of timber.

The Myoza's village contained one hundred Shan houses, with a population of about six hundred souls. It is situated on a piece of high ground, flat on top and with precipitous sides, about half a mile from the left bank of the Shweli. It has a very fine Bhuddhist monastery, a few pagodas, and a small bazaar. Sè Lan, which was once the capital of the old Hsen Wi kingdom, still shows signs of its former greatness, in the shape of old walls, gateways, and on the south a dry moat; the gates, of which there are four, are still kept up and regularly locked each night; the walls enclose a space of about half a mile square, about which the present village is scattered.

The district extends from the Nam Paw, where it breaks from the hills, to about half way down the valley of the Nam Mao, and holds half of the southern portion of the island formed by the junction of the Nam Paw with the Nam Mao, but the frontier line is not yet demarcated. Probably over half of the area of Sè Lan lay in the hills which formed the southern boundary of the valley, but all that is valuable lies along the river where nothing is cultivated but paddy. There are a number of bullock traders in the district. The Myoza's town lies nearly opposite and only a few miles distant from Mêng Mao, the capital of the Chinese-Shan State of that name.

Sè Lan was at war with Nam Hkam in 1887 and suffered a good deal in the fighting, but has now recovered and is in a flourishing condition. All friction between the two districts has ceased. The Shan-Chinese villages are all in the plain or on the lower slopes of the hills and are all devoted to rice-cultivation. The fields flooded by the Nam Mao and the Nam Paw, which technically join in Mu Se, but do not actually unite till within a few miles of Nam Hkam, give the heaviest harvests in the Northern Shan States. The yield in the so-called island, is specially large. The relations between Möng Mao (Mêngmao) and Sè Lan (or as it used to be called, Pang Hkam, from one of the most flourishing villages in the district) have now been very good for many years. Formerly frontier raiding used to be incessant, and the late Myoza of Sè Lan was once made a prisoner and sat in the Möng Mao bazaar for a considerable time with a *cangue* round his neck.

In the hills to the south there are many Kachin villages of the four sects of Maru, Lahtawng, Lepai and Lashi. They were formerly rather troublesome, though the Shan villages were much too strong to be black-mailed, and the chief annoyance was that the hillmen were exceedingly backward

in paying tribute and cherished violent blood feuds with other Kachin settlements on the Chinese side of the border. Most of these Kachin settlements have now been formed into separate circles.

SE-MIN-DAW.—A village in the Tawma circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of one hundred and twenty-seven persons, according to the census of 1891.

The *thathameda* amounted to Rs. 310 for 1897-98.

SÈ MUN.—A circle in the Northern Shan State of Hsi Paw, in the Eastern subdivision.

It included thirteen villages in 1898 and had a population of eight hundred and thirty-seven persons. It is in charge of a *nèbaing* and is bounded on the north by Loi Mawk, on the west by Tôn Pè, on the south by Năm Lan, and on the east by Năm Yang. In the same year it paid Rs. 1,758-8-0 net revenue. It had also four hundred and forty-four revenue-paying *thanatpet* trees, for which Rs. 50 were rendered. The population is engaged in paddy cultivation, both lowland and upland. Shan paper is turned out.

SEN-GAN.—A circle in the Natmauk township of Magwe district, including the villages of O-hmedan and Sitha.

SENGLENG.—A Kachin village in Tract No. 40, Myitkyina district, situated in 26° 25′ north latitude and 96° 41′ east longitude.

In 1892 it contained fourteen houses: its population was unknown. The headman has no others subordinate to him. The tribe to which the inhabitants belong has not been ascertained. There are large paddy fields.

SENG TUM.—A Kachin village in Tract No. 40, Myitkyina district, situated in 26° 22′ north latitude and 96° 43′ east longitude.

In 1892 it contained twenty-five houses; the population was not known. The headman has no others subordinate to him. The inhabitants are of the Marip tribe.

SE-O-BO.—A revenue circle in the Amarapura township and subdivision of Mandalay district. It is the only village in the circle and is situated eight miles south-south-west of headquarters.

It had a population of two hundred and twenty-five persons at the census of 1891 and paid Rs. 430 *thathameda*-tax. The land revenue amounted to Rs. 199.

SEPI.—A village of Chins of the Whenoh tribe in the Central Chin Hills. It lies south of Botung and can be reached by Kwungli, Dihai and Kyingyan.

In 1894 it had sixty-five houses: Longlyen was its resident chief. It pays tribute to Falam. Water is available south of the village from a stream.

SET-KA-BA.—A village in the Taung-byôn Ngè-anauk circle, Madaya township and subdivision of Mandalay district, south-west of Pinya.

It has forty houses: its population numbered in 1897 one hundred and sixty persons, approximately. The villagers are cultivators.

SÈTÔN HUNG.—A Palaung village of twenty-eight houses in Tawng Peng State, Northern Shan States.

There is an excellent plank monastery. The villagers cultivate tea, and own twelve cattle and eight ponies. The population numbered thirty-nine men, forty-five women and fifty-six children in 1897.

SET-TAW.—A circle in the Mawlu township, Katha subdivision and district. It lies along the Mèza and Ledan streams, and is bounded on the north by Mawteik circle, on the east and south by the Manlè, and on the west by the Banmauk townships.

The inhabitants of the circle are Kadus of the same clan as the Mawteik Kadus, and like them came from Maha-myaing and settled on the swamp here. They live by manufacturing salt and working gold.

The tract they live in was obtained partly by purchase and partly by conquest.

The name Settaw is said to be derived from the Burmese *et-daw*, "a swampy place," which in process of time was changed to Settaw.

The headquarters of the Settaw thugyi are at Tabaw. After the British occupation Settaw circle was divided into the two circles of Upper Settaw in Banmauk township, and Lower Settaw in Mawlu township.

SET-TEIK.—A village in the Madaya township and subdivision of Mandalay district, one mile west of the Shweta *chaung*.

It has fifty houses and its population numbered in 1897 two hundred persons, approximately. The villagers are cultivators.

SÈ U.—A former *möng*, or township of the Northern Shan State of North Hsen Wi, ruled by a resident *amat*, who is accountable to the *Sawbwa* only for the general condition of his charge. It includes the circles of Möng Pawng and Nam Sarap and occupies that part of the Hsen Wi valley which lies east of the capital, and, like it, is mostly in the valley of the Nam Tu or Myit-ngè, which here, however, is considerably narrower and at the eastern extremity is little better than a gorge.

The hills to the north, south and east are inhabited entirely by Kachins, and the circle of Na Ti to the east occupies both banks of the river. The population of Sè U is Shan, with the exception of one village of Palaungs. Rice cultivation is the only industry and trade is now non-existent, though formerly, when the circle was thickly populated, there was a considerable volume.

SE-WA.—A village in the Pauk township and subdivision of Pakôkku district, with a population of fifty-five persons, according to the census of 1891, and a revenue of Rs. 120, included in that of Pyinchaung.

SÈ-YWA.—A revenue circle in the Pagan township, and subdivision of Myingan district.

In 1895-96 the population numbered eight hundred and forty-five persons, and the *thathameda* amounted to Rs. 1,306. No land revenue was collected in the circle.

SÈ-YWA.—A village in the Maw State, Myelat district of the Southern Shan States. It is about one mile away from Myo-gyi, on the north bank of the Zawgyi stream.

In 1897 it had ninety-seven houses, with a population of 366 persons, and paid Rs. 1,280 annual revenue. The fields are fertile and well irrigated by canals from the Zawgyi and yield rice, onions, garlic and beans.

SÈ-YWA.—A village in the Myintha circle, Pakôkku township, subdivision, and district, with a population of two hundred and seventeen persons, according to the census of 1891, and a revenue of Rs. 450, included in that of Tandawgyi.

SÈ-YWA *CHAUNG*.—A valley running in a general north and south direction between the Mahudaung and Pôndaung hills in the west of Lower Chindwin district. The Patolôn *chaung* follows the valley. Formerly there were ten villages in the valley under one headman and it was known as the Sè-ywa *chaung* or ten-village valley in contradistinction to the Shit-ywa *chaung* or eight-village valley, which lies to the south of it.

SHA-BIN.—A revenue circle in the Kindat township and subdivision of Upper Chindwin district, including a single village, with an approximate area of one-and-a-half square miles.

The population in 1891 numbered four hundred and forty-seven persons, and the revenue amounted to Rs. 1,459.

SHA-BIN.—A village in the Nônbo circle, Pakôkku township, subdivision, and district, with a population of one hundred and thirty-four persons, according to the census of 1891.

The *thathameda* amounted to Rs. 260 for 1897-98.

SHA-BIN-GAING.—A village in the Nga Kyan circle, Pakôkku township, subdivision and district, with a population of one hundred and twenty-seven persons, according to the census of 1891.

The *thathameda* amounted to Rs. 490 for 1897-98.

SHA-BIN-HLA—A circle in the Magwe township and district, including the villages of Shabinhla and Sugauksan.

SHA-BIN-YE.—A village in the Pauk township and subdivision of Pakôkku district, with a population of two hundred and twenty-three persons, according to the census of 1891, and a revenue of Rs. 750.

SHA-DAW.—A revenue circle in the Myingyan township, subdivision, and district.

In 1895-96 the population numbered three hundred and ninety-five persons, and the *thathameda* amounted to Rs. 584. No land revenue was assessed in the circle.

SHA-DAW.—A village in the Nyaungla circle, Pakôkku township, subdivision and district, with a population of two hundred and thirty-five persons, according to the census of 1891, and a revenue of Rs. 510, included in that of Nyaunghla.

SHA-DAW.—A village in the Tingat circle, Pakôkku township, subdivision and district, with a population of one hundred and ninety-nine persons, according to the census of 1891.

The *thathameda* amounted to Rs. 580 for 1897-98.

SHA-DAW.—A village in the Seik-che circle, Myaing township, Pakôkku subdivision and district, with a population of sixty-four persons, according to the census of 1891, and a revenue of Rs. 230, included in that of Seik-che.

SHA-DAW.—A village in the Daungbôn circle, Thabeitkyin township of Ruby Mines district, about two miles south of Sulegôn.

It has a population of one hundred and fifty Burmese.

SHA-DU.—A village in the Shadaw circle, Pakôkku township, subdivision and district, with a population of two hundred and twenty-two persons, according to the census of 1891.

The *thathameda* amountedto Rs. 250 for 1897-98.

SHA-GÔN.—A revenue circle and village in the Budalin township, Lower Chindwin district, with one hundred and fifty-two inhabitants. It lies on the right bank of the Mu river.

The revenue for 1896-97 amounted to Rs. 450, from *thathameda*.

SHA-LA.—A village in the Shala circle, Seikpyu township, Pakôkku subdivision and district, with a population of three hundred and eight persons, according to the census of 1891.

The *thathameda* amounted to Rs. 1,110 for 1897-98.

SHALAOKRAN (SHATOKRAN).—A Kachin village in Tract No. 18, Myitkyina district, situated in 24° 59′ north latitude and 97° 55′ east longitude.

In 1892 it contained fifteen houses, with a population of forty persons. The headman has no others subordinate to him. The inhabitants are of the Lepai tribe and Sadan sub-tribe. The poppy is cultivated.

SHA MAN TÔN or LOWER MAN TÔN.—A Chinese village in North Hsen Wi, Northern Shan State, in Man Tôn circle of Ko Kang

It contained fifteen houses in 1894, with a population of ninety persons. The revenue paid was Rs. 3 per household and the people were paddy, maize, and opium cultivators by occupation, and owned twenty bullocks, ten buffaloes, and two ponies. The price of paddy was eight annas the basket.

SHA-MEIN.—A revenue circle in the Pagan township and subdivision of Myingyan district.

In 1895-96 the population numbered one hundred and ninety persons and the *thathameda* amounted to Rs. 272. No land revenue was collected in the circle.

SHA-MO HTAI (called NAM HWE AWN by the Shans).—A Chinese village of twelve houses on the east bank of the Salween river in the Ko Kang circle of the Northern Shan State of North Hsen Wi (Theinni), not far from Mo Htai.

In 1892 the population numbered fifty-nine persons and they cultivated a considerable area with highland rice, maize and poppy. The village stands two thousand and five hundred feet above the Salween, facing the abrupt hills of the sub-prefecture of Lungling, which here touches the right bank of the river. A few pack animals are kept to carry surplus produce for sale to the villages in the neighbourhood.

SHA-MYO.—A village in Meiktila township, Southern subdivision of Meiktila district.

The legend accounting for the name of the town is that in 400 B.E. (1038 A.D.), when Nawra-hta was King of Pagan, a priest named Shin-ah of Thatôn paid him a visit in order to get permission to preach the religion of Gaudama in his kingdom. The King found him to be full of holy zeal and expelled one thousand of his own priests from the country. These by

miraculous power formed land in the midst of Meiktila Lake and there they lived and established the village of *Yesha-myo,* which implies the removing of water and the forming of a town.

SHAN DAW.—A village in the Madaya township and subdivision of Mandalay district, east of Taunggaing.

It has one hundred and ten houses, with a population of four hundred and fifty persons on an approximate calculation in 1897. The villagers are cultivators.

SHAN-DÈ.—A village in Meiktila township, Southern subdivision of Meiktila district.

It is said that Shandè derives its name from the words *Shan* and *tè*, meaning to stay temporarily, because the village was established by Shans.

In 1200 B.E. (1838 A.D.), the *myothugyis* of Meiktila and Yindaw each claimed the village and their dispute was settled by King Bodawpaya in person.

SHAN-GAING.—A revenue circle in the Salin-gyi township of Lower Chindwin district, including the villages of Shangaing and Pedaw, with seven hundred and thirty-two inhabitants. It is situated on the left bank of the South Yama stream, in the south-west of the township.

Paddy, *jowar,* and sessamum are grown. The revenue from *thathameda* amounted to Rs. 1,410 for 1896-97.

SHAN-GA-LE-KYUN.—A revenue circle in the Amarapura township and subdivision of Mandalay district. It is the only village in the circle and is situated one mile north-west of headquarters.

It had a population of four hundred persons at the census of 1891, and paid Rs. 660 *thathameda*-tax. The land revenue from the circle amounted to Rs. 2,583.

SHAN-GAW.—A Kachin village in Tract No. 8, Bhamo district.

In 1892 it contained twelve houses, with a population of forty-nine persons. The headman has no others subordinate to him. The inhabitants are of the Lahtawng tribe and own five bullocks and five buffaloes.

SHANG MAN TÔN or UPPER MAN TÔN.—A Chinese village in North Hsen Wi, Northern Shan State, in Man Tôn circle of Ko Kang.

It contained twenty houses in 1894, with a population of one hundred and twenty persons. The revenue paid was Rs. 3 per household and the people were paddy, maize and opium cultivators by occupation, and owned forty bullocks, twelve buffaloes, eight ponies and one hundred pigs. The price of paddy was eight annas the basket (for Middle and Lower Mantôn, *see* under Chung and Sha Mantôn).

SHAN-MYAUNG-YO.—A village in the Taung-byôn Ngè-a-she circle, Madaya township and subdivision of Mandalay district, north of In Ma.

The villagers are cultivators and coolies. There are twenty-six houses. and the population numbered in 1897 one hundred and thirty persons, approximately.

SHAN-NAW.—A village of Yotun Chins in the Southern Chin Hills. It lies six miles south of Raw-ywa and can be reached from Raw-ywa, crossing several streams.

In 1894 it had twenty-five houses: Engkyin was its resident chief. The village is under Rawywa, and is slightly stockaded. It has a fair water-supply, but no camping-ground.

SHAN-PA-AING.—A village in the Wayônbyin circle, Seikpyu township, Pakôkku subdivision and district, with a population of two hundred and sixty-four persons, according to the census of 1891, and a revenue of Rs. 460, included in that of Wayônbyin.

SHAN-SEIK.—A village in the Ye-u township and Ye-u subdivision of Shwebo district, on the Mu river, fifteen miles from Ye-u.

The population numbers fifty-six persons and the area under cultivation is 28·32 acres. The principal crop is paddy, and tilseed and *pènauk* are also grown. The *thathameda* revenue for 1896-1897 amounted to Rs. 174. The village is in the Madaingbin thugyiship.

SHAN-SU.—A revenue circle in the Katha subdivision and district, under a *ywathugyi*.

It lies close to Katha and is largely inhabited by Shans, as its name implies. It contains a single village, with some eighty houses. The only source of revenue is *thathameda*, which amounted in 1897 to Rs. 700.

SHAN-TÔN.—A village in the Bahin circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and seventy-four persons, according to the census of 1891.

The *thathameda* amounted to Rs. 440 for 1897-98.

SHAN-YWA.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, thirteen miles from Ye-u.

There are ninety-two inhabitants, chiefly paddy cultivators, and the *thathameda* revenue for 1897-98 amounted to Rs. 50.

SHAUK-PIN.—A village in the Yaw township, Yawdwin subdivision of Pakôkku district, with a population of seventy persons, according to the census of 1891.

The *thathameda* amounted to Rs. 100 for 1897-98.

SHAUK-PIN.—A village in the Min-ywa circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of two hundred and eleven persons, according to the census of 1891.

The *thathameda* amounted to Rs. 430 for 1897-98.

A ferry is maintained at the expense of the Public Works Department during the rainy season.

SHAUK-PIN-CHAUNG.—A village in the Sa-be circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and ninety persons, according to the census of 1891.

The *thathameda* amounted to Rs. 180 for 1897-98.

SHAUK-PIN-CHAUNG.—A village in the Chaungzôn-gyi circle, Myaing township, Pakôkku subdivision and district, with a population of ninety-two persons, according to the census of 1891.

The *thathameda* amounted to Rs. 180 for 1897-98.

SHAW-BYU.—A revenue circle in the Natogyi township, Myingyan subdivision and district.

In 1895-96 the population numbered two thousand four hundred and five persons and the *thathameda* amounted to Rs. 3,447. No land revenue was collected in the circle.

SHAW-BYU.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, twenty miles from Ye-u.

There are two hundred and eighteen inhabitants, who paid Rs. 560 *thathameda* revenue for 1896-97. They are all cultivators.

SHAW-BYU.—A village in the Ye-u township and subdivision of Shwebo district, twelve miles from Ye-u.

There are sixty inhabitants, and one hundred and twenty-five acres of land are cultivated, chiefly with paddy. *Thathameda* revenue amounting to Rs. 360 was paid for 1896-97.

SHAW-BYU-BIN.—A village in the Madaya township and subdivision of Mandalay district, north-west of Bawdi.

It has twenty houses, and its population numbered in 1897 eighty persons, approximately. The villagers are cultivators.

SHAW-BYU-BIN.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of seventy-two persons, according to the census of 1891, and a revenue of Rs. 180.

SHAW-GAN.—A village in the Northern subdivision of Meiktila district, with fifty houses, lying west of Ma-hlaing, on the borders of Myingyan district.

A good deal of cotton is raised in the neighbourhood. Some resistance was shown here by the dacoit, Nyan Nyun of Myingyan, after the Annexation.

SHAWLAN.—A Palaung village in the Sailein circle, Kodaung township of Ruby Mines district, giving its name to the portion of the Sailein circle which lies on the north side of the Shweli river.

Shawlan was the scene of much strife between the Kachins and Palaungs, arising from a petty quarrel, in 1878. Eventually the Kachins drove out the Palaungs and destroyed their villages, but subsequently allowed them to return, and they have since lived peaceably together. Shawlan is at the extreme north-east corner of the Kodaung.

SHA-ZI-GYET.—A village in the Madaya township and subdivision of Mandalay district, east of Letkaungyi.

It has twenty houses, and its population numbered in 1897 ninety-three persons. The villagers are cultivators.

SHÈ.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of two hundred and twenty-nine persons, according to the census of 1891, and a revenue of Rs. 410.

SHEIN-MA-GA.—A township in the Shwebo subdivision of Shwebo district, with an approximate area of one hundred and seventy-six square miles. It is bounded on the east by the Irrawaddy river, on the west from Sadaunggyi village by a straight line southwards to Thalaing village and thence to the village of Ta-gyi, on the north by the southern boundary of the Shwebo township, and on the south by a line from Ta-gyi village to Nga-singaing village and the northern boundary of Sagaing district.

The township consists of two revenue circles, Inbe and Thayaing.

The following table shows the revenue and the population of each circle in 1897:—

Circle.	*Thathameda.*	State land.	Water-tax.	Fruit tree tax.	Fishery.	Garden.	Salt.	Population.
	Rs.	Rs. A. P.	Rs.	Rs.	Rs.	Rs.	Rs. A. P.	
Inbe ...	9,960	41 3 0	...	...	266	...	...	5,296
Thayaing ...	14,500	131 4 0	...	...	133	...	386 9 0	6,918
Total ...	24,460	172 7 0	...	...	399	...	386 9 0	12,214

SHEIN-MA-GA.—The headquarters of the township of that name of Shwebo district. It is situated on the eastern slope of the Minwun range, at a distance of thirty-two miles from Shwebo.

Sheinmaga is the second most important river station in Shwebo district.

The population in 1891 numbered one thousand five hundred and thirty persons, and the revenue amounted to Rs. 4,072.

SHELPE.—A village of Chins of the Sôktè (Nwengal) tribe in the Northern Chin Hills. It is situated seventeen miles south-west of Tiddim, and the easiest route is *viâ* Losow, Pumperim ford and Kapyal.

In 1894 it had sixty-seven houses. The resident chief was Powkawoon. The villagers are Kanhows and are subordinate to Howchinkup. The village was disarmed and destroyed in 1893. It is not stockaded. Water is sufficient in a stream on the south-east of the village and there is good camping-ground close by.

SHEMPI.—A village of Yotun Chins in the Southern Chin Hills. It lies four miles north-east of Lungno and can be reached by the Lungno-Lostaw road, thence by a path leading south-east.

In 1894 it had sixty houses. Ain Ton and Lekya were its resident chiefs. The village is influenced by the Lungno chiefs and was partially disarmed in 1895. It is stockaded and has fair water-supply with plenty of good camping-ground.

SHERRWE.—A village of Chins of the Haka tribe in the Southern Chin Hills. It lies two miles north-west of Rimpi and can be reached from Haka, crossing the Tonvarr and several other streams.

In 1894 it had twenty houses. Hoidun was its resident chief. The village pays tribute to Lyen Mo.

SHIELMONG.—A village of Chins of the Kanhow tribe in the Northern Chin Hills. It lies twenty-three miles from Tiddim and east of the Tiddim-Lenacot road. It is reached by a road running west along the side of the

hill, for half or three-quarters of a mile, joining the main road which leads through Lenacot old post, then turning south and dropping gradually down hill.

In 1894 it had four houses. The village has no resident chief. The inhabitants are Yos under Howchinkup. The village has been disarmed. Water is obtainable from a small stream.

SHILLAM.—A village of Chins of the Whenoh tribe in the Central Chin Hills. In 1894 it had thirty houses. Wahninshwe was its resident chief. It lies two miles south of Sea-ak and can be reached thence. It pays tribute to Falam. There is a small water-supply.

SHILONG.—A village of Chins of the Yahow tribe in the Central Chin Hills. It lies south of Taunghwe and west of Shingnai, and can be reached *viâ* Taunghwe and then south.

In 1894 it had thirteen houses. The name of the resident chief was Ya-mong.

It is subordinate to Vannul and pays tribute to Falam.

SHIMPI.—A village of Chins of the Tashôn tribe in the Central Chin Hills. It lies in a valley on the south slope of the hills north of the Pan river, half a mile east of Yônmwel, and can be reached *viâ* Minkin, thikwel, Lyenhai, and Yônmwel, distant twenty-six miles.

In 1894 it had thirty houses. The resident chief was Nahlè.

Shimpi is a Kweshin village and pays tribute to both Haka and Falam. There is no camping-ground in the village, but sufficient water is obtainable.

SHIMU.—A village of Chins of the Klang-klang tribe in the Southern Chin Hills. It lies five miles south-east of Tunzan, and can be reached from Haka *viâ* Shopun.

In 1894 it had fifteen houses. Hlwen Tan was its resident chief.

Shimse is under Ywahit. There is no camping-ground and the water-supply is bad.

SHIMYAUL.—A village of Chins of the Yahow tribe in the Central Chin Hills. It lies between Dihai and Lyendu, and can be reached *viâ* Lyendu.

In 1894 it had twenty houses. Lyen-hnyel was its resident chief.

It is subordinate to Vannul and pays tribute to Falam.

SHIMYAWL.—A village of Chins of the Tashôn tribe in the Central Chin Hills. It lies two miles west of Lunbum and can be reached *viâ* Parrtè and Kullyam.

In 1894 it had thirty-eight houses. The resident chief was Song Kup.

Shimyawl is a Shunkla village, paying tribute to Falam. There is plenty of water in a stream one mile west off and below the village.

SHI-NAN.—A village in the Ywe-kyubauk revenue circle, Amarapura township and subdivision of Mandalay district, six-and-a-half miles south of headquarters.

It had a population of two hundred persons at the census of 1891 and paid Rs. 400 *thathameda*-tax.

SHIN-DAW-KÔN.—A village in the Ye-gyi revenue circle, Pathein-gyi township, Amarapura subdivision Mandalay district, twelve miles north-east of headquarters.

It had a population of three hundred and twenty-five persons at the census of 1891 and paid Rs. 600 *thathameda*-tax.

SHINGAI.—A village of Chins of the Yahow tribe in the Central Chin Hills. It lies twelve miles west and slightly south of Botaung, and can be reached *viâ* Botaung and thence by a path.

In 1894 it had twenty-five houses. The resident chief was Raw-yatung.

Shingai is subordinate to Vannul and pays tribute to Falam.

SHINGOP or SENMAKOR.—A mixed Chinese and Yawyin village in Tract No. 20, Myitkyina district, situated in 25° 20′ north latitude and 97° 58′ east longitude.

In 1892 it contained sixteen houses, with a population of forty-two persons. The headman has no other villages subordinate to him. The villagers own five bullocks and five ponies and mules. Senmakor is the Chinese name.

SHIN-HLA.—A village in the Madaya township and subdivision of Mandalay district, north of Hin-tha-gôn.

It has one hundred and twenty-five houses, with a population of five hundred persons on an approximate calculation made in 1897. The villagers are coolies and cultivators.

SHINKWON.—A Kachin village in Tract No. 38, Myitkyina district, situated in 25°53′ north latitude and 97° 54′ east longitude.

In 1892 it contained twenty houses; the population was unknown. The inhabitants are of the Lepai tribe. The headman has no others subordinate to him.

SHIN-MA-GAN.—A village in the Nga-kyan circle, Pakôkku township, subdivision and district, with a population of seventy-three persons, according to the census of 1891.

The revenue from *thathameda* amounted to Rs. 140 for 1897-98.

SHINSHI.—A village of Chins of the Tashôn tribe in the Central Chin Hills. It lies twenty-four miles north of Lomban village and can be reached by a good path from Fort White.

In 1894 it had ninety-five houses. The resident chief was Twehmin.

The people are Tashôns, commonly called Norns, and are tributary to Falam. Shinshi village consists of four subordinate hamlets: Vayang, Inral, Yawlu, and Shielshi. The group was two-thirds disarmed in 1893. There is excellent water-supply and camping-ground below the main village.

SHIRAWKONG.—A Kachin village in Tract No. 18, Myitkyina district, situated in 24° 59′ north latitude and 97° 49′ east longitude.

In 1892 it contained forty-three houses; its population was unknown. The headman has no others subordinate to him. The inhabitants are of the Marip tribe, and cultivate the poppy.

SHIRKLAI.—A village of Yotun Chins in the Southern Chin Hills. It lies six miles west-north-west of Lotaw and can be reached *viâ* Lotaw.

In 1894 it had one hundred and fifty houses. Maung Baw and Taing Baing were its resident chiefs. Shirklai is a well-built village, but it is not stockaded and is easily approached. There is good camping-ground on a large stream half a mile below the village, which was partially disarmed in 1895.

SHIRSHI.—A village of Yotun Chins in the Southern Chin Hills. It lies two miles east of Satawn and can be reached *viâ* Shirklai.

In 1894 it had twenty houses. Munpu was its resident chief. Shirshi is not stockaded and has a small camping-ground with indifferent water-supply.

SHIT-YWA *CHAUNG*.—A valley to the east of the Pôndaung range in Lower Chindwin district; through it flow the headwaters of the north Yama *chaung*, and it took its name from the eight large villages which in Burmese times had been formed on the banks of that stream.

It was in this valley that most of the rebels under the Shwe-gyobyu Prince collected in the rebellion of October 1887 and were defeated at the fight at Chinbyit.

SHÔN-SHI.—A village in the Min-ywa circle, Kuhna-ywa township, Gangaw subdivision of Pakôkku district, with a population of one thousand and forty-five persons, according to the census of 1891.

The *thathameda* amounted to Rs. 2,670 for 1897-98.

SHOPUN.—A village of Chins of the Klangklang tribe in the Southern Chin Hills. It lies ten miles north-north-west of Klangklang, and is reached from Haka *viâ* Lonzert.

In 1894 it had thirty houses. Tum Klin and Nam Hai were its resident chiefs. Shopun was once strongly fortified, but the defences are now in ruins. It is under Ywahit of Klangklang. Water is very scarce, but there is a good camping-ground.

SHUMSHUM.—A village of Chins of the Haka tribe in the Southern Chin Hills. It lies four miles south-west of Rumklao and can be reached from Haka, fifteen miles, by the road to Rumklao.

In 1894 it had fifty houses. The resident chief was Sarnghe. Shumshum was built in 1893 by settlers from Kotarr, under the protection of Lyen Mo. There is good camping-ground with fair water-supply. The village is not stockaded.

SHUNKLA.—A village of Chins of the Tashôn tribe in the Central Chin Hills. It lies on the side of a hill running down to the Manipur river and on the south of it, and can be reached by a Chin track from the north-west to Falam post, about six miles.

In 1894 it had two hundred houses. The resident chief was Klan Mung. The people are Tashôns, subordinate and paying tribute to Falam. There is good camping-ground with plenty of water on the north-west of the village. There is water also at the fourth mile. Shunkla could best be attacked by following the ridge of the hills and dropping down from the west or south-west. There are many fences and hedges inside it.

SHURBUM.—A village of Chins of the Whenoh tribe in the Central Chin Hills. It lies two-and-a-half miles south-west of Puntè and can be reached *viâ* Puntè.

In 1894 it had thirty-nine houses. Eng Bi was its resident chief. It pays tribute to Falam. Shurbum has been partly disarmed. Water is available.

SHURGNEN.—A village of Lawtu Chins in the Southern Chin Hills. It lies five miles south-east of Aibur and can be reached from Haka by a path leading in a south-easterly direction across several ravines and a tributary of the Yatè stream.

In 1894 it had one hundred and fifty houses. Hwôn Mông and Tai Kôk were its resident chiefs. The village is heavily stockaded and difficult to enter from the north, but is undefended from the south. It was partially disarmed in 1895. There is camping-ground on the stream below the village on the road to Aibur, but the space is somewhat confined.

SHURKWA.—A village of Chins in the Southern Chin Hills. It lies forty miles south of Haka and can be reached from Haka in a southerly direction *via* Paizôn, across the Boinu river and three other small streams, and from Min-ywa, across the stream and ascending steeply for two-and-a-half miles into the village.

In 1894 it had two hundred houses Mônkôn and Lyense were it resident chiefs. Shurkwa is a strongly posted village: its northern entrance is heavily stockaded, but the southern portion is undefended. The village surrendered after resistance in 1890-91. There is no good camping-ground near the village, where water also is scarce, but a good camp may be found two-and-half-a miles away on the road to Tônwa. Shurkwa was partially disarmed in 1895.

SHWE-BAN.—A village in the Myothit township, Taungdwingyi subdivision of Magwe district.

The soil is very fertile and cutch-boiling is a considerable industry. Shweban was the headquarters of a dacoit band under Buddha Yaza until the beginning of 1890.

SHWE-BAUNG.—A village in the Madaya township and subdivision of Mandalay district, east of the Irrawaddy.

It has forty houses and a population of one hundred and twenty persons, on an approximate calculation made in 1897. The villagers are coolies and cultivators.

SHWE-BE.—A circle in the Kyi-daunggan township, Pyinmana subdivision of Yamèthin district.

It was first settled in 1848. One of King Bodaw's elephants, called 'Zawana' fell sick here while the king was on a tour to Toung. A local doctor named San Bu succeeded in curing it and was rewarded with a fee of five ticals of gold. The village has therefore been called Shwebe ever since.

It had thirty-two houses in 1897. The neighbouring village of Einsauk had fifty-seven inhabitants.

SHWE-BO.—A district in the Sagaing division with an area of eight thousand three hundred and seventy-six square miles, and a population of two hundred and thirty thousand seven hundred and seventy-nine persons. It is bounded on the north by Katha, on the south by Katha and Lower Chindwin, on the west by Upper and Lower Chindwin, and on the east by Ruby Mines and Mandalay districts. The Irrawaddy river forms the dividing line on the east The boundaries differ from those that existed under Burmese rule, Wuntho then forming part of Shwebo.

Natural features.

The physical features of the district vary considerably. The Minwun range runs down the whole eastern side, skirting the Irrawaddy and gradually sinks until at Sheinmaga, it is little more than a bank of elevated ground; to the north it is a genuine

hill range, rocky and crossed with difficulty; it maintains this character as far as Kabwet at the foot of the Lower First Defile. It is for the most part unsuited for any kind of cultivation. West of the Mu river there is a gradual ascent to the hills which divide the district from Upper Chindwin. Between these ranges and on both sides of the Mu is a plain unbroken except for some small isolated hills in the north-east and north, and for the low Sadaunggyi range in the south-east, enclosing the south Nga-sin circle. The greater part of this plain, with the exception of the forests described below, is a rice-growing tract: on the higher ground, where the soil is more or less sandy, grow in the uncultivated state sparse bushes. Maize, millets of various kinds, sessamum, cotton, and peas are raised throughout this part. The *tari*-palm grows well and supports a palm-sugar industry. The whole district, but especially the plain on the south-west and south, is liable to a short and capricious rainfall and to frequent drought as instanced by the numerous and extensive old irrigation works. Vegetables of various kinds and many kinds of fruit are cultivated.

Rivers: the Mu.

The Irrawaddy river runs along the eastern side of the district, whilst the Mu separates the eastern and western subdivisions. Its course is from north to south. It rises in the Wuntho subdivision and falls into the Irrawaddy a little above Myinmu in Sagaing district. It is navigable for about three months in the year—June, July, and August—during which time its current is very swift. Its average velocity is from two to three miles an hour. Navigation is attended with some risks, even in the height of the rains, owing to the number of snags and rapids and especially on account of the capricious rapidity with which it rises in flood. There are, however, no rocks in its bed. During the dry season it is fordable at nearly every point of its course.

The Daungyu forms the north boundary in the direction of Wuntho, whence it comes.

The Thaw is a tributary of the Daungyu. It rises in the Minwun range and runs with a generally westerly course through the Nagasin circle, dividing Shwebo and Katha districts, and the Pintha circle into the Daungyu. Like the Daungyu, it is rather a mountain torrent, liable to spasmodic floods, than a perennial stream, though it is perhaps hardly ever quite dry. Salt occurs along its lower course.

The Teinnyin and the Indaw rise in the Sadaunggyi hills and flow south-west into the Mu. They are liable to torrential floods, but at other times can be forded at all seasons of the year. They formed the great difficulty in making the Mu canal, Burmese engineering being unequal to the task of carrying the canal across them.

The Bawdi *chaung* rises in the same hills and also flows south-west into the Mu.

Further south smaller torrential streams similarly take their rise in the Minwun range, or its subsidiary hills, and find their way to the Mu, when not intercepted and stored in tanks for the irrigation of the dry plain intervening.

The Zin *chaung* rises in the Sadaunggyi hills and flows south-east into the Irrawaddy through a cleft in the Minwun range, just above the Lower Defile.

Lakes.

East of the Mu are the Halin (or Thayaing) lake, the Hladaw (or Pinzin) lake, and the Kadu lake. These are little more than tanks, though covering considerable areas, and owe their existence partly to art, embankments and escapes having been constructed to make their water storage qualities more complete. They lie in the southern part of the district, and catch the drainage from the streams above mentioned as well as the water from the Mu canal. They are rarely ever dry and, on the other hand, except when quite full, seldom have much depth of water.

The Thamantha lake in the south-west stands in the same category.

In the Ye-u subdivision west of the Mu are the Tabyin and Ta-ze lakes; these are of very minor importance and are partially dry during the hot weather.

The only tract worth notice under the head of marshes in the district is the Mudein, mentioned below as a forest.

Geology.

The district has black cotton soil and clay, more or less sandy, which constitute the bulk of the rice land. The higher lands in the plain are generally sandy and in parts unsuitable for any kind of cultivation. Along the Mu and in the Mudein, however, where there is alluvial deposit, the soil is specially favourable for the cultivation of peas of different sorts, sessamum, maize, miscellaneous millets, and even wheat. Cotton could be grown in the south if a short rainfall could be depended on, and is extensively cultivated in the Ye-u subdivision.

Salt, coal and limestones are the chief mineral products. Salt is found in wells in the Pintha *myothugyi*ship in the north, and at several places in the Shwebo subdivision; south of Shwebo the salt tract runs principally along the railway. The manufacture is carried on as a domestic industry.

Sandstone and clay are found west of the Mu.

Gold in small quantities has been got from washings at In-gyi and Hkinbin, and also in the Seinnan and Nanwindaw circles of the Taze township. Mr. Noetling, the Government Paleontologist, who visited the neighbourhood some years ago, gave it as his opinion that the geological formation rendered it improbable that much gold would ever be found.

Petroleum, gypsum and saltpetre are found in small quantities, chiefly in the Shwe-gyin township.

Coal is worked at Kabwet and has been reported to exist at Udaung and at Nyaungbinyo in the Indaing township, but it is believed to be lignite and not anthracite bituminous coal.

Forests.

The forests of the eastern part of the district are almost confined to the belt which adjoins the Minwun hills. A great part of this is *indaing*, sandstone soil only, with no trees but the *in* on it. To the north, however, teak at intervals, *ingyin*, bamboos and almost every sort of forest tree grow luxuriantly. Small alluvial bottoms are found at intervals, on which rice is or has been grown. There is also a forest tract in the old bed of the Mu known as the Mudein, but no timber of much value is known to grow there. Cutch grows freely throughout the district, but not very thickly nor to a large size.

One thousand and fifty square miles is estimated to be the area of protected forest east of the Mu in the Mu Forest division, and of it two hundred and ninety-one square miles are teak-bearing. The forests of the Ye-u subdivision abound in teak, *thitya, in, ingyin* and cutch, and cover an area of one thousand and one hundred square miles; of this area two hundred and ninety square miles comprising the forests of—

	Square miles.
Yebin	10
Pyaungthwè	70
Maing-wun	60
Gariktha	15
Naukyetha and	107
Manhyan	33

are at present unreserved; all the rest are protected.

Irrigation.

The uncertain and scanty rainfall of the district must have made the need of irrigation works obvious from a very early date. Even now the people speak with awe of the great famine which affected Shwebo in 1173 B.E. (1811 A.D.), during the reign of Bodaw Paya, when whole villages were depopulated. Thousands of people died of starvation and bands of lawless men roamed at will all over the country.

Previous to the rise of the Alompra (Alaung-paya) dynasty no serious attempt at irrigation works seems to have been made in Shwebo. But when this town became the capital the district had special claims as well as special needs. Still there were irrigation works of a kind, before this.

One of the oldest in the district is the Palaing tank, said to have been dug and banked by Mingaung I, of the House of Nyaungyan, and King of Ava. The *Maha-yaza-win*, however, makes no mention of the work, nor of the founding of the Mahabo and Myohla cities, also ascribed to Mingaung I. No satisfactory explanation is given as to why the King of Ava should found cities and strengthen them into fortresses in the Shwebo district, nor why he should have constructed the Palaing irrigation works. The inscription set up by King Mindôn concerning the Maha-nanda lake makes mention of this tank as well as of Gyo-gya, but gives no details. The canal and the embankment are known at present as the Mingaung canal and embankment.

The Palaing tank is about two-and-a-half miles square and has now fallen into disrepair. It irrigates a large tract in the south of the district.

On the accesion of Alompra the Shwebo district received special attention. He constructed the "Little Mu," a canal of sixty miles in length, running from north to south and irrigating the part of the district that lies between the Mu and the Irrawaddy. It forms the largest irrigation work in Shwebo. The eastern subdivision forms a complete system of irrigation works, so constructed as to run one into the other and having the Little Mu as the main supply.

After the death of Alompra and during the reigns of his successors, who founded capitals in other parts of the country, irrigation was entirely neglected until the reign of King Mindôn, who seized the throne with the aid of the people of the Shwebo district. He showed his gratitude. The Little Mu and all other works were set in order and repaired. The ex-

perience gained since Alompra's time pointed to the insufficiency of the Little Mu to supply the whole district with water, owing to the scanty rainfall. King Mindôn therefore turned his attention to the Mu river as the chief water-supply. The *Einshemin*, known as the "War Prince," was deputed to carry out the project and the Mu river near Myin-hkwa-daung, north of Myedu, was bunded up and the stream turned into the Little Mu. For two years the country had abundant water, and to this day the people tell of rafts of timber coming down the stream to the Maha-nanda Lake. Then, however, the embankment gave way and the Little Mu became once more the main water-supply of the district and dependant on the rainfall.

Since the Occupation a scheme of irrigation-work, partly following King Mindôn's system, has been drawn up, but actual work has not yet been begun.

The chief lakes and tanks in the district are: the Maha-nanda lake, the Gyo-gya tank, the Singut tank, the Palaing tank, the Mingaung canal, the Yinba tank, the Hladaw Pinzin tank, the Kywè Zin tank, the Halin lake, the Payan tank, and the Kanthaya tank *q. v.*

Most of these are so selected as to have a large catchment area and are dependent on the rainfall drainage from the adjacent country, none being fed from perennial streams. A new scheme to irrigate two hundred and sixty thousand acres, with the Mu river as a source of supply, is under consideration.

Temperature and climate.

The rainfall follows the valleys of the Mu and Irrawaddy and leaves the rest of the district comparatively dry. It varies from an average of thirty-one to thirty-four inches in Shwebo.

The average temperature is 90° in the hot weather and falls to 60° to 61° in the cold season, the maximum and minimum readings being 104° and 56°. Malaria follows in the course of the rain, but on the whole the climate is good, except in the forest tracts of the north and west.

Administration in Burmese times.

The administration of the district prior to the British Occupation seems to have been very unsettled. This was in a great measure due to favouritism. There are instances of portions of the district becoming independent of the civil and military officers at headquarters owing to the appointment of a favourite from the Palace.

The Shwebo town and suburbs had a civil officer called a *Myoök*, who appears to have governed independently of any other local official. The rest of the country, with the exception of the Chauk-ywa circle, over which an officer called *Thenat-ôk* was placed, was under the administration of the *Myauk-let Bo*, who had civil and criminal powers.

Later, these arrangements were revised and *Bo* Byin was appointed Governor of the Ninth district, a tract which extended to the north as far as Wuntho and to the south as far as Singaing in the present Sheinmaga subdivision.

The following are the designations of the local officers appointed under *Bo* Byin:—

(*a*) *Bo* Byin himself, whose official designation and title in the Palace during King Mindôn's time was *She-windaw-hmu, Yatana-theinga Myo-wun*

Min-gyi Maha-mingaung Kyawswa. As stated above, he was appointed to a division as chief civil and military officer.

On his appointment the *Myauklet Bo,* termed *Myo-wun,* became subordinate to him and the post of Shwebo *Myoök* was abolished.

In King Thibaw's time districts were formed and *Bo* Byin was appointed to the charge of the ninth district, called *Nawama Kayaing,* with the designation and title of *She windaw-hmu, Yatana-theinga Kayaing-wun,Thado Mingyi Maha Mingaung Yaza.* All the local officers were techincally subordinate to the *Windawhmu,* but Kyauk-myaung, being outside the ninth district, had an independent *Myoök. Bo* Byin held civil, criminal, revenue and military administrative powers and was directly subordinate to the Taingda *Mingyi.* He had powers of life and death without appeal. On receipt of the *Hlut-daw* orders for the collection and payment of revenue, *Bo* Byin issued orders to the *Sawbwa* of Wuntho and to the *Wuns* and *Myintat Bos.*

(*b*) He had a Secretary to assist him in his work, called *Kayaing Sa-ye-gyi.* He issued all orders and, with the permission of the *Windaw-hmu,* could try civil and criminal cases.

(*c*) Wuntho was under a *Wun* in Burmese days and so was not on the same footing as such Shan States as Hsen Wi or Möng Nai. The *Wun* having rendered special service during the Padein *Mintha's* rebellion was made a *Sawbwa.* Although Wuntho became a part of *Bo* Byin's district in civil and criminal matters, the *Sawbwa* had full powers of life and death in Wuntho. He had to send the revenue money to *Bo* Byin and criminals demanded by the *Windaw-hmu* were arrested by the *Sawbwa* and extradited. Outside these duties the *Sawbwa* was independent, though he acknowledged *Bo* Byin as his superior officer.

(*d*) The *Myowuns* were next in rank to the *Windaw-hmu,* but their jurisdiction did not extend beyond the *myo* over which they were set in authority. *Myowuns* were appointed to the following places :—

(1) Tantabin and Pyinzala.
(2) Myedu.
(3) Kawlin.
(4) Shwe a-she-gyaung.
(5) Indauktha.

Nga-yanè and Kawthandi had a *Myoza.*

The *Myowuns* possessed full civil powers, but they collected revenue only under the orders of *Bo* Byin, and criminal cases could not be tried by them without the permission of the *Windaw-hmu.*

(*e*) The *Myintat Bo* was chief cavalry officer under the *Windaw-hmu.* His civil, criminal and fiscal powers extended over all the villages outside the jurisdiction of the *Myowuns* and the Wuntho *Sawbwa.* He resided sometimes in Mandalay and sometimes in the district. His work was carried out by the *Myosa-yès* and the *Myingaungs* during his absence. He could not try civil and criminal cases without the permission of the *Kayaing-wun.*

The duties of all the *Myin* officers combined those of cavalry and of Civil Police.

(*f*) The *Myinsa-yes* were a little more than the mere clerks that the name indicates. Their rank was next to the *Myintat Bo.* They had criminal powers only if conferred on them by the *Kayaing-wun* and, with the same authority, could try revenue and other cases. They collected revenue through the *Myingaungs*.

(*g*) The *Myingaungs* were subordinate officers, who had powers in civil, criminal and fiscal matters according to the trust placed in them by the *Windaw-hmu*, without whose authority they could do nothing.

(*h*) The *Myothugyis* were in charge of *Myo*, which might be a single town, or a town with its suburban villages. In the latter case these small villages had *thugyis* who were under the orders of their *myothugyi*. Sometimes a *Myothugyi* was placed over a large number of villages, not attached to any particular township, as in the case of Kyaukmyaung, and then all the *Ywa-thugyis* in his circle or *taik* became subject to his orders. As elsewhere, *Myothugyis* received commission on all revenue collections. They also had powers to try all petty cases, civil, criminal and fiscal, and collected fees for doing so, according to a regular scale.

(*i*) *Thugyis* or *Ywa-thugyis* had the same powers and privileges in their more limited domain. All these nine classes of officers were appointed by the king and were the legitimate and generally recognized administrative and executive officials. But the system was subject to alteration with the royal whim. If the king desired to favour or honour a particular person, he never failed to make an appointment for him, if none suitable existed. Thus a *Thenat-ôk* was appointed to the charge of the Chauk-ywa circle, and any individual officer might be relieved from subordination to his proper chief.

Revenue administration in Burmese times.

As elsewhere in Upper Burma, there was prior to King Mindôn's reign no organized system of revenue collection. In the Pagan King's time the lower provinces paid revenue which the king appropriated in its entirety. The officials who collected it received no pay and supported themselves on the fees which they demanded from suitors. The higher officials were made *Myozas*, and the king divided the revenue of the *myo* with the *Myoza*. Upper Burma was at that time exempt from all taxation, and the annual quittance paid to the king from Shwebo as *kun-bo* was twenty-five viss of silver.

During King Mindôn's reign taxation was first instituted, the reason assigned being the numerous petitions from the people that the extortions of the local officials were becoming unbearable. Salaries for officials were then introduced, and at first *thathameda* was demanded at the rate of one rupee per household. In the following year the demand was raised to three rupees from each house. This rate was levied for about eight years and was then again raised to three rupees ten annas.

In 1228 B.E. (1866 A.D.), after the rebellion of the Padein Prince, the rate was raised in some villages to eight rupees, in others to ten, and even, in the case of some rich villages, to twelve rupees per household. The next year ten rupees was fixed as the all-round rate.

Other sources of revenue were the royal share of one-quarter of the outturn from royal lands, royal gardens, irrigations, monopolies, fairs and forest taxes.

The mode of collection of the *thathameda* was adopted by us from the system introduced by King Mindôn. The king's order for collection was conveyed to the *Windaw-hmu*. He in turn issued orders to all the *myowuns* and to the *myintat bo*, who passed on the instructions to the *Myothugyis* and *thugyis*. These then submitted the *thathameda* rolls, which technically were checked by the *myingaungs* and *myowuns* and then submitted to the *Windaw-hmu*, who passed them. Then *thamadis* were appointed, and assessment by them and collections by the *myothugyis* and *thugyis* began.

Objections to the *thamadi's* assessment were heard and determined by the *myothugyi* or *thugyi*, from whose decision appeal lay to the *myingaung* or *myowun*. If the *thamadi* took the oath and stated that the assessment was fair, it was never interfered with. The money when collected was paid over to the *myingaungs* and *myowuns*, who forwarded it to the *kayaingwun*. It was generally this officer who deducted and paid the commission and the amount due for the salaries of the different officers, including himself, and forwarded the balance to the *Akundaw* office, where it was paid in after being passed by the Taingda *Mingyi*.

Royal lands and irrigation tax.

The revenue from royal lands was collected by an officer called *lèdaw-ôk*, appointed by the *Hlut-daw*. He was subordinate to the *kayaing wun* and *myowuns* and took his orders from them. The title was changed to that of *lè-sa-ye* when the king demanded irrigation tax. The *lè-dawôk*, the *thugyi*, and the *ywalugyi* estimated the probable outturn and submitted the statement to the *wuns*, who checked it. The statement thus passed was forwarded by the *kayaing wun* to the *lè-yôn* in Mandalay, and this department conveyed the orders of the king as to the disposal of the revenue. Sometimes the revenue was sent up in coin and sometimes in kind; occasionally orders were received to give the paddy collected to the *pôngyis*. The same course was adopted with regard to the irrigation-tax by the *lè-sa-ye*, the only difference being the submission in the first instance by the *thugyis* of the statement of lands irrigated. This was checked by the *lè-sa-ye*. The tax was collected by the *thugyi* and paid to the *lè-sa-ye*. The *kayaing wun* then proceeded in the manner shown for royal lands revenue.

Fisheries, ferries, forest tax, and monopolies.

The principal fisheries and ferries of the Shwebo district are on the Irrawaddy river and in the Kyaukmyaung circle. This circle was independent of the *Myin-mye*, the jurisdiction of the *kayaing wun*, and dealt directly in civil, criminal, and fiscal matters with the court in Mandalay.

The revenue derived from the above four sources was known during Burmese rule as the *a-sut* and *a-kyauk* tax. The last-named consisted chiefly of cart-tax, boat-tax, and commission agency tax.

The *myothugyi* of Kyaukmyaung invariably had the monopoly of these four taxes from the Revenue office in Mandalay, and paid for them a fixed sum of Rs. 2,400, rendered in half-yearly instalments. He in turn sub-let them to others. The tax realized by the *myothugyi* was a fluctuating one, dependent upon the state of the river and the rainfall.

The forest tax was fixed at the rate of one rupee per *dha*.

Among the monopolies cart-tax was fixed at two annas for every cart used for purposes of trade. The boat-tax varied from one rupee to four annas per boat, according to the articles traded in. There were four commission agencies, one at each of the following places: Kyaukmyaung, Yedaw, Malè and Sha-gwe. The tax realized by the *myothugyi* from the agencies varied according to the prosperity of the year. These four sources of revenue were of no great importance, yielding comparatively small amounts.

The fisheries on the Irrawaddy were until King Mindôn's time claimed and worked as *bobabaing* or private property, belonging to the families of the original fishermen. King Mindôn, however, issued a rescript claiming the fisheries for the crown and from that date they became royal property.

Royal gardens.

The royal gardens never paid taxes to the Revenue office in Mandalay. The gardens were generally assigned to favourite Queens and Princesses for their use for life. The gardeners were all appointed by the king and were invested with the powers of a *thugyi*. They looked after the garden as well as the village, when one was attached to the garden, and periodically presented the royal lady to whom it was granted with a portion of the produce. The office of gardener was hereditary. There were nine royal gardens in the Shwebo district.

Pottery.

The principal tax was derived from the glaze used in the manufacture. The original potters were Talaings from Pegu, brought to Upper Burma and established in villages in the locality where the clay suitable for the manufacture was plentiful. Their settlement in Shwebo is said to have dated from the time of Alompra. One of the potters was selected by the king and appointed *O-gaung*, with the powers of a *thugyi* over the village, as in the case of the royal gardens. The office was hereditary. The potters' villages paid no special tax. During Burmese times they were liable only for the *thathameda*. Since the Annexation they pay a license tax to the British Government.

Fairs.

There are three large fairs held in the Shwebo district, and these brought in a small revenue. These are—

(1) the Ingyindaw fair;
(2) the Myedu fair; and
(3) the Thihadaw fair.

The collection of the dues from the Ingyindaw fair fell originally to the *Kayaing Wun*, from the Myedu fair to the Myedu *Wun*, and from the Thihada fair to the *Wun* of Thihadaw. Latterly this system was changed and the Mandalay Revenue office farmed out the collections to contractors, who undertook to pay a fixed sum for the license to take the fees. The licensees, besides paying a fixed rent to the Mandalay treasury, had to bear all the expenses of the fair, such as building stalls, holding *pwès*, and feeding the officials who attended the fair. The average receipt from each fair, after paying all expenses, seems to have been about three hundred rupees. In its best days the Ingyindaw fair yielded about five hundred rupees beyond expenses. The receipts from the fairs were often given to *pôngyis* by king Mindôn.

The collection from the bazaar stalls depended upon the goods offered for sale. Each trade-cart had to pay eight annas.

The revenue realized from *thathameda* amounted during the time of the Burmese Government to about Rs. 2,10,000. The amount of the minor revenue and miscellaneous taxes cannot be so exactly ascertained, but the following are approximate figures:—

	Rs.
Irrigation tax	5,000
Royal lands (Tantabin)	4,000
Royal lands (Shwebo)	2,000
Fairs	1,000
Fisheries and ferries	4,000
Total ...	16,000

Since the Annexation.

For purposes of administration, the Shwebo district is now divided into three subdivisions and ten townships. The northern or Tantabin subdivision includes the three townships of Myedu, Male, Indaing. The southern or Shwebo subdivision includes the Shwebo, Kyaukywa, and Sheinmaga townships; the western or Ye-u subdivision, the Ye-u, Taze, Shwegyin and Mayagan townships; the whole containing one thousand two hundred and eighty villages.

The revenue of the district from all heads amounted for 1896-97 to Rs. 6,26,153 and the cost of administration to fifteen lakhs. There are fifteen Courts of Justice, the presiding offices being entrusted with revenue as well as judicial duties.

The Civil Police consists of five hundred and three officers and men, nearly all Burmans, under a European District Superintendent and two Assistant Superintendents. These are distributed throughout the district at selected places. Besides this force there are four hundred and forty-one Military Police, natives of India under British officers, who are distributed over six posts at headquarters and in the interior of the district.

The unit of administration is the *thugyi* or headman of each village or group of villages, who holds executive, revenue, criminal and police powers of a limited class.

Population.

It appears certain that the population during King Mindôn's reign must have been a great deal larger than it is now. During the latter part of King Thibaw's reign there was a very large exodus to Lower Burma owing to disturbances with the Shans, the prevalence of dacoities, and the demands for military expenses. There was a further emigration after the Occupation, and this only ceased with the cessation of dacoities. Men from almost every village of Shwebo may still be found in Lower Burma. With the completion of the irrigation works and some more favourable seasons a fair percentage of the emigrants have already returned, and others will follow as progress continues.

Communications.

The chief communications are the Irrawaddy river, navigable by large steamers the whole year round, and the Mu river, up which only native craft can ply during the rainy season and which falls to a fordable level along nearly its whole course in the dry weather.

Besides the waterways there is the Mu Valley Railway, running through the heart of the district, linking Myitkyina, the northern most district of the province, with Mandalay, and roads maintained by the State between the principal towns and villages of the district, the main communications running in conjunction with those of adjacent districts.

A metalled road runs from Kyaukmyaung on the Irrawaddy to Shwebo, a distance of sixteen miles miles, and this is continued without metal twenty-four miles westward to Ye-u: here the system is carried into communication with each township headquarters, and there is a junction with a road to Mônywa, the headquarters of the Lower Chindin district.

Northwards from Shwebo and running parallel to the railway for some thirty miles is the broad bund of the Mu canal, which is used for traffic. Ye-u is itself connected with the railway at Kinu by a metalled road fourteen miles long. Malè on the Irrawaddy is connected with the railway at Zigôn by a metalled road of twenty-seven miles, Sheinmaga being similarly connected with the Paukkan station.

In the dry season the railway is easily approached from all directions and communications are generally good.

Industries.

Seventy-five *per cent.* of the population are cultivators, but owing to scanty rainfall many have frequently to supplement their livelihood by other labour. In years of bad rainfall large numbers migrate to Lower Burma for the harvest season.

The ordinary staples of produce are rice, cotton, peas, gram, millet, oil-seed, tobacco and beans.

The following are the average prices of stock and produce :—

	Rs.
Plough bullocks	65
Buffaloes	65
Ponies	150
Slaughter cattle	30

Rate per 100 baskets.

	Rs.
Rice	325
Cotton	65
Peas	300
Gram	206
Millet	200
Oil-seed	420
Tobacco, per 100 viss	40
Beans, per 100 baskets	130

The trading classes are confined mostly to Shwebo town and to the riverine stations. The principal industry in the southern part of the district is the extraction of salt.

Mats, baskets, combs, and cart-wheels are manufactured to a considerable extent. The manufacture of glazed jars is very local and is confined almost entirely to the river bank, in the villages of Nwe-nyein, Shwegun, and Shwedaik, near Kyaukmyaung. The only peculiarity in the manufacture is the method of glazing. This is done with a substance called *kyaw*, which is the residue left after the silver has been extracted from the ore. It is brought for sale from the Shan States, formerly from the Bawdwingyi mines in Tawng Peng Loi Long, latterly from Maw Sön.

A good deal of silk cloth is woven in some of the villages, but the silk is all purchased outside the district. There are no silk-worm breeders.

Minerals. Coal of very good quality has been found on the banks of the Irrawaddy near Kabwet, and there are several outcrops in stream beds. The area is being worked by a company, but the best quality of coal probably still remains to be extracted. Good limestone is found in the southern subdivision.

History (*a*) before the Annexation. The history of this district begins with the history of Alaung-paya, the founder of the last Burmese dynasty.

At the time when the Talaings were at the height of their power and when all Upper Burma was in their hands, a man, Aung-zeya, raised the standard of rebellion and murdered the Talaings who came to administer the oath of allegiance. Three hundred men were sent to quell this revolt and punish its leader. Aung-zeya placed his men in ambush near Halin-gyi and when the Talaings came up they were attacked suddenly and a great many killed. This success of Aung-zeya brought him many recruits and before long he was able to openly, take the field against the Talaings. What then happened is the history of the foundation of the Alaung-paya dynasty and the subjugation of the Talaings.

Shwebo has, therefore, ever since been a favoured district with Burmans. And though capitals were founded in more convenient places for the administration of the country by the descendants of Alaung-paya, yet Shwebo was always held in high honour by the kings of Burma and was known by five separate names.

(1) Yatana-theinga, the place of the Ten Precious Things.

(2) Kôn-baung, derived from a ridge of hills running north and south for miles and now called Mwe-yolan.

(3) Môtsobo-lan, in commemoration of the birth there of Alaung-paya.

(4) Yan-gyi-aung, in memory of the repulse and eventual subjugation of the Talaings.

(5) Shwebo, a title probably adopted in order to suppress the word *motso* or hunter, an occupation repugnant to Buddhism.

A song peculiar to Shwebo and called Kôn-baung-bwè is still sung in honour of the founder of Shwebo. It is sung to the accompaniment of two large drums, more barbaric than musical.

The song begins thus :—

ရန်ကြီးအောင်ကုန်းဘောင်သာ- ၁ မည်ရပြည်ရွှေဘို-ဘေးရန်ကပြို- မုဆိုးဘို-ရန်ပြိုတဲ့-နာသိစဉ်-
ထိုးတော်ဒေသ-

This is simply a jingle of the five names of the town, which, as being the birth-place of the founder of the dynasty, is safe from all hazards of fortune or of foes. Alompra is reported to have been born in Musobo village, the site of which is where the Shwe-gyettho pagoda now stands, within the limits of the present town of Shwebo. His birth-name was Aungzeya. Tradition states that the last King of Burma, who was carried off by the Talaings and beheaded at the Shwedagôn pagoda, was called upon to interpret a dream of the Talaing King, who saw in a vision a fish without any head, but with a tail which shook very vigorously. The Burmese King said

that he himself was figured in the absent head and that the people of the country represented by the tail would rise against their conquerors. He added that he remembered an old prophecy which told that one of the three *Bos* (Musobo, Nagabo, and Otbo) would send out flames. Local memories do not point to Aung-zeya as having been a hunter, or even as having been fond of sports. The name of his village existed long before his birth and is not derived from the fact, true or false, that he was a hunter. Alompra's grave is still to be seen near the Public Works Department office. Some of his relations are said still to live in Mingôn village, about half a mile outside the town of Shwebo.

Alompra fortified Shwebo, dug a moat and built a wall, and made it his capital. He is believed to have carried out the Maha-nanda irrigation work.

After Alompra's death none of the Kings, his descendants, appears to have taken much interest in Shwebo till Prince Tharrawaddy rebelled against Ba-gyidaw and seized the throne with the aid of men from the Shwebo district. In return for the aid rendered, King Tharrawaddy accepted the name of Kônbaung*min*.

The next appearance of the Shwebo people as king-makers was when King Mindôn seized the throne. Shwebo then became once more the favoured district.

The last attempt at king-making, during the rebellion of the Padein Prince, failed signally.

(*b*) Since the annexation.

When the British troops first marched into Shwebo the chief official in the place, *Bo* Byin (the ruler of the East *Windaw*), whom the late Burmese Government had appointed under the title of Kayaing *Wun*, joined the British flag with all his subordinates. They rendered great service to the British Government in putting down dacoities and, as a reward for the loyalty he displayed, Government awarded a pension to *Bo* Byin and placed two of his sons in Government service. His son, Maung Tun, has been granted the title of "K. S. M."

For the first five years after the Annexation the district was in a more or less disturbed state from organized dacoities, but since then it has enjoyed complete tranquillity. Shwebo is a district which should prosper. The country, when it is completely brought under irrigation, will be very fertile and nearly the entire area is cultivable. The Mu Valley Railway runs through the centre of the district from north to south and thus every facility is offered for the export and import of produce. The rainfall seems always to have been rather scanty: at any rate it has been latterly; but the irrigation system now completed should ensure plenty.

The principal *nats* of the district are—

Spirit worship.

(1) Aung-swa Mingyi or Bodawgyi, who has eight lesser spirits under him, who all live in Shwebo town. These are—

Ye U Saw, who haunts the neighbourhood of the Thôn pagoda.
Shwe-pyi Shin, found north of the Sudanu Byi pagoda.
Thawna Bayin, east of the Sudanu Byi pagoda;
Myinbyu Shin, north of the Shwe-taza pagoda.

Sin Byu Shin, south of the Shwe-taza pagoda.
Bo Mingyi, east of the Shwe Kyin-the pagoda.
Shin Than-sin, west of the Shwe Kyin-the pagoda.
Shin-byu-dwa, north of the Sôngôn quarter.

It is the custom for all who are about to become *Shin* (to enter a monastery), and all who are going to be married, to go to the temple of Bodawgyi with a band of music, on the day before the *Shinpyu* or the marriage, for the purpose of conciliating this *nat*. Bodawgyi was also propitiated in times of war with great ceremony. His active power is not believed to extend beyond the limits of the town and its suburbs.

(2) Indaw Ashingyi. This spirit lives in the village of Zidaw and has a shrine built for him there. He is believed to have a spirit wife in the village, and through her all offerings should be made. He is particularly worshipped at times of sickness and also every year just before Lent. The offerings are sweetmeats, or a measure of rice and a four-anna bit.

(3) The most famous *nat* on the Ye-u side of the Mu is that worshipped by the people of the Indaing township. This is the Salinmaw *nat*. (Salin is the name of the King: *maw* means spirit). In his lifetime this spirit, who was of Shan lineage, was King of Mogaung and Mo-hnyin, in about 900 B.E. (the early part of the sixteenth century). An annual tax of four and and a half tikals of gold had to be paid to him, when he was king, by the Indaing townships which then was ruled by a *Sawbwa* subordinate to him. It is related that this Mogaung King came down to fight the Ka-le *Sawbwa* who had neglected to pay the annual tax, but was defeated by the *Sawbwa* and killed on the summit of a hill called Amyauk *taung*, where the king had stationed his cannon. This hill is in the Upper Chindwin district and is now the abode of the king, in the person of the Salinmaw *nat*. The people of all the villages in the Indaing township build a *nat-sin*, or spirit shrine, to this spirit twice a year, once at the beginning and again at the end of the rains, and on this shrine each householder has to place a cooked fowl and some rice as an offering. There is a tradition in the township that a terrible sound, like the firing of heavy guns, is heard whenever a king dies or is dethroned in the capital. It is related that when the Myingun Prince was about to rebel against his father in 1866, this sound was heard, and again came from the hill on the morning of the day when Mindôn *Min* died, and finally was heard on the day that the British troops entered Mandalay.

These are the three most important *nats*, but many villages have locally celebrated spirits of their own.

Social customs.

The chief food of the Shwebo villagers is *pègyi* and *hkaingye*, beans, and tamarind boiled in water. Hence the taunt of Lower Burma against Upper Burma *Anya-tha pè-gyi-sa, pet letmyaw* is particularly applicable to the people of this district, if indeed it was not the number of immigrants from Shwebo which prompted it. More money and a larger production of rice due to improved irrigation now admit of a more generous indulgence in superior kinds of food.

There is a customary law as to mortgages which seems worth noting. No interest is charged on the money loaned. The mortgagor or his descendants to the tenth generation may redeem at any time he can. There is no foreclosing,

or fixed time beyond which the mortgagor may not redeem. The advantage to the mortgagee is that he enters into possession of the land and if the mortgagor own many plough cattle the mortgagee may use these to work the land, taking to himself three-quarters of the crop and giving the remainder to the mortgagor. There is thus a sort of resemblance to the form of pledge known to English law as a Welsh mortgage.

The *Kōn-baung-bwè* has been already alluded to. There are two drummers each with a large *bôngyi* slung round his neck. These are beaten lightly to the time of the man who sings the words and clashes a pair of cymbals at the same time. Two young girls at the same time dance a measure. Tune, music and dance are peculiar to Shwebo and to Alompra's national air. The song recounts the feats of Alompra and also tells of the Mahananda lake with its lotos, flowers, and feathered game.

SHWE-BO.—A subdivision and township of the district of the same name, is bounded on the north by the Tantabin subdivision, on the east by the river Irrawaddy, separating it from Mandalay district, on the south by Sagaing district, and on the west by Lower Chindwin district and the Mayagan and Ye-u townships of Shwebo district, from which it is separated by the Mu river. It includes the townships of Shwebo, Chauk-ywa, and Sheinmaga, with headquarters at Shwebo, Kinu, and Sheinmaga respectively.

SHWE-BO.—A circle in the township, subdivision, and district of the same name.

It comprises Shwebo town, the headquarters of the district subdivision, and township. It has an area of 59,910 acres and had in 1891 a population of seventeen thousand nine hundred and fifty-two persons.

The Paungdaw-u pagoda, situated on the north-east corner of the city wall, is of great reputation. There is also a wooden monument, standing over the grave of King Alompra, which is situated in a most conspicuous place between the Court-house and the Public Works Department Office.

Dr. Richardson describes Shwebo in 1831 as "a walled city of two miles "square: the walls principally of bricks, partly of a kind of slate, are still in "pretty good repair, though the city was at one time, since Alompra, en-"tirely abandoned, and has only of late years been reoccupied. It is said "to contain one thousand houses, which I should think rather under than "over the true estimate, though there are extensive paddy-fields (amongst "which many of the descendants of Alompra are living by their labour) to "the northward and westward, between the inner brick walls and the "outer wall, or earthen mound, round which is the ditch. To the southward "there is no earthen wall and the ditch is close to the brick walls. The inner "small post, or rather palace enclosure (for it is without flanking defences "of any sort, as indeed is the large one to any extent), is entirely with-"out inhabitants, the old palace nearly all down, and over-grown with long "grass and creepers. It must have always been confined, as the *Lhwottau* "(*Hlut-daw*) and platform for the gong for striking the hours are divided from "it, within the same enclosure, by a brick wall. The large pagoda called "Shwetaza or Nae-wadi See Thoo Koung-Mhoodau (*Naya-wadi-sithu* "*Kaunghmu-daw*) is of considerable size, but no gilding is now visible on it.

"12h. 30m. start and at 1 h. 25m. pass out of the Kathee gate of the outer "wall; the ditch, which on the south side is empty, and might be crossed

" without notice, is here in tolerable repair, and between the gateways " to the right full of water. I was told that the ditch could at any time be " filled from the Kan-daw-gyee, or great royal lake, which lies about two " or three miles to the north-east."

SHWE-BO.—The headquarters township of the Shwebo district, with an approximate area of four hundred and fifty square miles and extending from the Irrawaddy on the east to the Mu river on the west.

The boundaries are as follows: On the north from Mayagan village in a straight line to Leppanhla village, thence south along the Mu canal bund to the village of Bidankaung; thence in a straight line to the east to the village of Maw on the Irrawaddy river; from Wunzi village in a straight line to the east of the village of Yegamo on the Irrawaddy river.

The township consists of five circles: Shwebo, Kyaukmyaung, Halin, Thalôn, and Kawywa.

The following statement shows the revenue and the population of each circle in 1891:—

Circle.	*Thathameda.*	State land.	Water-tax.	Fruit tree-tax.	Fishery.	Garden.	Salt.	Population.
	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs.
Shwebo	29,743 8 0	384 11 0	1,117 9 0	5 8 0	330 0 0	215 0 0	364 11 8	17,952
Kyaukmyaung ...	9,000 0 0	503 15 0	...	...	1,936 0 0	70 0 0	...	4,854
Kalin	5,290 0 0	...	22 12 0	15 0 0	110 0 0	...	2,514 6 7	2,239
Thalôn	13,434 13 0	243 10 6	588 1 3	154 4 0	16 4 0	...	...	16,083
Kawywa	9,036 8 0	359 12 0	124 14 8	...	...	10 0 0	120 0 0	4,732
Total ...	66,504 13 0	1,492 0 6	1,853 4 11	174 12 0	2,392 4 0	295 0 0	2,999 2 3	45,860

SHWE-BO.—A village in the Madaya township and subdivision of Mandalay district, south of Hin-tha-gôn village.

It has thirty-two houses, and a population of one hundred and twenty-five persons, on an approximate calculation made in 1897. The villagers are coolies and cultivators.

SHWE-BÔN-THA.—A village in the Pauk township and subdivision of Pakôkku district, with a population of two hundred and thirty-one persons, according the census of 1891, and a revenue of Rs. 510, included in that of Saban.

SHWE-BÔN-THA.—A village of eighty-three houses in the Kyaukyit township, Myinmu subdivision of Sagaing district, five miles from Kyaukyit.

It was under a *Thwe-thauk-gyi* in King Thibaw's reign. Its products are many kinds of peas.

SHWE-BÔN-THA.—A village of thirty-one houses on the left bank of the Irrawaddy river, in the Shwegu subdivision of Bhamo district.

The villagers own no buffaloes and live for the most part by fishing. A little tobacco and some vegetables are grown.

SHWE-DA.—A village in the Kun-ywa circle, Pakôkku township, subdivision and district, with a population of eighty-eight persons, according to the census of 1891.

The *thathameda* amounted to Rs. 321 for 1897-98.

SHWE-DA.—A village in the Ye-u township and subdivision of Shwebo district, ten miles from Ye-u town.

The population numbered only sixteen persons, and the area under cultivation is 5·36 acres. The chief crop is paddy Rs. 40 *thathameda* revenue was paid in 1890. The village is in the Kônôn *thugyiship*.

SHWE-DA-GAN.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, sixteen miles from Ye-u.

There are fifty inhabitants engaged in paddy cultivation. The *thathameda* revenue for 1896-97 amounted Rs. 120.

SHWE-DAUNG.—A village on the royal road to Myingyan, in the Northern subdivision of Meiktila district, about four miles north of Payabyu, which in Burmese times was an outpost built to protect the road.

There was then at Shwedaung a *Myinsi* under the Taungbo *Myingaung*. His family opposed the British forces at the Annexation, but he was taken after some resistance and sentenced to a term of imprisonment.

The population numbers about two hundred and fifty persons, who live entirely by cultivation. There are a few pagodas built by private benefactors.

SHWE-DAUNG.—A village of one hundred and eighty-six houses in the Myotha township of Sagaing district, five miles south-east of Myotha.

Its name is said to be taken from a small hill, crowned with a pagoda, where was once found a lump of gold, about the size of a hen's egg.

Shwedaung was the home of the dacoit leaders Maung Thin and Maung Shwe Yan, who were captured and hanged in the village. Nga Lin of Kyazwè and Shan Gyi of Taung-talôn used also to infest the neighbouring

hills with their bands until their capture. The dacoit leader *Bo* Po Tôk burnt the village in 1889. He and his followers were chased with cavalry from Myotha but managed to escape. He was subsequenly killed by one of his own gang whilst hiding in a hut in the toddy jungles near Ta-gyaung village.

SHWE-DAUNG-GYUN.—A village in the Sithi circle, Yezagyo township, Pakôkku subdivision and district with a population of one hundred and eighty-three persons, according to the census of 1891, and a revenue of Rs. 360.

SHWE-DÔN.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with an area of attached lands of one square mile.

The population in 1891 numbered ninety-five persons, and there were fifty acres of cultivation. The principal products were paddy and jaggery. Shwedôn is sixteen miles from Ye-u and paid Rs. 390 *thathameda* revenue for 1896-97. The village is in the Shwegu *thugyi*ship.

SHWE-DWIN.—A revenue circle in the Uyu township, Lega-yaing subdivision of Upper Chindwin district, including twenty-six villages.

SHWE-GA.—A revenue circle in the Myingyan circle, subdivision, and district.

In 1895-96 the population was five hundred and forty persons and the *thathameda* amounted to Rs. 686. No land revenue was collected in the circle.

SHWE-GE.—A village in the Ngè-do revenue circle, Amarapura township and subdivision of Mandalay district, two miles south-south-west of headquarters.

It had a population of nine hundred and forty persons at the census of 1891, and paid Rs. 1,215 *thathameda*-tax. The village is locally reputed for its silk.

SHWE-GE-BYAN.—A village of sixty houses in the Sagaing subdivision and district.

In Burmese times it was under the jurisdiction of the thugyi of Aing-daung.

SHWE-GÔN-DAING.—A village in the Nga Singu township, Madaya subdivision of Mandalay district, south of Tôngyi.

It has one hundred and sixty houses and a population of six hundred and fifty persons, on an approximate calculation made in 1897. The villagers are fishermen and cultivators.

SHWE-GU.—A subdivision and township of Bhamo district, is bounded on the north by the southern boundary of Myitkyina district, from the junction of the Kaukkwe and Nam Ko streams to the watershed between the Mosit stream and the Irrawaddy; on the east by that watershed to a point on the Irrawaddy opposite the mouth of the Sinkan stream; thence the boundary runs along the left bank of the Irrawaddy as far as the mouth of the Supôk stream above Kaungtôn and along that stream to the boundary of the State of Möng Mit. On the south and west the subdivision marches with the Möng Mit State and Katha district.

Shwegu is the headquarters of the subdivision, which is divided into two *Myothugyi*ships, the Shwegu *Myothugyi*ship, comprising the portion south of the Irrawaddy, and the Mo-hnyin *Myothugyi*ship, the country to the north. The Kaungtôn township has, since the 1st April 1897, been added to the subdivision.

The Shwegu area is more richly cultivated than the Mo-hnyin side. The villages on that side are almost all situated on the river and depend mostly on their fisheries, but as the fear of Kachin raids has now ceased new ones are springing up in the interior and lands which had hitherto been left fallow are now producing large quantities of paddy. The following are the most important villages in the subdivision:—

Name of village.	Number of houses.	Population.	Outturn of paddy in baskets.	Occupation.	Remarks.
Shwe-gu ...	296	900	1,168	Traders in timber, potters, fishermen, and *taungya*-cutters.	
Man-lan-nyaing ... Ywa-thit ... Zedigôn ... Papugôn ... Kokhan ...	204	790	3,433	Timber and other traders, fishermen and cultivators.	
Chundaw ...	33	107	100	Almost exclusively masons ...	A noted place of pilgrimage, two and half miles south-east of Shwegu.
Zinbôn ...	39	122	1,800	*Taungya*-cutters and fishermen ...	Fourteen miles south-east of Shwegu.
Nga-batkyi ...	49	150	5,380	Cultivators	Six miles south of Shwegu.
Winwa ...	27	90	6,880	ditto	Eight miles south of Shwegu.
Naunglet ...	30	95	5,280	ditto	Nine miles west of Shwegu.
Nanban ...	32	100	6,342	ditto	Ten miles west of Shwegu.
Sithaung ...	55	160	9,500	ditto	Twelve miles south-west of Shwegu.
Sinpôk ...	34	155	6,556	ditto	Ten miles south of Shwegu.
Manwaing ...	59	180	14,786	ditto	Ten miles south of Shwegu.
Sitha ...	53	160	12,784	ditto	Ten miles south of Shwegu.
Tali ...	39	120	6,390	ditto	Ten miles south of Shwegu.
Manna ...	28	110	2,160	ditto	Eight miles south of Shwegu.
Si-u ...	29	90	8,176	ditto	Eleven miles south-west of Shwegu.
Manwaing ...	27	85	3,391	ditto	Eleven miles south of Shwegu.
Molè ...	30	90	8,265	ditto	Eight miles west of Shwegu.
Teing Hun ...	58	179	14,549	ditto	Ten miles west of Shwegu.
Kônnu ...	33	100	23,787	ditto	Eleven miles north-west of Shwegu.
Thayetkôn ...	30	95	4,694	ditto	Eleven miles west of Shwegu.
Hnôkkyo ...	31	100	16,467	ditto	Twelve miles west of Shwegu.
Tawbôn ...	48	140	7,745	ditto	Three miles north-west of Shwegu.
Myintha ...	28	85	500	*Taungya*-cutters and fishermen ...	Four and half miles north-west of Shwegu.
Shwe-bôntha ...	39	120	500	ditto ...	
Shwe-gu-ga-le ...	65	200	3,260	ditto ...	Eight miles north-west of Shwegu.

Name of village.	Number of houses.	Population.	Outturn of paddy in baskets.	Occupation.	Remarks.
Yônbin ...	46	140	850	*Taungya*-cutters and fishermen ...	Twenty-two miles north-west of Shwegu.
Thabyela ...	70	210	800	ditto ...	Twenty-three miles west of Shwegu.
Naungwo ...	29	90	1,400	Cultivators and fishermen ...	Ten miles east of Shwegu.
Paukkôn ...	30	90	150	Timber and *taungya*-cutters and fishermen.	Five miles east of Shwegu.
Mosit ...	52	150	165	ditto ...	(Five miles east of Shwegu.)
Ye-le ...	31	90	150	Mostly fishermen	One mile east of Shwegu.
Mandaw ...	29	85	180	Timber-cutters	Eight miles north of Shwegu.
Myaing-ywa ...	29	87	2,000	*Taungya*-cutters	Twenty-two miles north-west of Shwegu.
Ôkkyi ...	27	80	1,325	ditto	Twenty-five miles north of Shwegu.
Mige ...	25	75	250	ditto	Thirty-seven miles north of Shwegu.
Siu ...	88	260	7,550	Cultivators	Fifty-five miles south-east of Shwegu.
Nanaik ...	26	80	1,450	ditto	Fifty miles south-east of Shwegu.
Munsin ...	35	95	2,700	ditto	Forty-five miles south-east of Shwegu.
Sikan-gyi ...	46	150	3,680	ditto	Forty-four miles south-east of Shwegu.
Sikaw ...	46	170	2,050	ditto	Forty-one miles south-east of Shwegu.
Kônka ...	42	125	415	ditto	Thirty-nine miles south-east of Shwegu.
Saik-tu ...	29	90	1,560	ditto	Thirty-eight miles south-east of Shwegu.
Tauktè ...	25	75	500	ditto	Twenty miles east of Shwegu.
Sinkan ...	29	90	550	*Taungya*-cutters and fishermen ...	Twenty-one miles east of Shwegu.
Tatkyigôn ...	29	93	375	ditto ...	Twenty-one miles east of Shwegu.
Kaungtôn ...	49	129	1,800	Cultivators and traders ...	Thirty miles east of Shwegu.
Kangyi ...	29	91	1,315	ditto ...	Thirty-five miles east of Shwegu.

According to the preliminary census returns of 1891, the population of the Shwegu subdivision was twelve thousand seven hundred and fifty-six persons. Later additions to the administrative area and a marked increase in the population of late years probably make this now a considerable under-statement.

SHWE-GU.—A township of Bhamo district [*v.* Shwegu subdivision].

SHWE-GU.—The headquarters of the subdivision and township of the same name of Bhamo district.

It is rather a series of adjoining but distinct villages than one large village. The congeries of hamlets which compose it—Shwegu *Myoma*, Saingôn, Mingôn, and Myogôn—lies on the left bank of the Irrawaddy river. In a line with these villages, but separated by a gap of about a quarter of a mile and more clearly divided off, are Maulamyaing, Ywa-thit, Aukkyin, Zedigôn, Papugôn, and Kônhkan.

Shwegu is a forest revenue station and the headquarters of a Forest Officer. It is noted for the excellence of its pottery.

The station stands on high ground and is healthy, and at the river's edge there is generally a cool breeze at night. Shwegu is said to take its name from the Shwekugyi pagoda.

History. The Twenty-six Villages of Balet.

The *Myothugyiship* was formerly known as the Twenty-six villages of Balet (*Balet-hnitsè-chauk-ywa*) and was a part of Mo-hlaing, tributary to Chenhôn. The heir apparent of the Chenhôn *Sawbwa* established the Kingdom of Momeik, and his younger brother, who hated and feared him, fled from the court to establish a kingdom of his own. On his way he passed through Shwegu to Mosit, now one of the largest villages in the Mo-hnyin *Myothugyiship*. Here he made resistance to the advance of his father, who had followed him with the intention of effecting a reconcilation. Hence the name Mosit (*i.e.* Möng Set) "the city of resistance." The prince, however, was not able to keep up his resistance and continued his retreat to the north-west, where he eventually founded the Shan Kingdom of Mo-hnyin, now in Katha district, but which formerly included the territory in the Mo-hnyin *Myothugyiship* of Shwegu.

Mo-hnyin.

Of Mohnyin, the local etymologists give varying interpretations. One party style it Möng Yang, "the city of rest," the other Möng Yan, "the city of the paddy-bird." The first maintain that the name indicates the satisfaction of the prince and his following in at last finding a settled home; the others declare that a paddy-bird was seen to settle on the spot and this being considered a good omen, led to the foundation of the city.

The island of pagodas.

The old *Sawbwa* Chenhôn sent men after his son in vain, but while waiting for their return, he happened one night to look towards the island of Kyundaw, just above Shwegu, and saw a mysterious light upon it. He vowed that if he saw this three nights running, he would build a pagoda. He did see the light on three successive nights and accordingly commemorated the event and fulfilled his vow by founding the Shwebaw-gyun pagoda on the island. After this he returned to Chenhôn. Ever since, the island has been a popular place of pilgrimage for people from the Northern Shan States and it is now entirely covered with pagodas, packed as closely together as possible, in the

Shan fashion. They display little variety, but have given occasion for the settlement on the island of a village of masons. The customary contract rate for the building of pagodas has been fixed by them at Rs. 75 per four square cubits at the base. There is however, one pagoda which is distinctly singular. It represents the death-box of the Buddha Gautama. He lies at full length, much like a buried crusader, and the bier is surrounded by weeping women, wearing curiously shaped coifs and with sashes draped across their shoulders after the fashion of *salwè*. The name of the architect has not been preserved. The main pagoda is about sixty feet high, enclosed on two sides by a richly carved *zayat* of teak with an elaborately carved roof and a cornice of small niches, containing seated marble Buddhas. Two broad paved ways, one known as the Shwegu and the other as the Bhamo entrance, approach the pagoda, which is three-quarters of a miles distant from the river. Numerous *zayats* cluster round the central shrine, piled to the ceiling with Bhuddhistic figures in metal, wood, and white marble, offered by the worshippers who throng this holy place sanctified by the footprint of Gautama. Three miles above the island is the entrance to the second or middle defile of the Irrawaddy.

SHWE-GU.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with an area of two square miles of attached lands.

There were fifty-six inhabitants, according to the preliminary census of 1891, and a cultivated area of eleven acres. The *thathameda* revenue for 1896-97 amounted to Rs. 220. The village is fourteen miles from headquarters.

There are two notable pagodas, the Shwegu and the Ayadaw. The Shwegu pagoda was built upon a cave by King Namani Sithu, on his arrival on board his royal barge at Shwegu village. It was afterwards enlarged by the villagers. The annual feast occurs on the full moon of *Thadin-gyut* (October). The Ayadaw pagoda was founded by the same monarch on the spot where the royal female elephant knelt down. This pagoda was also enlarged by the people. The annual feast takes place on the full moon of *Tasaungmôn* (November).

SHWE-GU.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with three square miles of attached land.

The population in 1891 numbered ninety-six persons, and there were thirty-eight acres of cultivation. Paddy and jaggery are the chief produce. The village is eleven miles from Ye-u and paid Rs. 102 *thathameda* revenue for 1896-97. It is under the Ywama thugyi.

SHWE-GU-GA-LE.—A village of fifty-six houses on the left bank of the Irrawaddy river in the Shwegu subdivision of Bhamo district.

The villagers own ninety-three buffaloes and nine bullocks. *Mayin* and *kaukkyi* are cropped and there is a little *taungya* cultivation.

SHWE-GUN-DÔK.—A revenue circle and village in the Amarapura township and subdivision of Mandalay district.

It had a population of one thousand six hundred and thirty persons, and paid Rs. 1,340 *thathameda*-tax in 1891.

SHWE-GYAUNG.—A circle in the Pyintha township, Maymyo subdivision of Mandalay district, including two villages.

Shwe-gyaung is situated four miles south-east of Pyintha and had a population of two hundred and twenty persons, at the census of 1891. The *thathameda* paid by the circle for 1896 amounted to Rs 520. The people are *ya*-cultivators and pack-bullock owners.

SHWE-GYAUNG.—A village in the Kywe-dè circle, Pakôkku township, subdivision and district, with a population of three hundred and sixty-seven persons, according to the census of 1891.

The revenue is included in that of Kywe-dè.

SHWE-GYAUNG.—A village in the Nyaung-zauk circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of two hundred and thirty-seven persons, according to the census of 1891.

The *thathameda* amounted to Rs 610 for 1897-98.

SHWE-GYAUNG.—A village in the Madaya township and subdivision of Mandalay district, one mile west of the Shweta*chaung*.

It has ninety houses and the population numbered in 1897 three hundred and fifty person approximately. The villagers are cultivators.

SHWE-GYET-YET.—A revenue circle in the Amarapura township and subdivision of Mandalay district including six villages.

The land revenue amounted to Rs. 208 for 1891.

SHWE-GYIN.—A township of the Ye-u subdivision of Shwebo district, is bounded on the north by the Ta-ze township, on the east by the Ye-u township, on the south by the Mayagan township, all of that district, and on the west by Upper Chindwin district.

It has its headquarters at Tamadaw. There are one hundred and thirty-four villages and the population numbers thirteen thousand eight hundred and forty-five persons.

SHWE-HLE.—A village in the Ywa-she circle, Nga-Singu township, Madaya subdivision of Mandalay district, north of Chaungwa.

The village has forty-seven houses and a population of two hundred and thirty-five persons, on an approximate cultivation made in 1897. The villagers are cultivators and fishermen.

SHWE-IN.—A village on the east bank of the Irrawaddy river in Myitkyina district, containing twenty-one households of which three are Kachin.

The villagers work *taungya* and tobacco, and fishermen have recently been coming up from Bhamo in the cold weather to get *nga-thaing*. The village has never kept any cattle, owing to the floods. It was founded eight years ago by Palwewa, a Lahtawng *Sawbwa*. Two of the Kachin households are Lahtawng and one is Maran.

SHWE-KA-DAW.—A village in the Ta-ze township, Ye-u subdivision of Shwebo district, with a population in 1891 of four hundred and twenty-six persons.

The principal product is paddy. The *thathameda* revenue for 1896-97 amounted to Rs. 1,110. There is a large pagoda of the same name as the village, which is fifteen miles from Ye-u.

SHWE-KÔN-DAING.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of ninety-seven persons, according to the census of 1891, and a revenue of Rs. 170.

SHWE-KU-ANAUK.—A village in the Pakôkku circle, township, and subdivision of Pakôkku district, with a population of six hundred and forty-five persons, according to the census of 1891.

The *thathameda* amounted to Rs. 720 for 1897-98.

SHWE-KU A-SHE.—A village in the Pakôkku circle, township, and subdivision of Pakôkku district, with a population of five hundred and seventy persons, according to the census of 1891, and a revenue of Rs. 780, included in that of Shwe-ku-anauk.

SHWE-KYI-NA.—A Kachin village in Tract No. 6, Bhamo district, situated in 24° 18′ north latitude and 97° 16′ east longitude.

In 1892 it contained eighty-one houses: its population was unknown. The headman has no others subordinate to him. The inhabitants are Shan-Burmese, Shan, and Burmese.

SHWE-KYU.—A village in the Ye-u township and subdivision of Shwebo district, eight miles from Ye-u town.

There are ninety-five inhabitants, and eighteen acres under cultivation, chiefly of paddy. The *thathameda* revenue for 1896-97 amounted to Rs. 370.

SHWE-LAN.—A village in the Myezun circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of six hundred and six persons, according to the census of 1891.

The *thathameda* amounted to Rs. 1,470 for 1897-98.

SHWE-LAN.—A village in the Pauk township and subdivision of Pakôkku district, with a population of one hundred and sixty-seven persons, according to the census of 1891, and a revenue of Rs. 280.

SHWE-LE.—A village in the Sagaing township and district, on the Mu river.

It has two hundred and seventeen houses.

SHWE-LE-GYIN.—A village in the Shwe-le-gyin circle, Laung-she township, Yaw-dwin subdivision of Pakôkku district, with a population of seventy-three persons and a revenue of Rs. 140 in 1897.

SHWE-LI.—A circle in Ti-gyaing township, Katha subdivision and district, including Sadwin village.

It is said that gold-sellers lived here once and the place was hence known as *Shwethè*, which has since been changed into *Shweli*. In Sadwin village there was a large salt tract, whence the name was derived.

The thugyi lives at Shweli village, which has eighty-eight houses. The inhabitants are mostly Shans. There are *kaukkyi* fields, and the people occasionally cultivate *taungya* also.

SHWE-LI.—The Shweli river, called Lung Kiang or Lung-ch'wan Kiang by the Chinese and Nam Yang by the Shans until it reaches the Chêfang plain where it takes the name of Nam Mao rises in China, fifty or sixty miles to the north or north-east of Têng-Yüeh (Momein) and flows in a south-westerly direction past Möng Mao and Nam Hkam and finally reaches the Irrawaddy between Katha and Tigyaing, at Inya, twenty miles south of Katha Below Hsup Hkam, near Nam Hkam, were it enters the Kachin

country, it is a rapid stream about one hundred yards wide, flowing through hills. It is navigable for dugouts between Man Ping in Chêfang territory and Hsup Hkam below Nam Hkam, but below the Hsup Hkam ferry it becomes narrow and numerous rapids prevent navigation.

The following are the principal ferries on that part of the Shweli which passes through the Kachin country:—

Nawng Kham.	Tāli.
Hsup Hkam.	Pang Hka.
Tā Kye (Hsai Lông).	Hpyi Paw.
Aoka.	Man Sak or Loi Sông.

Ferries.

Nawng Hkam is the main ferry on the Bhamo-Nam Hkam road. The river is two hundred yards wide in January, running in a channel three hundred yards broad. Animals are swum across. Men and baggage are crossed by five dugouts, each holding ten to fifteen men. There are camping-grounds on either bank. The ferry is about two miles from Nam Hkam.

At Hsup Hkam the ferry is not used by caravans; the river can be crossed here, but not so easily as at Nawng Hkam, as the current is more rapid. Both ferries are in British territory.

Ta Kye near Hsai Lông, is the main ferry between Möng Wi and Bhamo. There is said to be one boat there regularly.

Aoka is on the road from Sheolan to Hsao Lam in Möng Mit. There is no boat; a raft has to be made. The crossing is difficult in the rains. Aoka is a Palaung village of twelve houses on the right bank, one-and-half miles off the river.

Tali is a Palaung village of ten houses, one-and-a-half or two miles off the river on its right bank. There is a raft, but the crossing is difficult in the rains.

Pang Hka is a Palaung village of twenty houses, two-and-a-quarter miles from the right bank of the river. The ferry is on the main road from Bhamo to Tawng Peng. The river is one hundred yards wide with a rocky and sandy bottom, and is eight feet deep in March, the deepest part being near the right bank. It here runs in a valley a mile wide, the hills coming close down to the water on the right bank and lying a mile away from the left. There is room to camp on either bank. The ferry is served by one boat, which will hold ten men besides the boatmen. Animals are swum across. The current is fairly strong, and in the rains it might be difficult to swim them across. The boatmen live in a small village three hundred yards from the left bank.

Hpyi Paw is a Kachin village, two miles off the left bank of the river below Pang Hka. There is a raft here, but no boat.

Man Sak is a Palaung village on the right bank. The river can be crossed by making a raft. This ferry is on the Tôn Hōng-Möng Hkak road.

Near the deserted village of Nan Twe the river can be crossed by making a raft.

The Shweli enters the Chêfang plain through a narrow valley in the hills which divide Chêfang from Möng Yang, the State which gives its name

to the upper course of the river. A defile three or four miles long separates the Chêfang from the Mêng Mao plain, which is entered at Möng Ka. Eight or ten miles below this and east of Mêng Mao the Shweli splits up into two channels and runs thus through the Mêng Mao, Nam Hkam, and Sè Lan districts. The two channels reunite at Hkē Hkam, just above Nam Hkam. The definition of the boundary between British and Chinese territory in this loop is not yet completed. Of the two branches, the northern was formerly the main river and has the broader bed, but latterly it has been steadily drying up and the southern channel grows correspondingly. Opposite Sè Lan the southern branch is one hundred and fifty yards wide and quite unfordable, while the water in the northern arm is thirty or forty yards wide and one foot deep in January, though the channel is very wide.

The Shweli is not fordable in any part of its course that is known. On the road from Têng-Yüeh (Momein) to Ta-li, it is spanned by an iron suspension bridge of one span, fifty yards across, supported by eleven chains below and two above. The mountains on each side of the river here end in very gentle slopes.

The Mêng Mao-Nam Hkam plain is about thirty miles long, narrowing towards each end and with a maximum breadth of twelve miles. It is thickly populated, but half of the total area is still uncultivated. Its altitude is about two thousand four hundred feet above the sea and during the rains the greater part of the plain is frequently under water. Boats are therefore very numerous, but they are not ordinarily used for any other purpose than for ferrying. The river winds so much that it is quicker to go by land, even down stream. There are teak forests along the Shweli in its lower course through the Irrawaddy plain. Population, however, is very thin and the river is hardly used, though it is quite navigable. The total length of the Shweli is about two hundred and sixty miles.

SHWE-LIN-ZWE.—A village in the Shwelinzwè circle, Myaing township Pakôkku subdivision and district, with a population of three hundred and seventy-nine persons, according to the census of 1891.

The *thathameda* amounted to Rs. 1,166 for 1897-98.

SHWE-LUN.—A village in the Ngè-do revenue circle, Amarapura township and subdivision of Mandalay district, two miles south-south-west of headquarters.

It had a population of two hundred and five persons at the census of 1891 and paid Rs. 360 *thathameda*-tax.

SHWE-MÔK-TAW.—A pagoda in Mahlaing town, headquarters of the Northern subdivision of Meiktila district.

It is one hundred and twenty cubits in circumference and thirty in height. Tradition ascribes its erection to Thiri-dhamma Thawka *Min*, in the third century of the Burmese era (about the eleventh century of our era). The pagoda was enlarged several times, until it has reached its present proportions. It is said that the original was one of the eighty-four thousand pagodas built during a total eclipse of the moon. At the same time eighty-four thousand wells and eighty-four thousand tanks were dug in different parts of the country to minimize the calamities threatened by

the portent. The annual festival of the Shwe Môktaw was pretermitted for some years after the Annexation, but is now revived and largely attended. It falls on the full moon of *Thadingyut* (October).

SHWE-MYAUNG.—A village of fourteen houses north of the Tapin *chaung*, in the Bhamo subdivision and district.

It was formed in 1891 by settlers from Myothit village.

SHWE-MYO.—A village in the Kyidaunggan township, Pyinmana subdivision of Yamèthin district.

In 1120 B.E. (1758) a man named Maung Twa obtained permission from Alaung Mintayagyi to restore the old towns and villages which had been deserted for years in this neighbourhood. There was an old city with walls fifty *tas* square to the west of the present Shwemyo, and Maung Twa settled here first and called the place Si-gyi-swe-*myo*, because there were hives of bees hung on the city walls. The country was, however, very dry and the people soon moved, owing to the deficient rainfall, to the present Shwemyo, which was settled in 1778 and has been kept up ever since.

It had ninety-eight houses in 1982. The railway station village was established in 1888. It had forty-seven houses in 1892. The people boiled cutch and earned their livelihood as traders. There are a number of other considerable villages in the neighbourhood, but no particulars are given of them.

SHWE-NYAUNG-BIN.—A revenue circle in the Mogôk township of Ruby Mines district, with one hundred and thirty-three houses and a population of nine hundred and twelve persons.

Shwenyaungbin, the chief village of the circle has a police-station. It also possesses a Public Works Department bungalow.

SHWE-PAN.—A village of ninety-two houses in the Kyaukyit township, Myinmu subdivision of Sagaing district. It lies seven miles from Kyaukyit on the left bank of the Chindwin river. Its villagers are chiefly traders.

SHWE-PAN-GYIN or A-YNA-KADIN.—A village in the Saw circle, Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of one hundred and thirty-five persons, and a revenue of Rs. 280.

SHWE-PAUK-PIN.—A revenue circle of one hundred and sixty-four houses, nine miles west of Myinmu in the township of that name of Sagaing district, on the Irrawaddy river. It was first named *Paukpin* and washings for gold on the bank led to the alteration to *Shwepaukpin*.

SHWE-PAUK-PIN.—A village in the revenue circle of Ma-gyi-gaing, Amarapura township and subdivision of Mandalay district, ten miles by road from headquarters.

The population in 1897-98 numbered fifty-two persons. No *thathameda* was paid for 1896-97, owing to drought.

SHWE-PU (SHWE-PYE).—A Kachin village in Tract No. 15, Bhamo district, situated in 24° 37′ north latitude and 97° 12′ east longitude.

In 1892 it contained nineteen houses, with a population of eighty persons. The headman has no others subordinate to him. The inhabitants are of the Lepai tribe, and own sixteen buffaloes; the water-supply is small.

SHWE-PYI.—A village in the circle of the same name, Nga Singu township, Madaya subdivision of Mandalay district, east of Taung-in.

The village has thirty houses and its population numbered in 1897 one hundred and fifty persons approximately. The villagers are cultivators.

SHWE-PYI.—A village in the Kanbyin-chauk-ywa revenue circle, Patheingyi township, and Amarapura subdivision of Mandalay district.

It had a population of one hundred and seventy persons at the census of 1891. It is by road twenty-one miles north-east of Amarapura.

SHWE-PYI-NGA-YWA.—A revenue circle in the Patheingyi township and Amarapura subdivision of Mandalay district.

The circle has six villages. It paid land revenue of Rs. 7,704 and *thathameda*-tax of Rs. 2,090 for 1896-97.

SHWE-PYI NYI-NAUNG.—*See* under Madaya.

SHWE-SI-SWÈ.—A noted pagoda in the Wundwin township, Northern subdivision of Meiktila district.

It stands about ten miles north of Pindalè town and is one hundred and twenty cubits in circumference. Its name is said to be derived from a large *si*, or drum, which Nawra-hta Minzaw hung up in 379 B.E. (1017 A.D.) by the side of the repaired pagoda. A festival is held every year on the full moon of *Wazo* (about the beginning of July) and is largely attended.

SHWE-TA-GYI.—A village in the Tazè township, Ye-u subdivision of Shwebo district, with a population in 1891, of three hundred and ninety-five persons.

The princpial crop is paddy and the *thathameda* revenue for 1896-97 amounted to Rs. 7,491. There is a pagoda of the same name as the village. The distance from Ye-u is twelve miles.

SHWE-TAN-DIT.—A village in the Kun-ywa circle, Pakôkku township, subdivision and district, with a population of seven hundred and sixty-eight persons, according to the census of 1891, and a revenue amounting to Rs. 1,930.

SHWETAUNG or SHE-DAUNG.—A Kachin village in Tract No. 2, Bhamo district, situated in 23° 48′ north latitude and 97° 4′ east longitude.

In 1892 it contained eighteen houses, with a population of seventy persons. The headman has no others subordinate to him. The inhabitants are of the Lepai tribe and Kara sub-tribe, and own twelve bullocks.

SHWE-THA-MIN *CHAUNG*.—The Burmese name of the Nam Yang (*q. v.*).

SHWE-YIN-HMYAW.—A pagoda in the Thazi township, Southern subdivision of Meiktila district.

On the site of this pagoda Thiri-dhamma Thawka *Min* is said to have erected a golden pagoda, nearly a cubit high. Many years afterwards when Nawra-hta *Min* was passing through the country, he encamped about a thousand *ta* (two-and-a-half English miles) from the pagoda. When he was about to move his camp his white elephant refused to be saddled. He asked his ministers what this might portend and they told him that the

white elephant wished to worship at the pagoda built by Thiri-dhamma Thawka *Min*. The King then ordered the white elephant to be let loose, and followed it himself. About forty bamboos' length from the pagoda the elephant entered a dense thorn jungle, which the King caused to be cut down. When the pagoda was reached, a golden bee flew out and caught the King's eye. He therefore called the pagoda Shwe Yinhmyaw from the flight of the bee. The bee flew on till it reached In-ôn village and there it rested. A pagoda was therefore built at In-ôn and is known as the Shwe Yin Saing.

The Shwe Yinhmyaw has since been much increased in size. It is greatly reverenced and a huge festival is held every year in the month of *Tabaung* (February), when people come from all parts of the country to make offerings.

The following history of the pagoda is inscribed on a tablet in the *para-waing*:

When King Anauradwa-dewa made a progress though his dominions in the year 379 B.E. 1017A.D., with thirty-six white elephants and five *nat* horses and a retinue of 8,400,000 *amats* and chamberlains, he built a pagoda of pure *sambuyit* gold in the Shwe Tha Min region; this was discovered by King Thiri-dhamma Thawka, who enshrined in it relics of the Buddha and built a pagoda over an image or Buddha made of one lakh of ticals' weight of pure gold. Shin Gaudama was represented sitting on a throne under a *bawdi* tree, with Tharipotara Mawkalan in attendance. King Thiri-dhamma Thawka himself was shown holding an alms-bowl, and the King of the *Thagyas* sounding a shell trumpet held in his left hand, whilst the image of the Myamma King held in the right hand a golden umbrella. The King also devoted Nga Pyiwa and Nga Nyogyi, with forty families numbering two hundred souls, to the charge of the pagoda. In the reign of Alaung Sithu four thousand labourers were set aside to the charge of the pagoda, on the dedication of a piece of land bounded on the east by Kyaukku Pindaya, on the south by the Shwe-ta-chaung Ya-naung country, on the west by Ôkta-petka town, and on the north by Thagaya. That monarch also dedicated a yearly revenue of a thousand rupees from paddy fields, palm trees and sessamum gardens to defray the cost of repairing the surrounding brick walls, and of purchasing the bricks and lime needed for the improvement of the pagoda.

In the reign of Sinbyu-Ngasishin, in the year 704 B.E. (1342A.D.), that King devoted the Pôndaung myozas, Nga Kyaukgyi, together with four hundred souls, to the charge of the pagoda. In the year 959 B.E. 1597A.D., the reigning monarch left Nyaungyan and arrived at Thidawgan, where he proposed the dedication of the unoccupied land called Yindawta *sisa* and Kammata *sisa* to the use of the pagoda.

Accordingly, in the year 961, he dedicated the Kamma-myinta *sisa* land, measuring three hundred by four hundred *tas*, together with the Yin-dawta *sisa* land, measuring five hundred by one thousand two hundred *tas*, to its use.

SHWE-YIN-MA.—A village in the Taung-u circle, Ye-sa-gyo township, Pakôkku subdivision and district, with a population of one hundred and forty-six persons, according to the census of 1891, and a revenue of Rs. 270.

SHWE-ZA-YAN.—A circle in the Amarapura township and subdivision of Mandalay district, including two villages.

SHWE-ZA-YAN.—A village in the circle of the same name, Amarapura township and subdivision of Mandalay district, seventeen-and-a-half miles south-east of headquarters.

It had a population of one hundred and ninety-five persons at the census of 1891, and paid Rs. 280 *thathameda*-tax. It is noted for its mangoes.

SHWE-ZA-YE.—A village in the circle of the same name, Budalin township of Lower Chindwin district, with three hundred and sixty-six inhabitants. It is situated on the left bank of the Chindwin river, in the southwest of the township.

The village is noted for a species of small fish, which is only found in the neighbouring reaches of the Chindwin. It is from an inch to an inch and-a-half long and very thin, somewhat resembling white bait, and is known in Upper Burma as the "Shwezaye fish." It is caught in the waters of the gorge of the Chindwin in nets of white cloth, no ordinary net having meshes small enough to take it, and is generally dried in the sun and fried before being eaten.

The Shwezali pagoda in this village is said to have been built by order of Asoka, King of Patna, about the year 300 B.D. (938 A.D.)

The revenue for 1896-97 amounted to Rs. 570 from *thathameda*.

SHWE-ZET-TAW.—A very sacred pagoda in the Minbu district.

It is related that in the year 758 A.D., the Buddha came to Burma and rested at a place now called Legaing Kyaungdawya. Thence he proceeded to site of the Shwezettaw pagoda and left there his two footprints, one on the top of a hill and the other in the Môn stream. The latter footprint is said to have been made at the request of a *Naga* or dragon, who was named Pananda. The footprint on the hill was left on the prayer of a monk named Thitsabanda. This monk, according to the legend of the shrine, had been a hunter and supplied no fewer than ninety-nine customers with venison. His chief hunting-ground was a stream where the deer came down to drink. One day a *thagya*, a king of the *nat* country, came down in the shape of a little old man to the place where the hunter was. He had a small bow and arrow which he asked the *shikari* to hold for a short time, while he went away. The hunter tried to string the bow, which was quite a toy to appearance, but with all his strength he could not do it. When the *thagya* came back he asked the hunter if he had tried to string the bow, and was told that he had but could not do it. The *thagya* then strung it without an effort and afterwards told the *shikari* that he must promise to shoot none but stags on one day and none but hinds on another day about. The hunter solemnly promised that he would do so and the *thagya* disappeared. Next day the hunter resolved that he would shoot nothing but bucks, but on that day none but does came down to the stream. On the following day when he was to shoot does, he saw nothing but bucks. This went on day after day and the hunter could get no game. He therefore turned to religion and put on the yellow robe. There are two pagodas on the hill near Shwezettaw (the golden footprints), one named Yazudaing, where the hunter put up his platform to watch for the deer, and the other Tha-ye-gyet, the place where he used to tan the skins.

In 248 B.E. (886 A.D.) Alaung Sithu, the King of Pagan, came to Shwezettaw and dedicated a stretch of land in the Padein township to the pagoda, to cover the expense of illuminating it. These lands are bounded on the east by the Môn stream, on the south by the Myitpya stream, on the west by the Pauk stream and the Kya Yo and on the north by the Kye stream. He also set apart for the pagoda lands in the Sagu township, bounded on the east by the Began Belan pagodas, on the south by the Môn stream, on the west by the Ngayan stream, and on the north by the Yewè-leik Taung Kan-yo.

In 427 B.E. (1065 A.D.) King Patama Mingaung dedicated in the same way as *lettagan* lands in the Ngapè township, bounded on the east by the Myinku stream, on the south by the Tamaye Unyet stream, on the west by Nga-kè Kyauk-sin and on the north by the Môn creek.

The Local Government has now assigned lands yielding two thousand rupees annual rent to the Shwezettaw, and one thousand rupees annual rent to the Kyaungdawya pagodas. The former lands are all in the Kôntha circle. The funds are administered by duly appointed trustees.

SHWE-ZI-GÔN.—A very sacred pagoda in the Wundwin township, Northern subdivision of Meiktila district.

It stands two hundred and fifty *ta* south-west of Pindalè town and is the scene of an annual festival on the day of the full moon of the month of *Tasaungmôn* (about the end of October or beginning of November), which is attended by visitors from Mandalay, Kyauksè, Myingyan, Pakôkku, the Chindwin, the Myelat and the Shan States, Magwe, Taungdwingyi and Taung-u. The founder is said to have been Prince Saw Lu, a son of Nawyata Minzaw, who visited Pindalè (then called Min ta-hle) in 421 B.E. (1059 A.D.). Five years were spent over the brick-work of the pagoda alone. Its circumference is two hundred cubits and height seventy cubits.

It is told that a monk named Buddinguya Mahati dreamt a dream at the time when the famine came to Pindalè. The dream was that Shin Gautama when a *zamayi*, in one of his previous existences, spent the greater part of his bird life on the spot where the pogoda now stands. The *pôngyi* told his dream to the Prince, who was thus influenced to build the pagoda. When the Prince Saw Lu was about to put the *hti* or umbrella on the spire, he was called away on some important State matters to the Palace and died shortly after he got there. His adopted brother, Kyanyittha, mounted the *hti* in 430 B.E. (1068 A.D.) and the pagoda was named Mingala Zigôn, a name which was later changed to Shwezigôn.

In 1200 B.E. (1838 A.D.) a tremendous earthquake brought down the top of the pagoda and it remained thus dilapidated for fifty-one years when it was restored by the liberality and piety of *Payataga* U Myit and his wife, Ma Kyin Tha, who gave money and raised subscriptions for the purpose. The pilgrimages, which had been dropped after the earthquake, then began again.

SHWUMPE.—A village of Chins of the Sôkte (Nwengal) tribe in the Northern Chin Hills. It lies four-and-a-half miles east of Hele, and is reached by crossing four small streams after leaving the old site of Hele.

In 1894 it had fifty houses. The name of the resident chief was Mangen. It is inhabited by people of the Kai Maung family of the Sôkte tribe. Shwunpe was destroyed in 1893, but has been rebuilt on the original site.

It is unstockaded and disarmed. There is good water-supply at the village and camping-ground above it.

SHWUNGZAN or LUNOI.—A village of Chins of the Sôkte (Nwengal) tribe in the Northern Chin Hills. The village is situated south-west of Tiddim, south of Kaptyal, and west of Fort White. It is reached from Tiddim *viâ* Saiyan, Molbem ford, and up the Shieltui spur.

In 1894 it had fifty-one houses. The resident chief was Howkatung. It is inhabited by people of the Chintung family of Sôktes. Shwungzan is nominally subordinate to Dôktaung, but in reality Howktaung is independent. It is surrounded with a strong thorn fence, somewhat dilapidated. The best camping-ground is to the south of the village, and water is found in two large streams on the north and south. The village was disarmed in 1893, but not destroyed. There is easy heliographic communication with Fort White.

SI-BA.—A revenue circle in the Budalin township of Lower Chindwin district, including Siba, Segôn, Tet-hlaing, Ywa-she and Aing-paung-gyaung villages, with five hundred and fifty-three inhabitants. It lies some two miles to the north of Budalin.

The revenue in 1896-97, amounted to Rs. 1,720 from *thathameda*.

SI-DAING-GAN.—A village in the Madaya township and subdivision of Mandalay district, south-east of Thandwin.

It has twenty houses and its population numbered in 1897 eighty persons approximately. The villagers are cultivators and coolies.

SI-DI.—A village of seventy-four houses about five miles distant from Sagaing, in the Sagaing township and district.

It is so called because, during the reign of King Thalun-mindaya-gyi, the villagers were appointed to beat the drums kept in the Kaunghmudaw pagoda.

SI-DÔK-TA-YA.—A township of the Salin subdivision, of Minbu district is bounded on the north by Pakôkku district, on the east by the Nwamadaung Hills, on the south by Ngapè township, and on the west by the Arakan *Yoma*.

The Môn river flows through the entire length of the township, which is notorious for malarial fever of a most virulent type: it is almost impossible to find any Burman from the plains who can endure the climate.

Irrigation is carried on by means of small canals fed from the Môn river.

The people who inhabit the Môn valley are Burman-Chins. They have, however, by dint of long intercourse with the Burmans of the Salin and Kyabin townships, lost most of their distinctive characteristics, and each year they approximate more closely to the ordinary Burmese type. The Chins are of the tribe known as Chinbôks. Their women tattoo their faces and paint them black. It is said that this was done originally to prevent them from being carried off by the Burmese, but the measure of anxiety prompting such a precaution seems hardly justified by any beauty in the women themselves.

A large portion of the township consists of forests, the most important of them being the Môn West Reserve. To the west of the township the mountains rise to a height of 6,500 feet above sea level.

SI-DÔK-TA-YA.—The headquarters of the township of the same name in the Salin subdivision of Minbu district, lies on the right bank of the Môn river, at the head of a long cultivated valley.

It has little trade; it is inhabited by Burmans and Chins from the hills on the west border of the township.

SI-GAUNG.—A village of fifty-two houses in the Myotha township, of Sagaing district, eight miles north-west of Myotha.

Coal is found in the circle near Sigaung and Thanatsit. An application has been made for a prospecting license. There are six villages in the Sigaung thugyi jurisdiction. The principal ones besides Sigaung are Na-be-gyin, sixty-one houses, and Thanatsit, sixty-two houses.

SI-GYAUNG.—A village in the Si-gyaung circle, Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of one hundred and forty-two persons, and a revenue of Rs. 340, in 1897.

SI-GYI.—A revenue circle in the Budalin township, of Lower Chindwin district, including the villages of Si-gyi and Aing-ye, with three hundred and fifty-five inhabitants. It lies on the north boundary of the township.

The revenue for 1896-97 amounted to Rs. 570, from *thathameda*.

SI-HE.—A village of thirty-one houses, north of the Namsin *chaung*, in the Bhamo subdivision and district.

The villagers own thirty buffaloes and get an annual yield of some sixteen hundred baskets of *kaukgyi*: a little *mayin* paddy is also worked. Sihe, along with Manhpa, Kôkyin and Kabani, was founded from Si-in and Pinthet, three generations ago.

SI-HET.—A village of sixty-four houses, north of the Taping *chaung*, in the Bhamo subdivision and district.

The villagers own fifty-six buffaloes and work *mayin* and *kaukkyi* paddy. There is a large area of cultivable land in the neighbourhood.

SI-KAN-GA-LE.—A village of eight houses, off the Sinkan *chaung*, in the Shwegu subdivision of Bhamo district.

The villagers own ten buffaloes and work *lè*: there is an extensive paddy-plain on the south and west of the village.

SI-KAN-GYI.—A village of eleven houses, near the Sinkan *chaung*, in the Shwegu subdivision of Bhamo district.

Two of the households are of Kachins The villagers own twenty buffaloes and work *lè*.

SI-KAW.—A village and circle in the Shwegu subdivision of Bhamo district.

It was formerly ruled by the Lwèlôn *duwa* from Lwèlôn, one day to the north-east, and he owed nominal allegiance to the Möng Mit *Sawbwa*. It is said that, about 1850, there was a *duwa* at Sikaw also, the brother of the Lwèlôn *duwa*, but every village was actually under the protection of a more or less independent Kachin chief. Thus the Saga Kachins looked after Sikangyi, Sikanga-le and Nanhan: the Lwèlôn Kachins after Sikaw and Kyunbintha; the Lwèsaing Kachins after Munsin and Siu; the Paka Kawng Kachins after Kugyin; and the Chauktaung Kachins after Sitha

and Sieing. The recognized mode of protection was for the Kachins to leave a few men in each of the protected villages, but they seldom took the trouble to do so.

The *duwa* of Sikaw died in 1851 and the villagers elected Ma Naw, a trader of Lwèwein, *Pawmaing*, and in return he was given the free labour of the villagers in the cultivation of his fields. Sikaw and Kyunbintha were the only villages with which he had anything to do. In 1247 B.E. (1885 A.D.) Kan Hlaing, the claimant to the *Sawbwa*ship of Möng Mit, established himself in the Sinkan valley, and put in Ma Naw as *amat* of all the villages from the Irrawaddy upwards to Siu village, and placed him in charge of the three *Kayaings* of Chingma, Lathang, and Siu. In 1889 the three *kayaing-ôks* fled, and in November 1887 Ma Naw was appointed *Myoôk* of the Sinkan township.

The village now consists of two groups of houses, east and west, the eastern group standing in high ground and the western coming under flood in the rains. *Lè* and *lèpôk* are cultivated.

SI-KAW.—A village of thirty-three houses on the Taping *chaung*, in the Bhamo subdivision and district.

The villagers own seventeen buffaloes and work *mayin* paddy. It is said that Chinese lived here from 1848 to 1863, in which year the floods came up the valley and forced them to move to Myothit: there they were attacked by Kachins and so they retired to Mannaung.

The village is under water in the rains. There was a high flood in 1875 which swept the Taping valley and put a large area out of cultivation.

SI-LAUNG.—A village in the Myotha circle, Myaing township, Pakôkku subdivision and district, with a population of two hundred and sixty-two persons, according to the census of 1891.

The *thathameda* amounted to Rs. 470 for 1897-1898.

SI-MA.—A village in the Ye-u township and subdivision of Shwebo district, eleven miles distant from Ye-u town, with a population of eighty-one persons, and a cultivated area of 96·32 acres.

The chief crops are paddy, tilseed and *pènauk*. The *thathameda* revenue amounted to Rs. 84 for 1896-97. Sima is in the Madaingbin thugyiship.

SI-MA.—A Kachin village in Tract No. 17, Myitkyina district, situated in 25° 2′ north latitude, and 97°44′ east longitude.

In 1892 it contained sixty houses. The inhabitants are of the Lepai tribe and Sadan sub-tribe. Sima took part in the 1892-93 rising, when half the village was burnt.

SI-MAW.—A village of twenty-four houses, south of Shwegu town, in the Shwegu subdivision of Bhamo district.

The villagers own a hundred and twenty buffaloes and work *lègya* only.

SI-MI-GAUK.—A village in the Ye-u township and subdivision of Shwebo district, six miles from Ye-u town.

The population numbers thirty-nine persons and there are 35·6 acres under cultivation. The chief crop is paddy and the *thathameda* revenue for 1896-97 amounted to Rs. 80.

SIMSING.—A village of Chins of the Tashôn tribe in the Central Chin Hills. It lies south of Kole and north of Lomban and can be reached by a Chin path from Lomban village.

In 1894 it had eighteen houses. Yong Sung was the resident chief. Simsing is a Shunkla village tributary to Falam. Water is got from a stream and is brought into the village in leads.

SI-NA-DAUNG.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, thirteen miles from Ye-u.

There are two hundred and thirty-one inhabitants, mostly paddy cultivators. The *thathameda* revenue for 1896-97 amounted to Rs. 430.

SIN-AING or THÔN-DAUNG.—A circle in the Pyintha township, Maymyo subdivision of Mandalay district, on the Mandalay-Lashio main road.

It is the only village in the circle and lies five miles north-east of Pyintha: it had a population of five hundred and sixty persons at the census of 1891. The *thathameda* paid for 1896 amounted to Rs. 700. Near the village are a Public Works Department inspection bungalow, and a Civil Police post. The people are Burman *ya*-cultivators.

SIN-AUNG-GÔN.—A village in the Ye-u township and subdivision of Shwebo district, ten miles from Ye-u town, with a population of seventy-five persons, and 18·3 acres under cultivation.

Tilseed and paddy are chiefly grown and the *thathameda* revenue for 1896-1897 amounted to Rs. 160. The village is in the Madaingbin thugyiship.

SIN-BAUNG-WÈ.—A township in the Minhla subdivision of Thayetmyo district, in the Minbu division.

In the time of the Burmese Government it was called Myedè and was divided into four circles or *taiks*, namely: *Myoma*, Tat-dawya, Hkawthanmi and Anauk-bet. After the Annexation, in 1886, Sinbaungwè was divided into ten circles as follows:—

Myoma-taik.	Alè-*taik.*
Baw-*taik.*	Kyauksaungsan-*taik.*
Auk-*taik.*	San-aing-*taik.*
Hkawkma-*taik.*	Kan-chaung-*taik.*
Taung-*taik.*	Lèsin.

The Anauk-bet *taik* was transferred to the Minhla township west of the Irrawaddy.

Legendary history: the meaning of Sinbaung-wè.

The following history of the place is given by Maung Shwe Da, the Subdivisional Officer of Minhla. In 1093 A.D. (B.E. 455) Thiri Tari Bawan Ditra Pawara Pandita Thudhamma Raza-dhipati Nara-pati Sithu Mingyi, nephew of Htilaing-Shin Kyanyit-Min, reigned in Pawkka Rama. He went travelling about his kingdom and in 1096 arrived at Pathein (Bassein) where he left some of his queens and went in his *thekkadan* barge to visit the Kyun-u Sambu *thabye* tree. On his way back he came across a violent whirlpool at Sinbaungwè, and past this the barge had to be dragged by a thousand men and a hundred elephants as far as the village of Lunchi, about a mile north of the present village of Sinbaungwè, where it was made fast

with ropes. At this spot the king built the pagoda called Paungdaw-u. The village of Lunchi has retained that name, because of the fixing up of the barge, and Sinbaungwè is so-called because elephants and men together dragged the royal barge past the whirlpool (*sin*, elephant; *paung*, together; *wè*, a whirlpool).

In the year 1852, at the end of the Second Burmese war, and after the boundary had been marked out and the pillars set up between British and Burmese territory, the *myothugyi* of Myedè, Maha-Zeya Kyawgaung U Bo, removed his headquarters to Sinbaungwè and was before long raised to the rank of *Myowun*, which he retained till the time of Mindôn *Min*, when he was succeeded by his son Maha-Mintin Yazathu U Lat, as *myothugyi*.

The Tatdawya circle.

The Tat-dawya *taik* has a much more elaborate history. The town of Karachi on the Persian gulf was formerly called Kaleinkarit. Four sons of the king of that place, called Min Naung, Min Pyaung, Min Yaung and Min Naga and their sister, Mè Saw, left their father's country and came to Burma with a large force. They eventually camped on the spot now known as Tatdawya. The eldest brother became king of Taungdwingyi, but the youngest, Min Naga, and his sister Mè Saw remained at Tatdawya.

There Min Naga built a *tabindaingnan* (a maiden palace) for his sister, and she had her food taken to her daily by a man called Nga Kya. The two fell in love and fled together. Min Naga pursued and caught them on the ridge north of old Nga-zingyaing and he cut his sister and her lèman into three pieces. Ever since the place has been known as 'Mèsaw Thôn Paing Kya Thôn Paing' (*mèsaw*, three pieces, and *kya*, three pieces). Then Min Naga was seized with remorse. He was also afraid of his elder brother. So he fled to Taungngu and served the King, Mingyi Nyo, whose daughter he eventually married. The King of Taungngu then opened up communications with Min Naung, the King of Taungdwingyi, and that monarch granted Min Naga his old place at Tatdawya, with the following boundaries: on the east the Taungngu ridge; on the south the Kyeni stream, which rises in the Bwèbin hills; on the west the Kyawtha watershed; and on the north the Mèsaw-Thôn Paing, Kya-Thôn Paing forests. Min Naga therefore settled here with the title of *Pyiso* and maintained himself independent. A village was built on the site of Mè Saw's former palace and was called Tabindaing which was afterwards changed into Takundaing. Min Naga's descendant's succeeded him in regular line down to modern days and always retained the name of *Pyiso* instead of *Taikthugyi*. In 1852, however, Tatdawya *taik* was added to Myedè.

The Kawthanmi circle.

The Kawthanmi *taik* preserves the following history: In the time of Alaung Mintaya-gyi a fort was built in Myedè when there was war with the Talaings and many of the people round took refuge in it. The whole neighbourhood suffered from famine. A husband and wife with one child lived in Thayaung close by. One day, while his wife was away, the man sold the child to a soldier from Tatdawya for five rupees; when the wife came back and heard of it she immediately set off to get her child back again and the husband went with her. After they had gone a long distance the man said the child was within shouting distance, which proved to be true, so the place has been called *Kawthanmi* ever since. When the war was over there was a new division of circles and Kawthanmi was one of them.

When the boundary between Burmese and British territory was settled in 1852 about a third of Kawthanmi became British soil and the remainder was called Kawthanmi Nèkyan *taik*. After Upper Burma was annexed in 1886 the name of Kawthanmi was given up and Lèsin substituted.

Pagodas.

The Shwe Sit Aung pagoda stands about a mile north of Sinbaungwè, near Lunchi. It was built by King Duttabaung, the founder of Prome, on his return from Pyithado, where he had gained a victory over Queen Pantwa. A *Thariya* (relic of the body of Buddha), mounted in precious stones and set in a gold casket, is enshrined in it. An annual fair is held in *Tasaungmôn* (November).

The Shitpinsakyo pagoda is situated about ten miles below Sinbaungwè, to the east of Kanhla village. It was built by King Arimaddana Anawrahtazaw, of Pawkka Rama (Pagan) in commemoration of the fact that it was here that he met the thirty divisions of the Buddhist scriptures brought from Thatôn to Pagan.

The Shwemudaw pagoda is about four miles below Sinbaungwè, near Incha village in the Baw *taik*. It is claimed to be one of the eighty-four thousand pagodas built by King Thiri-dhamma Thawka.

Natural features.

The township as a whole is hilly and forest-covered, but there are no very prominent hills The Sanpôn hill on the banks of the Irrawaddy river at Nga-pyetha, about nineteen miles below Sinbaungwè, used formerly to be well-known, because when loaded boats from Lower Burma arrived here their cargo had all to be unshipped and piled up at the foot of the hill, until the boats had been dragged over the part of the river where the rapidity of the current made passage difficult. There is a pagoda on the top of Sanpôn *taung*.

As in Minhla, the chief crop grown is sessamum, but paddy, both upland and lowland, is also grown.

Later history.

In 1880 the Nyaung Ôk Prince, who had escaped from Calcutta and gathered a force round him, attacked Sinbaungwè and maintained himself with two hundred men for sometime on Sanpôn hill, but he was eventually attacked and driven back into Lower Burma by the force under the Myingun Taungkwin Patanago, *Thônmyowun*, U Hpo, U Hnin, the Myingôn *Myothugyi* and U Lat, the Sinbaungwè *Myothugyi*.

SIN-BO —A circle and village in the Mogaung subdivision of Myitkyina district, stretching along the banks of the Upper Irrawaddy.

In 1890 the Sinbo *kayaing* was at the head of five subordinate *kayaings* : these were—

(1) Sinbo *kayaing*—including Sinbo *ywama*, Napin (or Huma), Myintha, Hkaungmyè ;

(2) Hnôkkyo *kayaing*—including Baingbin, Kyaungzu, Kinpa, Tagundaing, Peinnègôn (Kôn-ma-lin) ;

(3) Hmangin *kayaing*—including Hmangin, Pintaw, Papaw, Manlè, Nethagôn ;

(4) Pinlôn *kayaing*—including Pinlôn (*Ywama*), Pinlôn Taya, Hkaungkayè ;

(5) Manpwa *kayaing*—including Manpwa *ywama*, Nansit, Naungkan and Tahona.

The north boundary was the Naungkan *chaung*, which flows down from Bindu *taung* to just above Naungkan.

The Hnôkkyo island.

In the Hnôkkyo island the chief villages are Kyaungzu with nineteen houses, Baingbin with forty-four houses, Kinpa with forty-four houses, Tagundaing with five houses, all on the west side, and Peinnègôn with twelve houses, on the eastern side. All the villages were destroyed during Haw Saing's rebellion in 1883, but the villagers returned to settle again in the following year. During the floods the whole island is under water. There are now fifty-one buffaloes in the circle, but there were many more before Haw Saing's foray.

Sweet limes and oranges grow on the islands and a few custard-apples but the floods prevent any very extensive fruit cultivation.

Tobacco.

Tobacco is sown on the slopes of the river bank after the water has gone down. No attempt is made to harrow or stir up the soil. The seed is sown broadcast in *Thadingyut* (about October) after the jungle and grass have been cut away, and the young tobacco plants come up in about a fortnight. When the plants are about a span high, in January or February, they are transplanted to ploughed and on the island and placed about eighteen inches apart from one another. The leaves are fit for plucking in March or April and the plucking continues until the rise of the floods, when the whole are washed away. The annual yield amounts to four thousand viss and the prices realized are from twenty-two to twenty-five rupees the hundred viss.

Vegetables grow very well wherever they are sown, but there is no market for them and consequently no more than are required for home use are grown. No irrigated paddy is worked, but the villagers cross to the west bank of the Irrawaddy, where they carry on *lèpôk* cultivation. The total yield of paddy is from fourteen to fifteen hundred baskets at the rate of forty baskets to one basket sown. *Taungya*, yielding from five to six hundred baskets, is also carried on on the main land.

The population, with the exception of four Kachin houses, is entirely Burmese-Shan. The Hnôkkyo villagers were formerly protected by the Nanya Kachins who live eight *daings* distant to the south-west.

Sinbo village.

Sinbo village is situated on the point of land above the mouth of the Upper Defile of the Irrawaddy and has sixty-seven houses. The villagers cultivate *ye-gya*, which yields sixty baskets, and *taungya* is worked and yields two hundred baskets; no *mayin* is grown. They live mostly as coolies, providing wood for boats. There is a wood depôt for launches here. A few papayas, guavas, jack and pumpkins are grown for home consumption. The village contains one small *zayat*, and there is a good *pôngyi kyaung* with accommodation for about sixty-five men.

Sinbo is said to have been founded by U Kyaw Balwè, a Shan, over one hundred years ago, but it is not known whence he came. The inhabitants are mostly Shan-ga-le's and there is one Kachin house.

The thugyi has also under him the villages of Nabin, Myintha, Hkaungmyè and Sinbo *ywama*, all under *Myedaings*.

SIN-BO.—A village in the Myindègôn revenue circle, Amarapura township and subdivision of Mandalay district, is situated eight miles east-south-east of headquarters.

It had a population of one hundred and twenty persons at the census of 1891, and paid Rs. 120 *thathameda*-tax.

SIN-BÔN.—A village in the Min-ywa circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of three hundred and twenty-four persons, according to the census of 1891.

The *thathameda* amounted to Rs. 700 for 1897-98.

SIN-BUT.—A village and revenue circle in the Pathein-gyi township, Amarapura subdivision of Mandalay district, twenty-four miles north-east of headquarters.

It had a population of two hundred and sixty persons at the census of 1891, and paid Rs. 464 *thathameda*-tax. The circle includes three villages.

SIN-BYU.—A revenue circle in the Taungtha township, Myingyan subdivision and district.

In 1895-96 the population numbered six hundred and fifty persons and the *thathameda* amounted to Rs. 686. No land revenue was collected in the circle.

SIN-BYU.—A village in the Leya circle, Pakôkku township, subdivision and district, with a population of three hundred and fourteen persons, according to the census of 1891.

The *thathameda* amounted to Rs. 30 for 1897-98.

SIN-BYU-GÔN.—A village of one hundred and forty houses in the Myotha township of Sagaing district. It lies eighteen miles north-west of Myotha.

There are nine villages under the Sinbyugôn thugyi, the principal being Kaungbo, fifty-four houses; Kyunpulu, sixty houses; Yesin, sixty houses; Singyin, seventy houses; and Thukakayi, fifty-five houses. There are subordinate *ywa-thugyis* at Thukakayi, Mayagôn and Letpantha, forty-six houses. The whole of the lands in Sinbyugôn circle are State, yielding on an average about Rs. 8,500 a year land revenue.

The Sinbyushin pagoda near Sinbyugôn village is said to have been erected long before King Mindôn's reign.

The Petka, Kaungbo Htôn, and Inya *in*, comprising some sixteen large and small fisheries yield a revenue of from Rs. 3,350 to Rs. 4,000 a year.

SIN-BYU-GYI.—A circle in the Myothit township of Magwe district, including the villages of Sinbyu-gyi, Aingtha and Ma-gyi-gôn.

SIN-BYU-GYUN.—A town in the Salin subdivision of Minbu district, six miles north-east of Salin, with which it is connected by a good metalled road. It is three miles from the Irrawaddy river, the port being Sun.

The population numbered between nine and ten thousand persons in 1890, and this is said to be only half of what it was in Burmese times. The Salin creek flows to the north of the town and boats can come up it from the Irrawaddy. Nearly all the produce of the subdivision, sessamum, cutch, chillies, tobacco, cotton, gram and wheat is disposed of at Sinbyu-gyun to traders, who ship it to Lower Burma by the steamers of the Irrawaddy Flotilla Company at Sun. Much trade also used to be carried on by the Aeng Pass and Salin between Arakan and Sinbyu-gyun in jaggery, silk cloths, and catechu. There is extensive paddy cultivation and during the floods the country is covered with water for a great distance.

Sinbyugyun was burnt by the Burmese army in its retreat in 1825-26.

SIN-CHAN.—A village in the Pauk-ngu circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of twenty-two persons, according to the census of 1891, and a revenue of Rs. 60.

SIN-CHE-YA.—A village in the Nyaungbin circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of one thousand and forty-five persons, according to the census of 1891.

The *thathameda* amounted to Rs. 283 for 1897-98.

SIN-DAING.—A revenue circle in the Uyu township, Lega-yaing subdivision of Upper Chindwin district, including seven villages.

SIN-DAING-GAN.—A revenue circle in the Kyaukpadaung township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered 495 persons and the *thathameda* amounted to Rs. 763. No land revenue was collected in the circle.

SIN-DA-LU—A village of thirty-five houses in the Sagaing subdivision and district.

SIN-DAT.—A village of one-hundred and thirty-eight houses, nine miles from Sagaing in the township, subdivision and district of that name.

SIN-DAW-THI.—A village in the Hintha revenue circle, Amarapura township and subdivision of Mandalay district, two miles south-south-west of headquarters.

It had a population of thirty persons, acocrding to the census of 1891, and paid Rs. 50 *thathameda*-tax

SIN-DÈ.—A revenue circle with one thousand one hundred and seventy-nine inhabitants in the Kani township of Lower Chindwin district

It is situated near the North Yama *chaung*, and includes the villages of Sindè, Sônywa, Swe-hlan, In-ywa, Paukthaba and Gyo-gyawin.

The crops cultivated are paddy, *jowar* and peas. The revenue for 1896-97 amounted to Rs. 2,690 *thathameda*.

SIN-DÈ.—A village in the Sindè circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of one thousand five hundred and fifty-three persons, according to the census of 1891.

The *thathameda* amounted to Rs. 327 for 1897-98.

SIN-DÈ.—A village of one hundred and fifty-eight houses in Ava township of Sagaing district, eight miles west of Ava.

There is a large pagoda, the Shwemutaw, here.

SIN-DO.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of one hundred and eighty-four persons, according to the census of 1891, and a revenue of Rs. 270.

SIN-E-THE.—A revenue circle in the Taungdwin-gyaung township, Mingin subdivision of Upper Chindwin district.

It contains two villages, which paid Rs. 240 revenue in 1897.

SIN-GA.—A village in the Ngèdo revenue circle, Amarapura township and subdivision of Mandalay district, two miles south-south-west of head-

quarters. It had a population of seventy-five persons at the census of 1891, and paid Rs. 150 *thathameda*-tax.

SIN-GA.—A village of nineteen houses on the Taping *chaung*, in the Bhamo subdivision and district.

The villagers work *kaukkyi* paddy chiefly. The village is three feet under water in the floods.

SIN-GAING.—A township of Kyauksè district, with an approximate area of one hundred and forty-six square miles, is bounded on the north by Mandalay district, on the east by the Yèyaman Hill Tract, on the south by the Minzu and Paukmyaing townships and on the west by the Sagaing district.

Area and boundaries.

The greater part of the township was known as Metkaya in Burmese times. It is now divided into one hundred and seven revenue circles, each under a village headman. The headquarters are at Singaing town, called in Burmese times Yanaing.

Civil divisions.

The whole of the township, with the exception of some small hilly portions on the north-east and south-east, is well watered by irrigation canals. Of hills only the Minmwè and Bilin are worthy of note.

Natural features.

The Myit-ngè river forms the boundary line on the north, a range of the Shan hills on the east, the Kyauksè hills on the south, and the Panlaung river on the west. The Zawgyi traverses the whole length of the township from south to north. Thindaung swamp, some four square miles in area, between the Minmwè and Bilin hills, is now being drained to admit of cultivation. The Minhla tank, about three miles long by two miles broad, situated near the hills on the east, is fed from the Minyè canal and is also used for irrigation.

The average rainfall is twenty-nine inches. The supply is, as a rule, fickle and often untimely, so that agriculture is entirely dependent on irrigation, the canals being fed by rains in the Shan hills. The hilly portions bordering on the Yèyaman tract are malarious, but as a whole the township is healthy, though the people of Mandalay were in Burmese times reluctant to cross the Myit-ngè river for fear of fever.

Rainfall and climate.

Paleik was the scene of internal disturbances in the last Anglo-Burmese war. After the Annexation, in December of 1885, the Myinzaing prince engaged a British force at Kanthit and Kyetmya, but afterwards took flight to Yakainggyi in the then Sawhla township. Dacoities in the years that followed were frequent. Mr. Walker, of the Bombay-Burma Trading Corporation, was attacked and murdered at Nyaungbingyi. Subsequently *Bo* Kyaw Zaw of Sunyè became a dacoit leader and terrorized the district, and in spite of constant pursuits was never captured. Organized dacoity ceased in the township in 1888.

History.

The township is almost entirely agricultural, only a small percentage of the population being fishermen, wood and bamboo cutters, silk-weavers, mat-makers, potters, agricultural coolies, and petty traders.

Produce and industry.

The produce consists chiefly of paddy, sugarcanes, Goa beans, plantains, sessamum, tomatoes and peas; wheat, gram and millets are also grown. Tobacco is raised along the Myit-ngè. The mango gardens on the banks of that river are of great local reputation. Unrefined sugar is manufactured at Singaing, Chinamen and Burmans being engaged in the industry. Sessamum oil is expressed extensively and a certain amount of *mezè* oil is got from the Bassia tree.

There are several fisheries of considerable size: two near Paleik, one at Thingadôn, and another at Taôn; river-fishing is also carried on in the Myit-ngè.

Silk weaving is universal, the outturn being greatest at Paleik, Inna, Thabyeyo, Ebya and Metkaya villages along the Myit-ngè, and at Se-ywa Sizôn, Myaung-sôn-gyi and Ywa-thit east, inland.

Pottery is carried on in Wuntho, Nanni, and Ngèdo, West villages. Bamboo mats are made in Wuntho and Kyaungbangôn. Lime (*Calcium oxide*) is made near Bilin, a little to the south of which is also a quarry worked by the Burma Railways Company. Charcoal was at one time very largely manufactured in Mi-thwebôk.

Bazaars are held once in five days at Singaing, Paleik and Thitkauk. The Zidaw and Myaungsôn canals are navigable, but the principal boat traffic is along the Myit-ngè river, on which is situated Paleik, a large village and an important trade centre from Burmese times.

Population.

The township has an approximate population of 44,801 persons of whom the great bulk are Burmese. Only eight villages, Kanlu, Letpan, Kalanbo, Thitkauk, Hin-ngu, Shwega, Myaung-sôn-ngè and Tabetswe are Mahommedan; here live the descendants of the original settlers and the majority of them still retain their ancestral religion, though they have entirely adopted Burmese language and dress. It is said that the first immigrants numbered 3,000, and that the Burmese King, fearing the combined strength of so many foreigners, separated them, allotting a village to each body. There are two Shan settlements, Mogaung and Wuntho, so named from the respective countries from which the colonists emigrated.

Antiquities.

The town of Metkaya, now in ruins, is said to have been built by one of the three sons of the exiled king of Tagaung.

On the hills to the east is the Dattaw cave, which contains a few stalactites and stalagmites. In it is a recumbent Gaudama, fifty feet long. An annual festival is held here on the full moon of *Tagaung*, and at the Satthwa pagoda, four miles west of Kyauksè town.

Bilin and Tawma, originally named Penin and Paung-u, were founded by King Mani-sithu of Pagan, whose royal barge grounded at the foot of the Shwe-myinmè hill. Local legends say that during the night his *paso* was eaten up by rats and that he built the Shubyu-kywe-yaik pagoda to commemorate the incident.

Tetinyaw was founded by King Nawra-hta, who came to his barge there to wait for the Shinmunhla, the daughter of the Hsipaw *Sawbwa*, who had been offered him in marriage.

SIN-GAING.—A village in the Singaing circle, Ye-za-gyo township, Pakôkku subdivision and district, with a population of two hundred and sixty persons, according to the census of 1891.

The *thathameda* amounted to Rs. 590 for 1897-98.

SIN-GAING.—A village of fifty-three houses in the Sadaung township of Sagaing district.

It was formerly a military and civil post, and was attacked by dacoits in 1888. They were repulsed close to Singaing, at the mouths of the Palin *chaung*, and their leader *Bo* To was captured by the Civil Police.

There is a pagoda here called the Shinbin-sei-pauk.

SIN-GAUNG.—A revenue circle in the Kyaukpadaung township, Pagan subdivision, of Myingyan district.

In 1895-96 the population numbered four hundred and seventy-five persons and the *thathameda* amounted to Rs. 592. No land revenue was collected in the circle.

SIN-GAUNG.—Also called Le-ywa, a circle of the Kyawk Ku Hlsi Wan State, in the Myelat district of the Southern Shan States.

It lies in the north of the State and includes seven villages, which in 1897 numbered among them eighty-seven houses, with a population of four hundred and eighty-seven persons. The revenue then paid amounted to Rs. 515 yearly.

SIN-GAUNG.—A circle in the Maymyo township and subdivision of Mandalay district, including four villages.

Singaung village lies six miles south of Maymyo, and has a population of two hundred and seventy-one persons, according to the census of 1891. The *thathameda* paid for 1896 amounted to Rs. 250 Paddy is cultivated.

SIN-GAUNG KYAUK-TAW.—A village in Kan-anauk *taik* circle of the Pang-tara State, Myelat district, of the Southern Shan States, close to the *Ngwe-kun-hmu's* village.

It contained in 1897 fifty-five houses, with a population of three hundred and ninety-three persons, and paid Rs. 377 annual revenue.

SINGKALING HKAMTI.—*v. sub* Zingkaling Hkamti.

SINGMAN.—A Kachin village in Tract No. 38, Myitkyina district, situated in 25° 47′ north latitude and 97° 39′ east longitude.

In 1892 it contained twenty houses; its population was unknown. The headman has no others subordinate to him; the inhabitants are of the Lahtawng tribe.

SINGNGIN or SAINGKIN.—A Kachin village in Tract No. 12, Bhamo district, situated in 24° 23′ north latitude and 97° 24′ east longitude.

In 1892 it contained forty-nine houses, with a population of two hundred and seventy-five persons. The headman has no others subordinate to him. The inhabitants are Shan-Burmese and own no cattle.

SIN-GU or NGA-SIN-GU.—A township in the Madaya subdivision of Mandalay district, with an approximate area of eight hundred square miles.

It is bounded on the north by the Ruby Mines district, on the east by the Shan hills, on the south by the Chaung-ma-gyi *chaung*, and on the west by

the Irrawaddy river. It is divided into sixty-six revenue circles and has an approximate population of forty-five thousand persons.

The Bodaw-taung and the Ngwe-o-baw are the only hills worth special mention. Rubies are found in the Sagyin hills and in the Ngwe-o-baw. Very fine alabaster is also obtained in the Sagyin hills, and also graphite. A little cutch-boiling is carried on to the north of Singu, but otherwise there is no forest produce of any kind.

The average rainfall is from twenty-five to thirty inches, and the township as a whole is healthy.

Industries.

The township is chiefly agricultural, about three-fifths of the population being employed in cultivation, the other two-fifths comprising fishermen, wood and bamboo-cutters, coolies and petty traders. In years of ordinary rainfall the township produces enough rice to support itself, but when the rain is scanty grain has to be imported. Two crops of paddy are generally raised from the land in the year, the *mayin* or dry weather crop and the *kaukkyi* or wet weather crop but in some parts as many as three crops are harvested. Besides rice, millets of different descriptions are grown.

The Singu fisheries are very valuable and afford employment to many hundreds of persons. Fish are caught both from the Irrawaddy and its backwaters and also from the various lakes or lagoons which are formed by the overflow of the Irrawaddy, once or twice in the year. The fish caught are exported to Madaya, Mandalay, and to various parts of Shwebo district. *Ngapi* is also manufactured and exported to the Shan States of Hsum Hsai and Mōng Lōng and to Twinngè and other places in the Ruby Mines district.

Sculpture in a small way is carried on in and about the Sagyin hills, which abound in alabaster of a very fine kind, are the chief things hewn and are sent down to Mandalay.

The Buddhas pagodas, most reputed pagodas, are the Shwe-môktaw in Singu, the Malè in Malègyi, the Sudaungbyi in Tôngyi, and the Mwe-andaw in Mwe.

The chief lakes are the Maung-ma *kan* near Nyaungwun village and the Yenatha *kan*, near the village of the same name.

The great bulk of the population is Burmese, but there are a few Shan s and Shan-Burmese in the villages east of the township.

SIN-GU.—The headquarters of the Nga-Singu township in the Madaya subdivision of Mandalay district.

SIN-GU.—A straggling village in the Singu circle, Pagan township and subdivision of Myingyan district, on the Irrawaddy river, about twenty-four miles south of Nyaung-u.

It is the centre of a large local trade, most of the villagers from Kyaukpadaung disposing of their goods and buying all the commodities they require here. The trade with Lower Burma is carried for the most part in country boats of which there are a large number, the village being inaccessible by steamer except during the floods. The population in 1895-96 numbered six thousand nine hundred and forty-five persons: the *thathameda* amounted to Rs. 10,940, the State land revenue to Rs. 1,634, and the gross revenue Rs. 12,574.

SING-UT.—A revenue circle in the Myingyan township, subdivision, and district.

In 1895-96 the population numbered two hundred and thirty-three persons and the *thathameda* amounted to Rs. 348. No land revenue was collected in the circle.

SING-UT.—An irrigation tank in the Shwebo circle of the subdivision and district of that name. It is situated between the two villages of Singut, East and West, and is three-and-a-half miles from Shwebo town.

The tank is a mile long by five thousand one hundred feet broad. In good seasons it is said to have irrigated between six hundred and fifty and seven hundred *pè*, but latterly, owing to disrepair and scanty rainfalls irrigates only an eighth or ninth of this area.

The Singut reservoir was dug by King Bagyidaw, the Sagaing King, and eldest son of King Alompra, in 1122 B.E. (1760 A.D.).

SIN-GYAN.—A village in the Ye-u township and subdivision of Shwebo district, ten miles from Ye-u town, with a population of fourteen persons.

There are 23·24 acres under cultivation, mostly with paddy. Forty rupees *thathameda* revenue was paid in 1890. The village is under the thugyi of Kônôn.

SIN-GYO.—A village in the Singyo circle, Ye-za-gyo township, Pakôkku subdivision and district, with a population of one hundred and thirty-one persons, according to the census of 1891.

The *thathameda* amounted to Rs. 740 for 1897-98.

SINGYUN.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, on the Mu river, twenty-seven miles below headquarters.

There are one hundred and fifty-two inhabitants who paid Rs. 180 *thathameda* revenue for 1896-97. The principal industry is paddy cultivation.

SIN-KA.—A revenue circle in the Sale township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered one thousand one hundred and thirty persons and the *thathameda* amounted to Rs. 1,675. No land revenue was collected in this circle.

SIN-KAN.—A village of thirty-six houses at the junction of the Sinkan *chaung* and the Irrawaddy river, in the Shwega subdivision of Bhamo district.

The villagers own some buffaloes; many of them are traders and others cut bamboos.

SIN-KAN.—The Sinkan *chaung*, called Mo-hlaing *chaung*, in the upper part of its course as far down as Gwe-gyi, rises in the Chauktaung hills in about latitude 23° 30′ and flows northwards into the Irrawaddy river at Sinkan, about twenty miles below Bhamo.

At Sieng its breadth is five yards and its depth six or eight inches in December; at Kanni at the same time of the year it is eighteen yards wide and one and-a-half feet deep; at the Nam Mun ford on the road from Sinkan to Mankin it is thirty-five yards wide by three feet deep, and at its mouth at Sinkan twenty yards broad, by four feet deep.

Peingaws ascend the Sinkan to Sinkaw from June to the end of December. After that, it becomes too shallow for anything but small dug-outs. Launches have got up as far as We-gyi in the rains.

In the dry season the Sinkan *chaung* is fordable everywhere except at its month at Sinkan, where it is four feet deep in December.

The roads in the Sinkan valley are scarcely used in the rains, so that there are no regularly recognized ferries. There are one or two dug-outs at nearly every village.

SIN-KAT.—A village in the east of the State of Nam Hkai, Myelat district of the Southern Shan States, close to the border of the Lōi Long State.

In 1897 there were thirty-five households in the village, with a population of two hundred and five persons. Twenty-five households were assessed to revenue and paid Rs. 75 *thathameda*-tax.

SIN-KAT.—A village in the Taung-she circle of the Pangtara State, Myelat district, of the Southern Shan States, close to the Lawk Sawk border.

In 1897 it contained thirty-three houses, with a population of one hundred and twenty-one persons. Only nineteen houses were assessed, and these paid Rs. 172 annual revenue.

SIN-KIN.—A village of two groups of houses, five miles above Bhamo on the east bank of the Irrawaddy river in the Bhamo subdivision and district.

The lower group is on the river side and contains fifty houses: the villagers trade with Myitkyina in salt and grow *mayin* paddy and potatoes. The upper group has been formed recently by the removal of houses from the lower ground by the river: it contains one hundred and ten houses, and the inhabitants own thirty buffaloes and work *mayin* paddy.

Sinkin was in 1893 the headquarters of a Myoôk: it lies on the Nampaing trade route.

SINKWA.—A village of Chins of the Yôkwa tribe in the Southern Chin Hills. It lies thirteen miles east of Haka, and can be reached from Haka by the Chin path to Chaunggwa.

In 1894 it had sixty houses. Yonerr and Runnôn were its resident chiefs.

Sinkwa is slightly stockaded: it pays tribute to Ratyo of Yôkwa. There is good water-supply and a small camping-ground inside the stockade on the west side of the village.

SIN-LAN.—A village in the Le-ya circle, Pakôkku township, subdivision and district, with a population of two hundred and sixty-nine persons, according to the census of 1891, and a revenue of Rs. 600, included in that of Le-ya.

SIN-LAN-GYAUNG.—A village in the Kabaing circle, Seikpyu township, Pakôkku subdivision and district, with a population of ninety-two persons, according to the census of 1891, and a revenue of Rs. 160, included in that of Kabaing.

SIN-LU-AING.—A revenue circle in the Pagan township and subdivision of Myingyan district.

In 1895-96 the population numbered one hundred and fifteen persons, and the *thathameda* amounted to Rs. 198. No land revenue was collected in the circle.

SINLUM GA-LE.—A Kachin village in Tract No. 10, Bhamo district situated in 24° 7′ north latitude and 97° 35′ east longitude.

In 1892 it contained fourteen houses, with a population of sixty-eight persons. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Kaori sub-tribe, and own four bullocks and three buffaloes.

SINLUM GYI.—A Kachin village in Tract No. 9, Bhamo district, situated in 24° 16′ north latitude and 97° 33′ east longitude.

In 1892 it contained forty-five houses, with a population of one hundred and forty-nine persons. The headman has no others subordinate to him. The inhabitants are of the Lepai tribe and Kaori sub-tribe, and own eight bullocks and thirty-three buffaloes. The village was fined in 1890-91 for robbery from General Gatacre's column. There is camping-ground for one hundred men in the village, and a large water supply from Kaya *Hka* half a mile off; a sufficient supply could also be obtained by damming up the small stream in the lower village.

SIN-MA-YÈ.—A village in the Nwe-ni circle, Yeza-gyo township Pakôkku subdivision and district, with a population of one hundred and forty-eight persons, according to the census of 1891.

The *thathameda* amounted to Rs. 620 for 1897-98.

SIN-MIN.—A village in the Kun-ywa circle, Pakôkku township subdivision, and district, with a population of three hundred and thirteen persons, according to the census of 1891, and a revenue of Rs. 600, included in that of Kun-ywa.

SIN-MYE.—A riverine village about six miles from Sagaing in Sagaing district.

It has seventy-three houses.

SIN-NAING.—A revenue circle in the Homalin township, Lega-yaing subdivision of Upper Chindwin district, including a single village.

SIN-NI-DAUNG.—A village in the Pindalè circle, Seikpyu township, Pakôkku subdivision, and district, with a population of ninety-nine persons, according to the census of 1891.

The *thathameda* amounted to Rs. 110 for 1897-98.

SIN-O.—A revenue circle, including the two villages of Sin-o and Nyaunggyin, in the Kani township of Lower Chindwin district.

It is situated on the left bank of the Chindwin river above Kani and has a population of seventy-three persons. Paddy, *jowar* and sessamum are cultivated.

The revenue for 1896-97 amounted to Rs. 389 from *thathameda*, and Rs. 120 from the lease of the Sin-o and Lepangu fisheries.

SIN-ÔN *IN*.—A sheet of water in the Wa-nwègôn circle, Pyinmana subdivision of Yamèthin district, to the north of Palwe Shansu village.

It is described as five-hundred *tas* from east to west and fifty from north to south, with a depth varying from eight to twelve cubits.

SIN-PÔK.—A village of thirty-two houses south of Shwegu in the Shwegu subdivision of Bhamo district, on the Sankha *chaung*.

The villagers own fifty-seven buffaloes.

SIN-SHE *CHAUNG*.—A village in the Pakan-gyi circle, Yeza-gyo township, Pakôkku subdivision, and district, with a population of one hundred and eighty-three persons, according to the census of 1891.

SIN-SHIN.—A revenue circle in the Mintaingbin township of Lower Chindwin district, with seven hundred and nine inhabitants in 1891. It includes three villages, Ngapyawdaw, Myenè and Sinshin.

The village is said to have been established in 466 B.E. (1104 A.D.) on the site of the ruined city of Meiktila, which was founded by King Naradina of the Wethali dynasty. The annual festival of the Sutaungbyi pagoda is held here in November.

There is a curious figure of Buddha in a sitting position in the main *kyaung;* is some eighteen inches high, made of some thin metal, and enveloped by the offerings of worshippers in a half-inch-thick covering of gold leaf. The Burmans say that it is worth a lakh and a half of rupees; it has a knob as large as a small walnut in the centre of the forehead, between the eyes; and the pupils project beyond the eyelids, giving the figure a grotesque expression.

SIN-SIT.—A village of Yotun Chins in the Southern Chin Hills. It lies five miles south of Rawa and can be reached from Lungno *viâ* Rawa or from Gangaw *viâ* Tanbya, thirty-five miles.

In 1894, it had thirty houses and Sarawk was its resident chief. It is slightly stockaded. The Kapi chiefs have influence over Sin-sit. The water-supply is limited, but there is good camping-ground below the village.

SIN-TA-GA.—A village in the Pakan-gyi circle, Yeza-gyo township, Pakôkku subdivision, and district, with a population of one hundred and four persons, according to the census of 1891.

The *thathameda* amounted to Rs 400 for 1897-98.

SIN-THE.—A revenue circle in the Taungtha township, Myingyan subdivision,, and district.

In 1895-96 the population numbered two hundred and sixty persons, and the *thathameda* amounted to Rs. 245. No land revenue was collected in the circle.

SIN-THE.—A village in the Shwegôn-daing circle Nga Singu township, Madaya subdivision of Mandalay district, west of Sa-gyet.

The village has twenty houses. Its population numbered in 1897 eighty persons approximately, who were exclusively engaged in cultivation.

SIN-THE or MI-ZA-LI.—A village in the Pauk township and subdivision of Pakôkku district, with a population of one hundred and nine persons, according to the census of 1891, and a revenue of Rs. 370.

SIN-THE-GÔN.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with three and-a-half square miles of attached land.

The population in 1891 numbered fifty-three persons and there were seventy-one acres under cultivation. The principal products are paddy and jaggery. The village is sixteen miles from Ye-u and paid Rs. 270 *thathameda* revenue for 1896-97. It is under the Nyaunglè *thugyi.*

SIN-THE-WA.—A circle in the Pyinmana subdivision of Yamèthin district.

It is said to date from 1526 and to be one of the sixteen Karen villages of the Fifty-Two Cities of the old Kingdom of Toungoo.

In 1897 it had one hundred and fifty-three houses : most of the inhabitants were traders. The village stands on the western bank of the Paunglaung or Sittang river and at the mouth of the Sinthe stream. Under Burmese rule it was included in Kyidaung, but it has been made a separate circle by the British Government.

SIN-U-GA-LE.—A village of twenty-three houses south of Shwegu, in the Shwegu subdivision of Bhamo district.

The villagers own thirty-seven buffaloes and cultivate *lè*, getting a yield in ordinary years of some two thousand baskets.

SIN-YAN.—A revenue circle in the Budalin township of Lower Chindwin district, lying on the northern boundary of the township.

It includes Sinyan and Kin villages, with three hundred and eighty-five inhabitants. The revenue for 1896-97 amounted to Rs. 560 from *thathameda*.

The Sinyan pagoda festival is held here in November of each year There is no written history of the pagoda, but it is said to have been built by King Mani-sithu of Pagan when he came up the river in his royal barge.

SIN-YAUK-GYI.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, twelve miles from Ye-u town.

The population numbers four hundred and thirty-two persons, mostly engaged in rice cultivation. The *thathameda* revenue for 1896-97 amounted to Rs. 480.

SIN-YU.—A Kachin village in Tract No. 11, Bhamo district, situated in 24° 26′ north latitude and 97° 30′ east longitude.

In 1892 it contained twelve houses, with a population of forty-four persons. The headman has two others subordinate to him. The inhabitants are of the Lahtawng tribe and own no cattle.

SIN-YWA.—A revenue circle in the Amarapura township and subdivision of the Mandalay district, including two villages.

SIN-YWA.—A village in the Sin-ywa revenue circle Amarapura township and subdivision of Mandalay district; is situated seven-and-a-half miles south-south-east of headquarters.

It had a population of two hundred and sixty-five persons at the census of 1891, and paid Rs. 450 *thathameda*-tax.

SIN-YWA.—A village in the Nga Singu township, Madaya subdivision of Mandalay district, east of Yenatha.

The village has thirty-five houses and the population numbered in 1897 one hundred and fifty persons approximately. The villagers are cultivators.

SIN-YWA.—A village in the Sagaing subdivision and district, situated on an island in the Irrawaddy river.

It has twenty-four houses.

SIN-YWA-GA-LE.—A village in the Madaya township and subdivision of Mandalay district, west of Sin-ywa-gyi.

It has forty houses and its population numbered in 1897 one hundred and twenty persons approximately. The villagers are fishermen and cultivators.

SIN-YWA-GYI.—A village in the Madaya township and subdivision of Mandalay district, east of Sin-ywa-ga-le.

It has thirty-eight houses and the population numbered in 1897 one hundred and sixty persons approximately. The villagers are fishermen and cultivators.

SIN-YWE-GÔN.—A village in the Pauk township and subdivision of Pakôkku district, with a population of one hundred and fifty-one persons, according to the census of 1891, and a revenue of Rs. 450.

SIN-ZÈ.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of seventy-eight persons, according to the census of 1891, and a revenue of Rs. 140.

SIN-ZEIN.—A village in the Sinzein circle, Myaing township, Pakôkku subdivision and district, with a population of three hundred and twenty-two persons, according to the census of 1891.

The *thathameda* amounted to Rs. 1,110 for 1897-98.

SIN-ZOT.—A village in the north-east of the Nam Hkai State, Myelat district of the Southern Shan States, lying on the Loi Maw border.

It had in 1897 twenty-seven households, with a population of one hundred and nine persons. Only seventeen of these houses were assessable and made up Rs. 85 *thathameda*. The cultivation was exclusively upland and the chief crops were rice and chillies.

SIN-ZWÈ.—A village in the Sinzwè circle, Myaing township, Pakôkku subdivision and district, with a population of three hundred and nine persons, according to the census of 1891.

The *thathameda* amounted to Rs. 670 for 1897-98.

SIN-ZWÈ.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of one hundred and eighty-six persons, according to the census of 1891, and a revenue of Rs. 360.

SIN-ZWÈ-BUT.—A revenue circle and village in the Amarapura township and subdivision of Mandalay district.

It had a population of two hundred and sixty-five persons at the census of 1891, and paid Rs. 400 *thathameda*-tax.

SI-THA.—A revenue circle in the Pagan township and subdivision of Myingyan district.

In 1895-96 the population numbered one hundred and sixty-five persons and the *thathameda* amounted to Rs. 240. No land revenue was collected in the circle.

SI-THA.—A circle in the Pyintha township, Maymyo subdivision of Mandalay district.

Sitha is the only village in the circle and lies seven miles north-east of Pyintha. It has a population of one hundred and fifty-four persons, accord-

ing to the census of 1891. The *thathameda* paid for 1896 amounted to Rs. 290. The people are Burmans and cultivate *pein* and ginger.

SI-THA.—A circle in the Pyintha township, Maymyo subdivision of Mandalay district, on the Mandalay-Lashio main road, including three villages.

Sitha village, three-quarters-of-a mile south of Sinaing, has a population of three hundred and thirty perons, according to the census of 1891. The *thathameda* paid by the circle for 1896 amounted to Rs. 580. The villagers are *ya* cultivators.

SI-THA.—A village in the Sitha circle, Ye-za-gyo township, Pakôkku subdivision and district, with a population of two hundred and nine persons, according to the census of 1891.

The *thathameda* amounted to Rs. 990 for 1897-98.

SI-THA.—A village in the Tazè township, Ye-u subdivision of Shwebo district, with a population of one hundred and sixty-three persons in 1891.

The chief crop is paddy, and the *thathameda* revenue for 1896-97 amounted to Rs. 310. The distance from Ye-u is forty-two-and-a-half miles.

SI-THA —A village of fifty-eight houses south of Shwegu, in the Shwegu subdivision of Bhamo district.

The villagers own eighty-two buffaloes and a few ponies, and cultivate *kaukkyi* but no *mayin*. They get their water-supply from the Paunghnet stream, which is dammed every year. A high narrow bund connects Sitha with Men Wēn to the north-north-west.

SI-THA.—Two small villages of forty-three houses in the Myotha township, Sagaing district, eight miles south-west of Myotha.

SI-THA-MYI.—A village in the Ye-u township and subdivision of Shwebo district, seven miles from Ye-u town, with a population of one hundred and fifty-three persons and a cultivated area of 49·84 acres.

The chief crops are paddy and *pènauk*. Rupees 490 *thathameda* revenue was paid for 1896-97.

SI-THAUNG.—A village of fifty-nine houses south of Shwegu, in the Shwegu subdivision of Bhamo district.

The villagers own a hundred and six buffaloes and cultivate *kaukkyi*, getting a yield of from eight to nine thousand baskets yearly.

SI-THI.—A village in the Sithi circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of two hundred and twenty-seven persons, according to the census of 1891.

The *thathameda* amounted to Rs. 490 for 1897-98.

SI-THI-YWA NORTH.—A village in the Nga Singu township, Madaya subdivision of Mandalay district, north of Yedaw.

It has two hundred and eighty houses and a population of one thousand one hundred and twenty persons, on an approximate calculation made in 1897. The villagers are cultivators.

SI-THI-YWA SOUTH.—A village in the Nga Singu township, Madaya subdivision of Mandalay district.

The village has fifty houses and the population numbered in 1897 two hundred persons approximately. The villagers are cultivators.

SIT-HLYIN.—A revenue circle in the west of the Mintaingbin township of Lower Chindwin district, with four hundred inhabitants.

There are five villages in the circle; Taung-yin, Se-gyi, Peginma, Kyaukyan and Sithlyin. For 1896-97 the *thathameda* amounted to Rs. 1,000.

SIT-IN-GYAUNG.—A revenue circle in the Taungdwin-gyaung township, Mingin subdivision of Upper Chindwin district.

It includes a single village and paid a revenue of Rs. 100 in 1897.

SIT-KO-BIN,—A circle in the Myingun township of Magwe district, including the villages of Sitkobin and Yedwet.

SIT-KÔN.—A circle in the Ti-gyaing township, Katha subdivision and district, including two villages.

The Myadaung Myoza, Mingyi Maha Nawyata, when marching to battle, on the rebellion of the *Sawbwa* of Momeik, halted at this place and the village, it is said, was therefore named 'Sitkôn.'

Sitkôn has forty-two houses. The villagers are *kaing* cultivators and fishermen. They are Burmans.

SIT-PIN.—A village in the Lan-ywa circle, Pakôkku township, subdivision, and district, with a population of eighty-nine persons, according to the census of 1891, and a revenue of Rs. 170 included in that of Lan-ywa.

SITSAI.—A village of Chins of the Tashon tribe in the Central Chin Hills. It lies six miles west of Bwelmin, and can be reached *viâ* Kwungli.

In 1894 it had twenty-five houses. Nawtin was its resident chief. Sitsai is a Shunkla village and pays tribute to Falam. Water is scarce.

SIT-TA-LIN.—A circle in the Myothit township of Magwe district, including the villages of Kyamidaik, Kwin, and Sittalin.

SIT-THA.—A circle in the Taungdwingyi township of Magwe district, including the villages of Ngetpyawdaw, Myogaing and Sittha.

SI-U.—A village of twenty-seven houses on the Sinkan *chaung*, in the Shwegu subdivision of Bhamo district.

The villagers have no buffaloes of their own and borrow from the Kachins, paying for their use twenty-five baskets the season. In 1891 ten households from Sipên and Siên migrated to Si-u. There is a good paddy plain to the north and east.

SI-YWA.—A village in the Kyauk-kat circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of three hundred and four persons, according to the census of 1891.

The *thathameda* amounted to Rs. 960 for 1897-98.

SI-YWA.—In the Kanpa-htè circle, Wundwin township, Northern subdivision of Meiktila district.

It has a population of three hundred persons. A little weaving is done. A mile away from the village is the Si-swe pagoda, built by the Pagan King, and the scene of a yearly festival which takes place in *Wazo* (July).

SI-ZET.—A village in the Maw Sön State, Myelat district of the Southern Shan States, lying close to the Pang-tara border on the west.

It contained forty-eight houses in 1897, with a population of two hundred and fourteen persons, and paid Rs. 256 annual revenue. It is the most well-to-do village in the State.

The silver-lead mines near the village were leased to Maung Kya Ywet, the *Ngwe-kun-hmu*, in September 1897.

SI-ZÔN.—A village in the Nga Singu township, Madaya subdivision of Mandalay district, east of Kanpa.

The village has forty houses, and the population numbered in 1897 one hundred and seventy-five persons approximately. The villagers are cultivators.

SO-BYA.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of two hundred and ninety-one persons, according to the census of 1891, and a revenue of Rs. 880.

SO-DWIN.—A village in the Kywe-dè circle, Pakôkku township, subdivision, and district, with a population of four hundred and eighty-two persons, according to the census of 1891.

The revenue of this village is included in that of Kywe-dè.

SOMA or SAMA.—A Kachin village in Tract No. 7, Bhamo district, situated in 23° 55′ north latitude and 97° 27′ east longitude.

In 1892 it contained twenty-three houses, with a population of seventy-one persons. The headman has no others subordinate to him. The inhabitants are of the Maran tribe, and own ten bullocks and eight buffaloes. Water is procurable from a small stream and there is fair camping-ground.

SOMHRANG.—A village of Chins of the Tashôn tribe in the Central Chin Hills. It lies at the south end of a large nullah running down to the Manipur river, and is reached *viâ* Saungtè, Ngan Yawl, and Lyentè, distant twenty miles; or *viâ* Laiyo, Ngan Yawl and Lyentè, twenty-three miles. In 1894 it had one hundred houses. The resident chief was Tetung. Somhrang is a Shunkla village and is related and subordinate to Lyentè, though it pays tribute to Falam. There is a good camping-ground with sufficient water on the east side of the village, in a grove of teak trees.

SÔN-BAW-AING.—A circle in the Pyintha township, Maymyo subdivision of Mandalay district.

There are two villages in the circle. Sônbaw-aing is six miles south-east of Pyintha and has a population of two hundred and sixty-one persons, according to the census of 1891. The *thathameda* paid by the circle for 1896 amounted to Rs. 450. The villagers practise *taungya* and cultivate the groundnut also.

SONGHENG.—A village of Chins of the Tashôn tribe in the Central Chin Hills. It lies two miles north-west of Falam post, close to Yamwe, and is reached by a Chin track.

In 1894 it had one hundred and fifty houses. Hli Hlyen was its resident chief. Songheng is a Shunkla village, and is closely related to Falam.

SONGKWA.—A village of Chins of the Tashôn tribe in the Central Chin Hills. It lies on the north-east of Falam post, on the opposite bank of the Manipur river, and can be reached *viâ* Hmunli.

In 1894 it had eighty houses. Mong Tirr was its resident chief. Songkwa is a Shunkla village and pays tribute to Falam. Plenty of water is obtainable from a stream north-west of and close to the village.

SON-GÔN.—A village in the Myintha circle, Pakôkku township, subdivision and district, with a population of seven hundred and fifty-one persons, according to the census of 1891.

The *thathameda* amounted to Rs. 820 for 1897-98.

SÔN-GÔN.—A village in the Kyat circle, Pakôkku township, subdivision and district, with a population of one hundred and thirty-two persons, according to the census of 1891, and a revenue of Rs. 290, included in that of Kyat.

SÔN-GÔN.—A village in the Mayagôn township, Ye-u subdivision of Shwebo district, twenty-six miles from Ye-u.

There are one hundred and sixty-seven inhabitants, for the most part occupied in rice cultivation. The *thathameda* revenue for 1896-97 amounted to Rs. 260.

SONGTHO.—A village of Chins of the Tashôn tribe in the Central Chin Hills. It lies six miles north-west of Dihai and can be reached *viâ* Kwungli and Dihai.

In 1894 it had twenty-seven houses. Maung Taw was its resident chief. Songtho is a Shunkla village, and pays tribute to Falam. Very little water is obtainable.

SÔN-GYAUNG.—A revenue circle in the Kani township of Lower Chindwin district.

It is situated on the right bank of the Chindwin river and includes nineteen villages, all of which are small, they are: Kyaukhmaw, Thanbo, Hmawbin, Kyaukkôn, Kyetsha, Inbat, Banbwe North, Banbwe South, Tanzi, Tayaw-gyin, Letpan, Nabudaw, Thakyaset, Gwe-gyaung, Sethu, Sôngyaung North, Sôngyaung South, Sôngyaung West and Sôngyaung *a-lè*.

Sôngyaung is the largest circle in the township and has a population of four thousand five hundred and ninety-nine persons. The revenue for 1896-97 amounted to Rs. 9,480 from *thathameda*, and Rs. 170 from the lease of the Sôngyaung fishery. The crops chiefly cultivated are paddy, *jowar*, sessamum and peas.

SÔN-GYIN.—A village in the circle of the same name, Kani township of Lower Chindwin district, with one hundred and twenty-four inhabitants. It is on the left bank of the North Yama *chaung*, which joins the Chindwin river here.

The crops cultivated are paddy, *jowar*, sessamum and peas. The revenue for 1896-97 amounted to Rs. 210, from *thathameda*, and Rs. 40 from the lease of the Sôngyin fishery.

Boundaries and natural features.

SŌN MU (frequently spelt Su Mu, but Sōn Mu, used by the *Sawbwa*, seems to be the orthographic form).—A State on the east bank of the Salween river in the extreme north of the Wa country, Northern Shan States. It is bounded on the north by the Kun Lōng and Ko Kang districts of North Hsen Wi State,

and by Mêng Ting, a Shan State tributary to China; on the east by Mêng Ting, Mêng Kaw and Mêng Tum and by portions of the Wild Wa country and Ngek Lek: on the South by Ngek Lek and Kang Hsö; and on the west, with the Salween intervening, by North Hsen Wi State. The Nam Ting, or Hoen Ting Kiang forms its boundary on the north. The boundary elsewhere is not determined.

Except for a paddy plain several miles wide along the banks of the Naw Ting, Sôn Mu is a mass of hills cut up by various streams running along deep valleys. Along the banks of some of these there are occasional stretches of irrigated land, but nowhere of any extended area.

The State is only very imperfectly known and has been visited by parties in 1891, 1893 and 1896, but on no occasion has Chao Pen, the chief, been met. In 1891 and 1893 he deliberately left his capital, Pang Hkawn, in order to avoid meeting British officers. Want of time prevented more being effected than a simple march through the State, and the precise limits which recognise the authorities of the Pang Hkawn chief are still really unknown.

The six circles.

In 1893 it was stated that Sōn Mu had only six circles, or eight, if Hpa Leng, the residence of the Paw Mang, or second chief, and Pang Hkawn, the capital itself, are counted circles. These were Pang Lōng, Möng Kun, Wing Hin (east), Möng Hit, Wing Mōt (north-east) and Kaung Hka. Möng Kun and Möng Hit have a Shan population. In Kawng Hka there are chiefly Kachins and, though there are many races in Pang Lōng, the Hue Tzu, or Chinese-Mahomedans are by far the most important inhabitants. The number of villages given in these eight circles was forty-two, but this is probably considerably under the actual numbers. In the Kachin circle of Kawng Hka the names of ten villages were given, that is to say one-quarter of the total, but this certainly does not represent the proportion of Kachins resident in the State. There are probably more Shans than Kachins and it is quite possible that the Wa are in a minority of the population, as they certainly are inferior in material property, though the chief is a Wa. The people call themselves La and strenuously deny any connection with the Wa, but this is quite certainly a mistake. The difference in language is merely that of a pronounced patois.

The Hulu confederacy.

But though Sōn Mu is not itself either a powerful or a homogeneous State, it appears to be a member of a confederacy to which the name of Hulu is given. The Chinese speak of a *Shang* or Upper Hulu and a *Sha* or Lower Hulu, and, as far as information goes, it would seem that there are five Hulu *Wangs* or chiefs and of these Chao Pen of Sōn Mu is the most important and the leader in Council. These five wangs are Pang Hkawn (Sōn Mu), Sao Shin Sao Hpa, Pang Hawm (or Hawng), Yung (or Yin) Pang, and Fang Wa.

Of these it seems probable that Sao Shin Sao Hpa is the chieftain referred to by the Wa further south as a prominent Wild Wa chief and, if this be the case the area of the systematic head-hunting Wa is even more circumscribed than has latterly been believed. Pang Hawm does not appear to have more than from ten to fifteen villages and lies on the huge saddleback between the peaks of Loi Möng Tum and Loi, Küng Ma, and there-

fore practically on the frontier line between British and Chinese territory. There are tracts in this neighbourhood frequently referred to as Ho Nö and Ho Taü (North and South Ho) which may or may not correspond with *Shang* and *Sha* Hulu. The point is not decided and the greater part of the country here fades into the Wild Wa country and is practically unknown.

Sōn Mu would be of no importance whatever if it were not that it seems probable that the terminus of the Mandalay-Kun Lōng Railway will be in Sōn Mu territory. Chao Pen has therefore been notified that he is regarded as a British subject, but he is not required to pay tribute. Another fact which lends importance to Sōn Mu is the existence in the State of Pang Lōng (*q. v.*) the great Hue Tzu, or Chinese Mahomedan settlement. The traders there employ upwards of a thousand pack mules, which travel to all parts of the Shan States, as well as into China. There are also a considerable number of pack-bullocks kept by the Shan villagers. It is therefore desirable that the State should have good and settled government. A quarrel with the State to the southwards, Kang Hsö, in 1891 and 1892, led to desultory fighting, but no great harm was done to either State.

The Hue Tzu settlement at Pang Long.

SÔN-MYO.—A circle in the Nga Singu township, Madaya subdivision of Mandalay district, south of Singu, including eleven villages.

Rubies and alabaster are found in the circle.

SŌN SAW.—A Shan village in North Hsen Wi, Northern Shan State, in Mu Sè circle.

It contained thirty-five houses in 1894, with a population of one hundred and thirty persons. The revenue paid was two rupees per household and the people were paddy, tobacco, plantain and pine-apple cultivators by occupation, and owned forty bullocks, twenty buffaloes and four ponies.

SÔN-YWA.—A revenue circle in the Kyaukpadaung township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered five hundred and ninety persons, and the *thathameda* amounted to Rs. 872. No land revenue was collected in the circle.

SÔK-TÈ.—A village of Chins of the Whenoh tribe in the Central Chin Hills. It lies five miles north-west of Tizert and can be reached through Tizert.

In 1894 it had nineteen houses. Tinyeik was its resident chief.

It pays tribute to Falam. Sôkte has been disarmed and is unstockaded. There are good camping-grounds with good water-supply on the east and west of the village.

SOUNGHAI or TAUNGHWE.—A village of Chins of the Whenoh tribe in the Central Chin Hills. It lies eleven miles north-west of Bowtsum and two miles from Shellum.

In 1894 it had thirty houses. Lyenval was its resident chief. The people are Whenohs and Kwungyis and are tributary to Falam. Sounghai is a disreputable village both in appearance and character. It was fined for raiding in the Kanhow tract in 1892. There is little water at the village, but an abundant supply in a stream close by to the south-west.

SOUTHERN.—The Southern subdivision of Meiktila district is bounded on the north by the Northern subdivision, on the south by Yamèthin and Magwe districts, on the east by the Shan States and on the west by Myingyan district.

It has an area of 978·39 square miles, and a population, according to the census of 1891, of ninety-four thousand seven hundred and seventy-three persons. There are one hundred and sixty-two revenue circles in the subdivision, sixty-nine in Meiktila, and ninety-three in Thazi township.

SOWPŌN.—A Kachin village in Tract No. 7, Bhamo district, situated in 23° 53′ north latitude and 77° 30′ east longitude.

In 1892 it contained fifty houses, with a population of one hundred and fifty persons. The headman has no others subordinate to him. The inhabitants are of the Lepai tribe and Lawhkum sub-tribe, and own seventeen bullocks and thirty-seven buffaloes. Eight hundred baskets of paddy on an average calculation are grown yearly. The village is in three parts, Sowpôn-Tingza, Sowpôn-Main, and Sowpôn-Warapôn. The *Sawbwa* lives at Tingsa, where are the best water and camping-ground.

STIBWEL or FUNSHI.—A village of Chins of the Haka tribe in the Southern Chin Hills. It lies near Lunsum, and can be reached from Haka *viâ* Lônzert.

In 1894 it had ten houses. Hmun Hnôn was its resident chief. The village pays tribute to Vanlein and Lasin of Haka. There is good camping-ground with fair water-supply.

SUBBÔK-KÔN.—A village in the Pauk township and subdivision of Pakôkku district, with a population of eighty-four persons, according to the census of 1891, and a revenue of Rs. 220.

SUBÔKKÔN.—A circle in Tigyaing township, Katha subdivision and district. Kya-in village is included in this circle.

The village was established on high ground on the bank of the Mèza *chaung*, where there are many *Shubôk* or *Acacia Concinna* trees, which suggested the name. Kya-in is named from its tank, which is full of water-lilies.

The thugyi's headquarters are at Subôkkôn, which has twenty-six houses of Burmans and Shans. They support themselves by cultivation and by cutting wood and bamboos. They raise *mayin*, *kaukkyi* and *taungya* paddy, and some are fishermen.

SU-BYU-GÔN.—A village of seventeen houses in the Myotha township of Sagaing district.

SUDAT.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, twenty miles from Ye-u on the Mu river.

There are Civil and Military Police posts here. The population numbers seven hundred and thirty-two persons and is mostly engaged in rice cultivation. The *thathameda* revenue for 1896-97 amounted to Rs. 511.

SU-DAUNG-BYI.—A pagoda in the Pan-aing circle of the Ma-hlaing township, Northern subdivision of Meiktila district.

It is one of the traditional eighty-four thousand shrines erected at the time of the eclipse by Thiri-idhamma Thawka *Min* in the eleventh century.

Originally it was called Shwe Môktaw, but it was found that prayers offered at this shrine were always favourably received, and that to ask a blessing there was to have it granted, so the name was changed to Sutaungpyi (blessings asked and given). A yearly festival, largely attended is held here on the full moon of *Nayôn* (about the beginning of June).

SU-DAW.—A revenue circle in the Sa-le township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered three hundred and ten persons and the *thathameda* amounted to Rs. 456. No land revenue was collected in the circle.

SU-GA-A-LE-YWA.—A village in the Madaya township and subdivision of Mandalay district, west of the Shweta-*chaung*.

It has seventy houses and the population numbered in 1897 two hundred and eighty persons approximately. The villagers are cultivators and fishermen.

SU-GA-KIN-YWA.—A revenue circle and village in the Pathein-gyi township, Amarapura subdivision of Mandalay district.

It had a population of two hundred and thirteen persons at the census of 1891. It is situated fourteen miles north of headquarters.

SU-GA MYAUK-YWA.—A village in the Madaya township and subdivision of Mandalay district, south of Sin-ywagale.

It has forty houses and the population numbered in 1897 one hundred and sixty persons approximately. The villagers are fishermen and cultivators.

SU-GAUK-GYI.—A circle in the Taungdwingyi township of Magwe district, including villages of Nyaungbintha and Kôngyi.

SU-GAUK-NET.—A village in the Kanbyin-chauk-ywa circle, Pathein-gyi township, Amarapura subdivision of Mandalay district, twenty-three miles north-east of the Subdivisional headquarters.

SU-GAUK-NGÈ.—A circle in the Taungdwingyi township, Magwe district, including the single village of Bôkôn.

SU-LE-GAN.—A village in the Pauk township and subdivision of Pakôkku district, with a population of three hundred and six persons, according to the census of 1891, and a revenue of Rs. 840.

SU-LÈ-GÔN.—A village of one hundred and twelve houses in the Kyaukyi township, Myinmu subdivision of Sagaing district, four miles from Kyaukyit.

SU-LE-GÔN.—A village in the Daungbôn circle, Thabeikkyin township of Ruby Mines district.

It lies three miles south of Pauktabin and has a population of sixty persons, all Burmese.

SU-LE-GÔN.—A village in the Madaya township and subdivision of Mandalay district, south-east of Shwe-baung.

It has fifty houses, with a population of 200 persons, on an approximate calculation made in 1897. The villagers are cultivators.

SU-LE-GÔN. A village in the Chindaung circle, Seikpyu township, Pakôkku subdivision and district with a population of two hundred and twenty-seven persons, according to the census of 1891.

The *thathameda* amounted to Rs. 1,290 for 1897-98.

SU-LI-GÔN.—A village in the Pauk township and subdivision of Pakôkku district, with a population of 189 persons, according to the census of 1891, and a revenue of Rs. 1,130.

SUMPAUNGMATA.—A Kachin village in Tract No. 38, Myitkyina district, situated in 26° 6′ north latitude and 98° 4′ east longitude.

In 1892 it contained thirty houses: its population was unknown. The headman has no others subordinate to him. The inhabitants are of the Lepai tribe.

SU-MU.—*See* Sōn Mu.

SŪNG LŌNG.—A small State belonging nominally to the Ngek Lek Wa confederacy, Northern Shan States, but bound to it only by very slight ties of subordination. Even within its own limits the authority seems to be much divided for, though there are only ten villages in all, there are said to be four *Sawbwas*, two of whom live close together in the north of the State and one in the extreme south.

Sūng Lōng is wholly surrounded by various members of the Ngek Lek confederacy, with the exception of the independent territory of Yawng Lawng on the south-east. The border neighbours are: on the north, Mōt Le and Kawng Lai; on the east, Na Fan; on the south, Ngek Hting, and on the west, Ma Tet and Mōt Hai.

Yawng Htüng and Sūng Lōng.

The chief *Sawbwa*, who bears the title of Hkö Hkam, lives at the village of Yawng Htüng, which has not been visited, but appears to have about a hundred houses. In the immediate neighbourhood and connected with it by well-kept and much used roads cut out of the hillside are a number of other villages, one of which is the titular village of Sūng Lōng, which in 1897 had fifteen houses and was the residence of the Naw Hseng or second *Sawbwa*. It is built along the ridge of a spur and stands at a height of 5,800 feet, in longitude east 98° 58′ and latitude north 22° 42′. It is a bad camping-ground and water is a long way off and not very abundant, but supplies are more readily got here than in most Wa villages, partly owing to the number of separate villages in the immediate neighbourhood and partly because there are frequent caravans passing on their way to and from Hā Fan to the east. Sūng Lōng is said to have been losing population latterly owing to the exhaustion of the soil, many of the villagers having moved north to Mōt Le, east to Nā Fan, or south to Mang Lön. Hill rice, maize, and opium are the chief crops.

Political relations.

Direct relations have not yet been established with Sūng Lōng. The chief of the southern portion is on friendly terms with the *Sawbwa* of Mang Lön and through him presented tribute to the British Government in 1892, in the shape of some fragments of silver, but the northern and more important part of the State has held aloof and has been a good deal mixed up in the disturbances which have kept the Mang Lön border in a state of unquiet for some years.

SUNG RAMANG.—A powerful chieftainship of the Wild Wa country, extending over a considerable sketch of the country between the upper waters of the Nam Hka and those of the Nam Ma and Nam Pang. The

boundaries are very indefinite, but it may be said generally that the authority or influence of Sung Ramang extends to the Ngek Lek confederacy on the west, to Loi Lön on the south, and eastwards to the borders of Chinese territory. How far authority extends northwards is extremely doubtful.

The village.

The main village of Sung Ramang lies on a gentle slope to the east of a sharply defined low ridge. In 1893 it had three hundred and six houses, and the chief was said to command from twenty-five to thirty other villages of more than a hundred houses each. The village was defended by deep ditches and stockaded over-ground tunnel entrances and measured nearly half a mile across. The main entrance to the south-east was strongly defended by a ditch and narrow lane leading to the gate; south-west the entrance was much less formidable. To the north and west are eminences completely commanding it. The *Ramang's* house is in the centre of the village and is a very long building with circular doors. So far as is known Sung Ramang is the most powerful of the Wild Wa chiefs, but his influence is entirely personal and is in part due to the superstitious awe with which he is regarded as the owner of a dog with nine tails. He is locally referred to as the 'O-lang-la.' The village stands at a height of 4,400 feet and has a large and good camping-ground to the west, with water close at hand.

The skull avenue.

Some miles to the north of Sung Ramang is a very large skull avenue with over three hundred skulls. This appears to belong to the villages of the Sung Ramang group as a common possession.

SUN-KYET.—A village about six miles from Sagaing in the Sagaing township and district, so called because the villagers were appointed by King Thalun Mintaya-gyi to cook food for offering in the Kaung-hmudaw pagoda.

SUN-LUN.—A revenue circle in the Myingyan township, subdivision and district.

In 1895-96 the population numbered nine hundred and twenty-five persons, and the *thathameda* amounted to Rs. 1,216. No land revenue was assessed in the circle.

SUN-LUN.—A village in the Nandaw-Kyun circle, Madaya township and subdivision of Mandalay district.

It has fifty houses and the population numbered in 1897 two hundred persons approximately.

SUN-NAN.—A revenue circle in the Lega-yaing township and subdivision of Upper Chindwin district, including four villages.

SUN-THAIK.—A village in the Pakôkku circle, township and subdivision of Pakôkku district, with a population of five hundred and sixty-seven persons, according to the census of 1891.

The *thathameda* amounted to Rs. 1,969 for 1897-98.

SUN-THAIK MYAUK-SU.—A village in the Myit-kaing circle, Pakôkku township, subdivision and district, with a population of one hundred and eighty-six persons, according to the census of 1891.

The *thathameda* amounted to Rs. 690 for 1897-98.

SUPMA.—A Kachin village in Tract No. 38, Myitkyina district, situated in 25° 51′ north latitude and 97° 50′ east longitude.

In 1892 it contained fifteen houses; its population was not known. The headman has no others subordinate to him. The inhabitants are of the Lepai ribe.

SUT-BÔK-TAUNG.—A village of two hundred and five persons in the Twinngè revenue circle of Ruby Mines district.

It lies about a mile south-east of Twinngè and has an exclusively Burmese population.

SU-YIN.—A village in the Bahin circle, Myaing township, Pakôkku subdivision and district, with a population of two hundred and two persons. The *thathameda* mounted to Rs. 580 for 1897-98.

SWE-GYI.—A village in the Myitchè circle, Pakôkku township, subdivision and district, with a population of one hundred and ninety-one persons, according to the census of 1891, and a revenue of Rs. 280, included in that of Myitchè.

SWÈ-LÈ.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of two hundred and thirty-eight persons, according to the census of 1891, and a revenue of Rs. 480.

TABAK *KHA*.—*See* Nantabet.

TABAK KHU.—A Kachin village in Tract No. 20, Myitkyina district; its situation has not been precisely ascertained.

In 1892 it contained twelve houses; the population was not known. The headman has no others subordinate to him. The inhabitants are of the Yawyin or Lishaw tribe, and cultivate poppy.

TA-BAUK-KÔN.—A revenue circle in Pagan township and subdivision of Myingyan district.

In 1895-96 the population numbered one hundred and five persons and the *thathameda* amounted to Rs. 72. No land revenue was assessed in the circle.

TA-BAUK-TAW.—A village in the Ku circle, Pakôkku township, subdivision and district, with a population of one hundred and forty persons, according to the census of 1891, and a revenue of Rs. 310, included in that of Ku.

TA-BAUK-TAW TAUNG-ZU.—A village in the Ku circle, Pakôkku township, subdivision and district, with a population of one hundred and sixty-nine persons, according to the census of 1891, and a revenue of Rs. 340, included in that of Ku.

TA-BAUNG.—A revenue circle with six hundred and sixty-eight inhabitants in the Kani township of Lower Chindwin district, lying along the left bank of the Chindwin river, to the north of Kani.

It includes the villages of Tabaung West, Tabaung East, Htubauk North, and Htubauk South.

Paddy, *jowar*, and sessamum are cultivated. The revenue for 1896-97 amounted to Rs. 1,480 from *thathameda*, and Rs. 110 from the lease of the Tabaung fishery.

TA-BA-YIN or DI-BÈ-YIN.—A village in the Ye-u subdivision of Shewbo district, nine miles from Ye-u town, with a population of six hundred and fifty-eight persons, according to the preliminary census returns of 1891.

The greater number of the inhabitants are bead-makers. The beads were formerly made of amber, but are now mostly made of cocoanut-shell and horn.

The *thathameda* revenue for 1890 amounted to Rs. 1,080.

A short distance to the west of the village is a tank about two miles square, which was constructed by King Nara-pati Sithu, grandson of Alaung Sithu, in 555 B.E. (1193 A.D.). The water of the tank is used for all purposes, bathing animals, washing clothes, and furnishing the drinking-supply of the villagers.

Tabayin is the birthplace of the famous monk U Tezawta, who left the cloister and became the author of two well-known religious works.

Tabayin was also the ancient seat of the race from which the royal family of Burma sprung and the district has always been famous for its abundant supplies and for the bravery of its inhabitants, who bore the reputation of being the best soldiers in the Burmese army. It was for his failure to keep Alaungpaya out of Tabayin that the Talaing general Talaban was recalled by the King of Pegu. The greatest of modern Burmese generals, Maha Bandula (his full title was Thado Thuhamma-yaza Maha Bandula, and his youthful name was Maung Yi), who fought so stubbornly in the first Burmese war, was at one time *Wun* of Dibèyin, and a garden north of the town is still known as Bandula's garden. He was born at Ngapayin, a village twenty-five miles north of Min-ywa. It is usual to speak of him as a "son of Alôn." The Burman, when born at a small village, is fond, later in life, of asserting that he came from the chief town of the neighbourhood. In Bandula's time the revenue of Dibèyin was assessed at four annas a house. Sixty viss of silver is said to have been paid on this rating as royal revenue.

Historical Maha Bandula.

Dr. Richardson, in his *Journal of a Mission from Ava to Kendat in 1831*, says, under date 25th January, "Halt at Pha-lan-"goun, which is a large scattered village of probably "one hundred and fifty houses (I discovered on my "return that I had considerably underrated the population of this part "of the country); the Governor of the northern provinces has now his "residence here. The city of Debay-en, from which he takes his title, is "situated about six miles to the south-westward; it is nearly depopulated, "and the walls entirely out of repair. He (Myo Woon) furnishes from his "Government (which extends now since the removal of the Myo Woon of "Mout-tsho-bo, from the Tsa-gain territory to the Khyendwen) three thou-"sand and six hundred soldiers and six *bos* or officers. Three hundred of "them have been exercising with muskets last evening and today, assisted "by some natives of British India, six of whom left Ava three months ago, "receiving twenty-five tikals each. They say they have been drilling recruits "to the northward, and are now about to return to Ava. Grain is here "plentiful and tolerably cheap; paddy sells at from fifteen to twenty tikals "per hundred baskets; *cholum* (*pyoung*), ten tikals per hundred baskets, "and the sessamum-oil one quarter tikal the viss, and palm-sugar (a large "quantity of which is made here, and sent to the other parts of the country, "even exported to Rangoon; the season for entering on the manufactory "commences the end of next month, February). I understand it sells for

Richardson's visit to Tabayin.

"fifteen tikals the hundred viss. Though cattle are so plentiful here, I am "told that as much as eighty tikals is sometimes given for a good caste "bullock, with the proper marks; but cows and the common bullocks sell "from five to eight or ten tikals; and for common draught cattle, from ten "to fifteen." He gives the following account of the country to the westward: "The whole march today has been one uninterrupted sheet of "cultivation; the soil, rich clayey loam, the crops heavy and close, and the "whole country studded with palm trees, round which the paddy is sown with "no more loss of room than the size of their trunks. The trees most numer-"ous in the jungle are the *theet-tse* (the wood-oil tree), which were in full "flower on my return on the 19th February," but after fifteen or sixteen miles, "with the exceptions of the little village of Yowa-ngay, we have seen "neither inhabitants, cultivation, nor cattle, and the palmyra has entirely "disappeared; the jungle has been open, principally composed of *en* trees; "some teak of fair size, and a great number of *theet-tse* trees." In a note he adds, of Ywa-ngè: "This is the only village left of several very large "ones, which were situated here and were destroyed by robbers before Bun-"doola, who immediately preceded the present Governor, was appointed to "this province. They came from Lado, about eleven miles south-east of "Moutshobo. Their chiefs, wearing gold *chattahs*, ransacked the country "sometimes with two thousand followers. Bundoola, however, cleared the "country, which has remained quiet since, and travelling now is perfectly "safe."

TA-BE.—A revenue circle in the Nato-gyi township, Myingyan subdivision and district.

In 1895-96 the population numbered two thousand and sixty-five persons, and the *thathameda* amounted to Rs. 2,904. No land revenue was collected in the circle.

TA-BÈ.—A village of one hundred and forty houses in Ava township of Sagaing district, seven miles west of Ava. It is said to have derived its name from the original village being built on a single *pè* of land.

After the Annexation the Chaungwa prince, who had a large number of adherents and a number of relations here, and the dacoit leader Nga Aung Dun from Paunga also infested the neighbourhood. The latter was subsequently caught and hanged at a well near Nyaungôn village.

There is a disused Burmese Government tank here, called the Thazikandawgyi, which is said to be capable of irrigating one thousand *pè* of land when in thorough repair. The principal villages under the Tabè *Myothugyi* are Taukyit, sixty-three houses, and Ingu, thirty-six houses.

TA-BIN-GAN.—A village in the Ma-hlaing township, Northern subdivision of Meiktila district, with a population of eight hundred persons, almost exclusively cultivators.

It offered a stubborn resistance at the Annexation, under the dacoit leaders *Bo* Chit Saya, *Bo* Shan and *Bo* Khin Ba.

TA-BIN-GAN NORTH.—A revenue circle in the Taungtha township, Myingyan subdivision and district.

In 1895-96 the population numbered three hundred and eighty-five persons, and the *thathameda* amounted to Rs. 354. No land revenue was collected in the circle.

TA-BIN-GAUNG.—A revenue circle in the Mingin township and subdivision of Upper Chindwin district.

It includes two villages and paid a revenue of Rs. 330 in 1897.

TA-BÔN.—A revenue circle with eight hundred and ninety-five inhabitants, in the Kani township of Lower Chindwin district. It lies in the north-eastern extremity of the township and adjoins the Budalin township.

The villages included in the circle are Tabôn and Palin. Government repaired a large tank near Tabôn in 1891 as a famine relief work: it had been dug many years before by the Burmese kings, but had been allowed to fall into disrepair.

TA-BÔN-DAW.—A village in the Myaing township, Pakôkku subdivision and district, with a population of one hundred and forty-one persons, according to the census of 1891.

The *thathameda* amounted to Rs. 770 for 1897-98.

TA-BU-DAW.—A village in the Sagaing subdivision and district with fifty-four houses, twenty-two miles north-west of Sagaing.

The chief product is jaggery.

TABYA.—A village in the Tabya circle, Pakôkku township, subdivision and district, with a population of two hundred persons, according to the census of 1891.

The *thathameda* amounted to Rs. 370 for 1897-98.

TA-BYI *CHAUNG*.—The Tabyi *chaung* rises in the hills to the north-east of the Hu Kawng valley, in about latitude 26° 50′, and flows south-west into the Tanai *kha*. In places it is sixty yards broad, deep and still; at other places it is only a few yards wide, shallow and very swift. Its bed is one hundred and fifty yards wide, so that it is probably a considerable river in the rains. It is navigable for *peingaws*.

TA-BYIN.—A village in the Yaw township, Yawdwin subdivision of Pakôkku district, with a population of two hundred and forty-four persons, according to the census of 1891.

The *thathameda* amounted to Rs. 310 for 1897-98.

There are two salt wells near the village; the villagers sell the salt to buy rice, as there is little or no irrigated land for paddy cultivation.

TA-BYIN-GAING.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of thirty-one persons, according to the census of 1891, and a revenue of Rs. 60.

TA-BYIN-GWÈ.—A village of two hundred and seventy-five houses in the Sagaing township and district, thirty miles north-west of Sagaing town. It was a temporary post during the special operations of 1888-89.

Tabingwè has two pagodas, the Shwesedi-paya and the Shwe-thingan, and is the largest village on the Mu river in the Sagaing township.

TA-DA.—A revenue circle in the Taungtha township, Myingyan subdivision and district.

In 1895-96 the population numbered four hundred and forty persons and the *thathameda* amounted to Rs. 438. No land revenue was collected in the circle.

TA-DAING.—A village in the Pinbyaw circle of Pangtara State, Myelat district of the Southern Shan States.

In 1897 there were one hundred and forty inhabitants, living in thirty-seven houses. The village is poor and paid only Rs. 95 annual revenue.

TA-DAING.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with one-and-a-half square miles of attached lands and a population of two hundred and sixty-six persons.

The area under cultivation is one hundred and twelve acres, mostly with paddy. The village is sixteen miles from Ye-u and paid Rs. 550 *thathameda* revenue for 1896-97. It is under the Limbyu *thugyi*.

TA-DAING.—A village in the Pakangyi circle, Yeza-gyo township, Pakôkku subdivsiion and district, with a population of ninety persons, according to the census of 1891.

The *thathameda* amounted to Rs. 450 for 1897-98.

TA-DAING-SHE (North).—A revenue circle in the Pathein-gyi township, Amarapura subdivision of Mandalay district, including a single village. The land revenue paid by the circle amounts to Rs. 571.

TA-DAING-SHE (North).—A village in the revenue circle of the same name, Pathein-gyi township, Amarapura subdivision of Mandalay district, ten miles east of headquarters.

It had a population of four hundred persons at the census of 1891, and paid Rs. 1,015 *thathameda*-tax.

TA-DAING-SHE (South).—A village and revenue circle in the Amarapura township and subdivision of Mandalay district, eleven miles east of headquarters.

It had a population of one hundred and fifty persons at the census of 1891, and paid Rs. 280 *thathameda*-tax. It includes three villages.

TA-DA-KYI.—A village in the Taung-she circle of the Pangtara State, Myelat district of the Southern Shan States.

It contained forty-nine houses in 1897, with a population of two hundred and thirty-three persons. The annual revenue amounted to Rs. 674. The village grows large quantities of sugarcane and is very prosperous.

TA-DA-U.—A village of two hundred and ninety-eight houses, the headquarters of the Ava township of Sagaing district, three miles north of Ava fort.

It has a Civil Police post, a large bazaar, a rest-house, a Township Officer's court-house and a branch Post office. It is the trade centre of Sagaing district and much traffic passes through it. Tada-u is connected with Ava by a long causeway and bridge over the Myittha river. The bridge was built by *Mintha* Maung O, the brother of Mi Nu, Ba-gyidaw's Queen, during the reign of Ba-gyidaw, about 1820 A.D. It was repaired three years ago. Tada-u means the end of the bridge. Not far from the police post a rain-guage station has recently been established.

The principal quarters of Tada-u are (1) Thagaung, seventy-one houses; (2) Nwa-gyawda, eighty-two houses; and (3) Tedawya, seventy-one houses. There are three well known pagodas, the Mingala Sedi, the Shinbinpaunglè and the Sè-o-bo.

TA-DA-U.—A village just outside the headquarters cantonment limits, in the Bhamo subdivision and district. It lies on the Mansi-Bhamo road, and was settled in 1892 from Maingmaw in China and Sè Lan.

The inhabitants are mostly market gardeners, and make *thekkè* also.

TA-DA-U.—A village in the Madaya township and subdivision of Mandalay district, north-east of Ônhmin.

It has seventy houses and an approximate population of two hundred and fifty persons, as ascertained in 1897. The villagers are cultivators.

TA-DA-U.—A village in the Pauk township and subdivision of Pakôkku district, with a population of eighty-one persons, according to the census of 1891, and a revenue of Rs. 170, included in that of Tatgôn.

TA-DAW-GYAUK.—A village in the Nônbo circle, Pakôkku township, subdivision and district, with a population of three hundred and sixty-two persons, according to the census of 1891.

The *thathameda* amounted to Rs. 1,040 for 1897-98.

TA-DAW-GYAUK.—A village in the Myintha circle, Pakôkku township, subdivision and district, with a population of one hundred and twenty-two persons, according to the census of 1891.

The *thathameda* amounted to Rs. 231 for 1897-98.

TA-DAW-SU.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with half a square mile of attached land.

There were sixty-four inhabitants in 1891 and seventy-one acres of cultivation. Paddy and jaggery are the chief outturn.

Tadawsu is fourteen miles from Ye-u and paid two hundred and ten rupees *thathameda* revenue for 1896-97. It is under the Nyaunglè *thugyi*.

TA-DAW-ZU.—A village in the Pauk township and subdivision of Pakôkku district, with a population of one hundred and thirty-five persons, according to the census of 1891, and a revenue of Rs. 260.

TA-GA-MA.—A revenue circle in the Kyaukpadaung township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered two hundred and five persons and the *thathameda* amounted to Rs. 333. No land revenue was collected in the circle.

TA-GAUNG.—A subdivision of the Ruby Mines district, comprising the townships of Tagaung and Thabeikkyin.

Its approximate area is one thousand and three hundred square miles and its population about eighteen thousand persons. It is bounded on the north by Katha district, on the east by the Möng Mit (Momeit) State and the Mogôk township of Ruby Mines district, on the south by Mandalay district, and on the west by Shwebo and Katha districts. The headquarters are at Tagaung on the Irrawaddy river.

TA-GAUNG.—The Tagaung township of Ruby Mines district forms the the northern portion of the Tagaung subdivision.

Its approximate area is six hundred and sixteen square miles. It is bounded on the north and west by Katha district, on the east by the Möng Mit (Momeit) State, and on the south by the Thabeikkyin township.

There are eighteen headmen in the township: the revenue for 1897-98 was—

	Rs.
Thathameda	13,394
Land revenue	4,250

The population in the same year was a little over eight thousand persons.

The headquarters are at Tagaung on the Irrawaddy river where there is a good court-house and police-station and a house for the Subdivisional Officer, who is also in charge of the township.

TA-GAUNG.—A small village and revenue circle in the Tagaung subdivision of Ruby Mines district, with a population of four hundred and fifty persons.

In former times it was the site of a Burmese capital, and some traces of the old city walls are still to be seen.

TA-GAUNG.—One of the quarters of Sagaing town.

TA-GÔN.—A village in the Indaing township, Tantabin subdivision of Shwebo district, on the Mu river, fifty-six miles from Ye-u.

The population in 1891 numbered five hundred and thirteen persons, mostly paddy cultivators. The *thathameda* revenue for 1896-97 amounted to Rs. 240.

TA-GUN-DAING.—A revenue circle and village in the Amarapura township and subdivision of Mandalay district.

There is a morning bazaar in the village, which had a population of eight hundred and fifty-five persons at the census of 1891, and paid Rs. 1,210 *thathameda*-tax. Tagundaing makes pots extensively, and is a centre of the *kammawa* industry [*v. sub* Mandalay].

TA-GUN-DAING.—A circle in the Natmauk township of Magwe district, including the villages of Ingôn-*ywama*, Ingôn south, Letpadôn, Padaukngôk and Tagundaing.

TA-GUN-DAING.—A revenue circle in the Kyaukpadaung township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered two hundred and forty persons and the *thathameda* amounted to Rs. 276. No land revenue was collected in the circle.

TA-GYI.—A circle in the Myothit township of Magwe district, including the villages of Dawyingôn and A-mwe-bôn.

TA HAT.—A village in the Möng Yai circle of the Northern Shan State of South Hsen Wi.

It contained six houses in March 1892, with a population of twenty-eight persons, and was not then more than a year old. The villagers were engaged in lowland paddy cultivation.

TĀ HAWM.—A ferry over the Nam Tu (Myit-ngè) river in Man Htam circle of the Northern Shan State of Hsi Paw.

The ferry is kept up by the village headman and the villagers, who in 1898 were sixteen in number. The opposite bank is in the Nawng Lōng circle of the Southern Shan State of Lawk Sawk and the ferry is chiefly used by traders to and from the Southern Shan States.

TĀ HKAI.—A group of four Shan villages, Kōn Kyawng, Ta Hkai, Man Kawng and Nawng Kawn, forming a sub-circle of Möng Pat circle of South Hsen Wi Northern Shan State.

The total number of houses in 1897 was fifty, and the population numberde one hundred and seventy-three adults and forty-six children. The villagers are cultivators and work fifty acres of low-lying paddy-land, besides cropping a little tobacco and about three acres of sugar-cane, from which they manufacture raw sugar. The villages are situated on the side of the Nam Pat valley, opposite Möng Pat.

TĀ HKAI.—A village of three hamlets, with a total of fifty houses in 1897, in the Möng Pat circle of South Hsen Wi Northern Shan State.

It paid in that year Rs. 150 revenue. The inhabitants are Shan and work paddy fields and cultivate also sugarcane, from which they manufacture raw sugar. The population numbers one hundred and seventy-three adults and forty-nine children : the villagers own fifty-five buffaloes.

TĀ HKAM.—A village in the Kodaung subdivision of the Northern Shan State of Hsi Paw, bounded on the north by Man Pit, on the north-west by Pang Nim, on the east by suburbs of Hsi Paw, on the south by Nam Hsim and Kyawk Mè, on the south-east by Maw Kio, and on the west by Hkun Kaw.

TA HÖ.—A Wa village in North Hsen Wi Northern Shan State, in Pang Lōm circle of Möng Si.

It contained twenty houses in 1894, with a population of eighty persons. The revenue paid was one rupee per household and the people were paddy, maize and wheat cultivators by occupation, and owned ten bullocks, eight buffaloes, ten ponies and ninety pigs. The price of paddy was four annas the basket.

TA-HO-NA.—A village of twenty houses in Myitkyina district, on the Irrawaddy river.

The approach is difficult, as the village is on the high bank of the river, at the mouth of the Mogaung *chaung*. It was founded in 1292 B.E. (1830 A.D.) by immigrants from Nansit. The villagers work *lèpôk*.

TĀ HPA LAWNG or HPA LENG.—A ferry on the Salween river near the mouth of the Mè Chywat, in longitude 98° 16′.

It is the ferry used by travellers from Möng Pan to Möng Hta. The river is here about two hundred yards wide: the boats used are small.

TA HSANG.—A ferry across the Salween river on the route from Möng Pan to Möng Tôn and Chieng Mai, at an altitude of eight hundred feet, in latitude 20° 25′, longitude 98° 27′.

The name means elephant ferry. Ta Hsang is situated about a mile below the village of Ban Mè Sala and a little more than a mile above the mouth of the Mè Sili. The river is here about two hundred yards wide in the dry season, and half a dozen dug-outs are generally obtainable. Except on sand-banks there is no camping-ground available on either shore.

TĀ HSANG LÈ—A ferry on the Salween river, at an altitude of five hundred and fifty feet, in latitude 19° 8′, longitude 97° 34′, three and-a-half miles south-east of Yan-thit (Wan Maü).

It is the starting point for the Ywa-thit boat traffic with Moulmein *viâ* Kyaukhnyat and with Hsataw *viâ* Ta Taw Maw, as well as with Mè Hawng Hsawn *viâ* the Mè Pai. Travellers going from Ywa-thit to Kun Youm and

Chieng Mai cross the Salween at this point. The river in the dry season is here about two hundred and fifty yards broad. There are usually half a dozen boats of various sizes available at the ferry, but many more can be collected at a week's notice. The boatmen dwell at the village on the right bank of the river, where there are twelve or sixteen houses of Shans or Karens. There is also a fine *zayat* of good teak. It has an interior area of seventy-five feet by twenty-four and is capable of housing a company of infantry. There is space for encamping on the river bank, and here and there in the woods behind. The road from Ywa-thit to the ferry is very good. For the first three miles the descent is gradual, but the last half mile is more or less steep. At one-and-a-half miles it crosses a shallow, narrow stream. The road for the most part runs through jungle, but there are a few paddy clearings.

In 1890 there was a Siamese post on the left bank of the Salween guarding the ferry. The right bank commands the left.

TA-HSEO-SSU or MAI HŪNG.—A Chinese village on the east side of the Salween river in the Ko Kang circle of the Northern Shan State of North Hsen Wi (Theinni). It is situated at a height of four thousand feet, about a mile north-east of Mo Htai, on the slope towards the Salween, and adjoins the Chinese sub-prefecture of Lungling (Möng Lōng).

In 1892 it contained eight houses, with a population of thirty-four persons. They cultivated maize, highland paddy and opium, the latter in large quantities. The village has greatly declined in size of late years owing to failure of rain, due no doubt to the deforestation of the hills. It is about a quarter of a mile in a straight line from the Salween and two thousand five hundred feet above it.

TĀ HSUP PAI.—A ferry on the Salween river at the mouth of the Mè Pai, which is indeed the meaning of the name, *Ta* being ferry, and *Hsup* mouth.

There are usually two or three small dug-outs here, but the ferry is not much used, as travellers for and from Ywa-thit prefer to go to Tā Hsang Lè. It is about four miles from the ferry to Ywa-thit.

TĀ HSUP TĒNG.—A ferry across the Salween river at the mouth of the Nam Tēng.

There are usually about half a dozen ferry boats here. There is a good camping-ground on the spit between the two rivers. The village at the mouth of the Tēng used to be a great emporium for traders Silk and other goods came up from Moulmein, grain was stored in bulk, and traders from Mè Hawng Hsawn and Chieng Mai used to come over in large parties to do business. The village was burnt down by the Karenni in 1888 and trade has since taken to other routes. There are now only three or four houses.

TA-HSWI-TANG.—The name given to three Chinese villages at intervals of about three-quarters of a mile, about four miles north of Sa Ti Hsu, in the Ko Kang circle of the Northern Shan State of Hsen Wi (Theinni).

There are twenty-five houses in all, situated on the western skirt of an upland strath about a mile wide and at an altitude of five thousand seven hundred feet. In 1892 there were an hundred inhabitants, who owned a large number of cattle. They cultivate not much less than eight hundred acres of opium, besides large quantities of Indian-corn for the manufacture of liquor, which they flavour with stramonium. Very little rice is grown, but cotton in some quantity is produced and the number of pigs, fowls and tame pigeons is very large.

TAIFA or DAFFA.—A Kachin village in Tract No 40, Myitkyina district situated in 26° 29′ north latitude, and 96° 24′ east longitude.

In 1892 it contained twenty-five houses. The population was not known. The headman has seven others subordinate to him. The inhabitants are of the Sassan tribe. There were formerly more villages under Taifa, but many of them have become *Kumlao* [Republican, *v.* Part I, *s.v.* Kachin.]

The village lies about fifty yards back from the right bank of the Tanai *kha*, which runs fifty feet below under a precipitous bank. The river is here two hundred yards broad and very deep, running north-west by west past the village, but bending to the west a quarter of a mile below. The opposite bank, in front of the village, is thickly fringed with wild plantain trees as far as the eye can reach. There are six large *peingaws* here for ferry purposes.

TAIK SÈ.—A circle in the Northern Shan State of North Hsen Wi. It is situated on the eastern slopes of the range of mountain that forms the western boundary between North Hsen Wi and Möng Mit States, a few miles north of where the Möng Mit boundary touches Tawng Peng.

In 1898 it had four Palaung, four Kachin, and three Shan villages, with sixty houses in all and a population of about three hundred persons. The country consists for the most part of wooded hills, and there is a paddy plain near the south-eastern border irrigated from the Man Ping stream, which divides the circle from Möng Yōk.

The headman's village contains eight Palaung houses, with a population of about forty persons, and is situated on a wooded spur running down into the valley of the Man Ping. Pony-breeding is carried on on a small scale.

TAILUM.—A village in the Myitkyina district, containing ten houses of Lahtawng Kachins.

The villagers work *taungya*.

TAING.—A village in the Taing circle, Laung-she township, Yawdwin subdivision of Pakôkku district, with a population, in 1897, of one hundred and forty-four persons and a revenue of Rs. 280.

TAING-BYAUK.—A circle in the Myingun township of Magwe district, including the villages of Taingbyauk, Payagôn and Gwe-gyaung.

TA KAI.—A circle in the Northern Shan State of North Hsen Wi. It lies along both banks of the Nam Kai, from about six miles up to where it flows into the Tu (Myit-ngè) river, and also six miles beyond the opposite (south) bank of the latter stream.

In 1898 it had four Shan and four Kachin villages, with sixty houses and a population of about three hundred persons. The circle consists of low wooded hills, and there is a small paddy-plain in the valley of the Nam Tu.

The *htamōng's* village contains eleven houses, with a population of about fifty-five Shans, and is situated on the right bank of the Nam Kai, about two miles from its mouth, in undulating and wooded country, with no lowland paddy-fields. It has a small bazaar and a few ruined pagodas.

TA KAW.—The ferry across the Salween river on the main road from Burma to Kēng Tūng.

The village of Tā Kaw (fifteen houses) is on the right bank, about half a mile up a side stream. The Salween at the ferry is about two hundred

yards broad and runs close under the right bank, which commands the left at about four hundred yards distance, half the bed being sand and shingle. The stream is very deep and rocky and the current rapid. Ponies have to be ferried across. The ferry is now worked under a subsidy from Government.

Distances—	Miles.
From Ta Kaw to Kēng Tūng (*viâ* Mōng Ping) ...	92
From Ta Kaw to Kēng Tūng (*viâ* Mōng Pu Awm) ...	97½
From Ta Kaw to Ban Pōng (Monè post)	102
From Ta Kaw to Fort Stedman	161
From Ta Kaw to Myittha	221
From Ta Kaw to Meiktila Road (*viâ* Lai Kha and Pwè Hla)	227

TA KAWNG.—A Chinese and Kachin village in the Northern Shan State of North Hsen Wi, in Nam Hkam circle.

It contained twenty-five houses in 1894, with a population of one hundred persons. The revenue paid was one rupee per household, and the occupation of the people was opium cultivation and trading in pigs. They owned twenty-nine bullocks, thirteen buffaloes and fifty-nine pigs.

TA-KIN-WA (called by the Shans HPA HPANG).—A Chinese village on the eastern side of the Salween river, in the Ko Kang circle of the Northern Shan State of North Hsen Wi (Theinni). It is situated at a height of four thousand eight hundred feet, on a spur running down to the Salween between the Man Pang and Sing Hsang ferries.

In 1892 it contained ten houses with a population, entirely Chinese, of forty-nine inhabitants. They cultivate about seventy acres of irrigated paddy-land, laboriously dug out of the hillsides in steep terraces. They also grow large quantities of opium and crop a few large fields of hill-rice, maize and Indian-corn.

TAK LEK.—A Lahtawng Kachin village in North Hsen Wi Northern Shan State, in Nam Kyet circle of Mōng Si.

It contained twenty houses in 1894, with a population of one hundred and twenty-five persons. The revenue paid was Rs. 3 per household and the people were paddy, maize and tobacco cultivators by occupation, and owned thirty bullocks, ten buffaloes, five ponies and one hundred and ninety pigs. The price of paddy was eight annas the basket.

TAK LEK.—A Shan village of twelve houses in the Tang Yan circle, South Hsen Wi Northern Shan State, on the Nam Pang.

Five houses out of the twelve manufacture earthen cooking-pots and goglets. The population numbered in 1897 nineteen males, nineteen females, sixteen boys, and fourteen girls. The villagers owned twelve buffaloes and worked thirty acres of hill paddy.

TAK LET.—A village in the Mid Riding, or *Kawn Kang* of the Northern Shan State of Mang Lön West, situated on the slope up from the Nam Pang westwards to Loi Tawng.

It is in the Nam Lawt circle and had in April 1892 fourteen houses with a population of eighty-one persons, all Shans. Some bullock traders were resident in the village, but rice cultivation on the slopes was the chief occupation of the villagers. They also grew some sugarcane. The altitude of the village is three thousand five hundred feet.

TAK LĒT.—A village in the Möng Tön circle of the Northern Shan State of South Hsen Wi.

It contained in March 1892 nine houses, with a population of fifty-two persons. Some paddy is grown, but the chief industry is the cultivation of tobacco, which is grown in considerable quantities and is sold locally at four annas the viss.

TAK NAI.— A Palaung, Kachin and Chinese village in North Hsen Wi Northern Shan State, in Möng Si sub-State.

It contained thirty houses in 1894, with a population of eighty persons. The revenue paid was one rupee per household, and the people were paddy cultivators and traders by occupation, and owned thirty bullocks, twenty buffaloes, six ponies and twenty pigs. The price of paddy was eight annas the basket.

TA KÜT.—The capital of Mang Lön Northern Shan State. It stands at an altitude of five thousand four hundred and fifty feet, in latitude north 22° 13′, longitude east 98° 56′.

It is the residence of Tön Hsang, the *Sawbwa* of Mang Lön, and has eleven houses only in the main village. Scattered about the hills, however, are other villages which are considered to belong to it. The Wa and Shans live separately.

Ta Küt is situated on a small knoll projecting from the main spur, and is commanded at a distance of one-and-a-half miles by a peak to the south-west. There are two small stockaded works on the knoll below the village, which is about a quarter of a mile west of the *Sawbwa's* palace. There are similar works to the north on the Wing Kao road, and to the south-east. They are all very much out of repair.

There is a very small bazaar here. Fair supplies could be collected with notice, but in Ta Küt itself there are next to no supplies available for outside consumption.

There is little flat ground unoccupied, but there is room for a camp between the palace and Pa Lem Kan Yot village, on a narrow saddle. There is also more ground available to the south of Pa Lem Kan Yot. About two hundred and fifty men could be comfortably camped, if all available space were taken up. Water is scarce. There is a small spring to the south-east of and below the camp on the saddle, and animals can be watered at a stream to the west below Pa Lem Kan Yot. There is another small stream to the north of and below the palace. The approaches to Ta Küt from all sides are good, but steep, and the slopes on either side are still steeper and the ground rotten and slippery, affording no foot-hold.

Signalling in clear weather can be carried on to Nam Ka Hkam, Loi Maw, Loi Ka Han, Loi Nüng, and the peaks on the Mèhkong-Salween watershed, including Loi Ang Lawng. There are roads to Kat Maw, six-and-a-half miles, and on to Pang Yang, fourteen-and-a-half miles; to Tā Wo ferry on the Nā Lao-Lashio route *viâ* Nam Ka Hkam, twenty-eight miles; to Loi Nüng, thirty-two-and-a-half miles; to Man Hpang *viâ* U Mawt, fifty-seven miles; to Pang Hsang *viâ* Kat Maw, thirty miles. There is said to be a direct road to Pang Hsang in an easterly direction, but it is reported as impassable for animals.

The *Sawbwa's haw* is on the very highest point. It is solidly built of oak and fir, but is by no means imposing externally, and like most hill houses is pitch-dark inside. It was constructed about 1882 by Shan-Chinese workmen from Möng Ma Santa, east of Bhamo. The main Shan village, on a ledge behind, has a handsome pagoda and a large *hpôngyi kyaung* partly built of brick. These also were built by the Shan-Chinese.

The chief Wa village on the hill is about a thousand feet below, towards the Nam Ma to the north. On the Nam Ma the *Sawbwa* has extensive orange groves. Ta Küt was adopted as his capital by the present *Sawbwa*. He lived in the early years of his reign at Wing Kao (literally, the old capital), about eleven miles off to the north-north-east. It seems probable that when Wa affairs are more settled the *Sawbwa* will move to a more accessible and roomy place than Ta Küt. It is exposed to very high winds from February onwards till the rains have set in.

TA-LAING.—A village of one hundred houses in the Sadaung township of Sagaing district, twenty-four miles north of Sagaing.

It has a large royal tank, the Kyaungbyugan, and near it there is much fertile waste land.

TA-LAING-DE.—A revenue circle in the Taungtha township, Myingyan subdivision, and district.

In 1895-96 the population numbered two hundred and sixty-five persons and the *thathameda* amounted to Rs. 315. No land revenue was collected in the circle.

TA-LAING-GÔN.—A village in the Sithi circle, Ye-za-gyo township, Pakôkku subdivision and district, with a population of five hundred and seventy-one persons, according to the census of 1891.

The *thathameda* amounted to Rs. 950 for 1897-98.

TA-LAING-NGÔK.—A village in the Nga-singu township, Madaya subdivision of Mandalay district, north-east of Malè hill.

It has forty houses, and its population numbered in 1897 one hundred and sixty persons, approximately. The villagers are coolies and cultivators.

TA-LAING-YAT.—A revenue circle in the Taungtha township, Myingyan subdivision and district.

In 1895-96 the population numbered two hundred and seventy persons and the *thathameda* amounted to Rs. 343. No land revenue was collected in the circle.

TA-LAW-GYI.—A village on the east bank of the Irrawaddy river, in Myitkyina district.

It used to be the great mart for the jade trade and was much frequented by the Chinese until the year 1878, since when the Taping route through Bhamo has been more used. Before Haw Saing's rebellion Talawgyi was a large town. It stands on a high bank and is enclosed by a double stockade as a protection against the Kachins. The cultivation is chiefly *lèpôk*, but irrigated land yielding four hundred baskets a year is also worked.

Just above the village are the mouths of the Nam Mali and the Nam Tabet rivers, down the course of each of which comes a trade route which ends at Talaw. The Nam Mali route is chiefly used by petty traders, Kachins and Yawyins, with but a few Chinese. About an hundred and

fifty traders use this route. The Yawyins bring down lead which they dig in the Chinese State of Sansi and sell at the rate of an hundred viss of lead for from an hundred and twenty-five to two hundred viss of salt. The Kachins bring down raw cotton, sold at from two to two-and-a-half rupees for ten viss, sessamum seed, of which a basket fetches eight viss of salt, opium, and spirits obtained from China.

The Nam Tabet route is used by Chinese and Shan-Chinese bound for the Jade Mines. [For further details of the trade routes, *v. sub* Myitkyina district.]

When Talawgyi was established in 1858 there were four chief men, U Ai Wa, Sang Hka, Maung Kala and Maung Saung, who all claimed to be hereditary *thugyis* and were always fighting for the office. So far representatives of the first three have held the post alternately. Talawgyi was formerly one of the townships of the *Atet Le-myo Kayaing*.

TA-LI.—A village of thirty-four houses south of Shwegu, in the Shwegu subdivision of Bhamo district.

The villagers own sixty-three buffaloes and cultivate *lè* exclusively. They are almost without exception settlers from Moda in Katha, who moved here in 1886 when that place was attacked by Kachins.

TA-LIN-GÔN.—A revenue circle in the Kyaukpadaung township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered one hundred and twenty persons, and the *thathameda* amounted to Rs. 160. No land revenue was collected in the circle.

TA-LIN-GYI.—A circle in the Amarapura township and subdivision of Mandalay district. It is the only village in the circle and is situated thirteen miles south-east of headquarters.

It had a population of two hundred and eighty-five persons at the census of 1891, and paid Rs. 560 *thathameda*-tax.

TALI UMA or SHANTUMKONG.—A Kachin village in Tract No. 12, Bhamo district, situated in 24° 31′ north latitude and 97° 30′ east longitude.

In 1892 it contained fifteen houses, with a population of forty-six persons. The headman has two others subordinate to him. The inhabitants are of the 'Nkhum tribe, and own three bullocks and two buffaloes. There is good camping-ground in a large paddy-field, which would hold one thousand and five hundred men. Fifty-five baskets of grain are produced yearly and there is one rubber tree.

TA LÖ.—A ferry across the Nam Lwi, to the north-east of Kēng Tūng, on the road to Sam Tao, below Ta Lom ferry, which is on the northern road to Möng Yu. Its latitude is 21° 25′ and its longitude 99° 55′.

The village is on the right bank of the river and contained in 1894 fifteen houses of Lüs. At the ferry there are two boats; the river is about seventy yards wide with a rapid current. Sam Tao is one march off. There are large camping-grounds at Ta Lö, but no supplies.

Distances—

From Ta Lö to Kēng Tūng	...	... 23 miles.
From Ta Lö to Sam Tao	...	... 1 march.
From Ta Lö to Möng Yawng	...	... 55 miles.

TA-LÔK-MYO.—A village in the Talôkmyo circle, Myingyan township, subdivision and district, was formerly the headquarters of a *Wun.*

There is an old and much venerated pagoda, called the Thônbanhla, to which frequent pilgrimages are made.

The population in 1895-96 numbered three thousand and eighty persons. *Thathameda* in that year amounted to Rs. 4,384 and State land revenue to Rs. 847-1-10, the gross revenue being Rs. 5,231-1-10.

TA LÜ.—A village of the Southern Shan State of Kēng Tūng, on the Nam Lwe, twenty-eight miles east of Kēng Tūng town, and on the Kēng Tūng-Möng Yawng road.

It has eighteen houses and a small monastery. The people are Lü and work irrigated rice-fields. For 1897 the village was assessed at Rs. 55 revenue. For revenue purposes Ta Lü is joined to Ta Rom, a ferry higher up the river.

TALZAN.—A village of Chins of the Kanhaw tribe in the Northern Chin Hills. It lies east of Mwelpi and is reached by a road running from Mwelpi north-east, crossing the Shunnol stream and then ascending to Talzan, eight miles.

In 1894 it had ten villages. Its resident chief was Tanglet. The people are Yos, subordinate to Howchinkup. The village has been disarmed. Water is obtained from holes, but is scarce.

TA-MA-BIN.—A village in the Palano circle, Pakôkku township, subdivision and district, with a population of ninety-seven persons, according to the census of 1891.

The *thathameda* amounted to Rs. 370 for 1897-98.

TA-MA-BIN.—A village in the Ku circle, Pakôkku township, subdivision and district, with a population of ninety persons, according to the census of 1891, and a revenue of Rs. 140, included in that of Ku.

TA-MA-DAW.—The headquarters of the Shwe-gyin township, Ye-u subdivision of Shwebo district, with three square miles of attached land.

The population in 1891 numbered thirty-four persons, and there were two hundred and eighty-five acres under cultivation. The chief products are paddy and jaggery. The village is eleven miles from Ye-u. The revenue from *thathameda* amounted to Rs. 320. The village is under the Chaungna *thugyi*.

TA-MA-GAUK.—A village in the Pauk township and subdivision of Pakôkku district, with a population of one hundred and ninety persons, according to the census of 1891, and a revenue of Rs. 290.

TA-MA-GAUK.—A village in the Ku-she circle, Seikpyu township, Pakôkku subdivision and district, with a population of two hundred and eighty-eight persons, according to the census of 1891, and a revenue of Rs. 540, included in that of Ku-she.

TA-MA-GÔN.—Seven miles south-west of Wundwin in the Northern subdivision of Meiktila district, was an important village in Burmese times. Its *thugyi* was a *Nga-sè Myinsi*, subordinate to the Ingan *Myingaung.* The village is now almost deserted and contains not more than thirty houses. It is the stopping-place of the little traffic which goes along the neighbouring foot-pass through the Shan hills.

TA-MA-GYI.—In the Mahlaing township, Northern subdivision of Meiktila district, was in Burmese times the centre of an important circle, but has now dwindled to fifty houses.

The village was originally the head of thirty *gaung*ships. Maung Myat Maung, the *thugyi*, was outlawed at the time of the Myingun Prince's rising. His son, Po Tin, was pardoned by King Thibaw, but subsequently executed for disaffection, together with the Legyi *thugyi*, Maung Chit Saya [who is not to be confused with the Tamagyi Chit Saya, a dacoit, originally maintained by Maung Myat Maung, who gave a great deal of trouble at the Annexation].

TA-MA-KA.—A village in the Tamaka circle, Laung-she township, Yadwin subdivision of Pakôkku district, with a population of one hundred and sixty-two persons and a revenue of Rs. 330 in 1897.

TA-MA-LÔN.—A village of twenty-eight houses on the right bank of the Taping *chaung*, in the Bhamo subdivision and district.

The villagers own forty buffaloes and cultivate *mayin* paddy exclusively. The village is usually three feet under water in the rains.

TA-MAN-THÈ.—A revenue circle in the Homalin township, Lega-yaing subdivision of Upper Chindwin district, including nine villages.

TA-MA-YAUK.—A village in the Myintha circle, Pakôkku township, subdivision and district, with a population of five hundred and twenty-six persons, according to the census of 1891.

The *thathameda* amounted to Rs. 396 for 1897-98.

TA-MÈ.—A village in the U Taik circle of Pwe La State, Myelat district of the Southern Shan States.

In 1897 it contained fifty-seven houses, with a population of two hundred and sixty-seven persons, who paid Rs. 456 annual revenue. Six of the houses were exempted on the grounds of personal service.

TA-MÈ YWA-THIT.—A village in the Tèthun circle of Pangtara State, Myelat district of the Southern Shan States.

In 1897 it contained forty-four houses with a population of two hundred and eleven persons. The village is of recent growth, and only eighteen houses were assessed in that year, at Rs. 1-8-0 each.

TAM HSÖ.—A Shan village, of twenty-five houses in 1897, in the Ho Ya circle of South Hsen Wi Northern Shan State.

It has a population of one hundred and thirty-seven adults and fifty children. The villagers own one hundred buffaloes and cultivate forty acres of lowlying paddy-land. Tam Hso pays Rs. 15 revenue a year.

TAMJA.—A Kachin village in Tract No. 38, Myitkyina district. Its situation has not been precisely determined.

In 1892 it contained sixty houses; the population was unknown. The inhabitants are Chinese. The headman has no others subordinate to him.

TA-MO.—A circle in the Magwe township and district, including the villages of Tamo and Awzagôn.

TA-MÔK-SO.—A revenue circle in the Amarapura township and subdivision of Mandalay district.

Tamôkso is the only village in the circle and is situated ten miles southeast of headquarters. It had a population of three hundred and fifteen per-

sons at the census of 1891, and paid Rs. 659 *thathameda*-tax. The land revenue amounted to Rs. 183.

Tamôkso is the largest agricultural centre of the township and was once the headquarters of a township of the same name. After the Annexation dacoity was prevalent in the neighbourhood until a military post was established in the village.

TA MÖNG HAW.—A stream in the Northern Shan States which rises in the hills of Ta-shin-tan and flows west down a deep wooded ravine, entering the Salween, a little below Pa ferry, after a course of about five miles. Between Cha-tzu-shu and Yang-fang it is two yards wide by six inches, with a rocky bottom.

TA MÖNG KAI.—A ferry over the Nam Tēng on the road from Möng Nai (Monè) to Möng Pan, in latitude 20° 20′, longitude 98° 5′.

The river is here one hundred yards broad, with a rapid current. At the ferry are three rafts which will hold fifteen men, five mule-loads, or three mules; there are also two boats holding six men each, out of which another raft could be made.

The village is on the right bank of the river, in a plain six miles long by four miles wide. It is of some size and is inhabited by Shans and a mixed race of Shans and Burmans. Large quantities of tobacco are grown here and at the village of Lang Kö (called Linhke by the Burmese), two-and-a-half miles farther down the river. The tobacco is cut in January and February and is put out for five or six days to dry, being left out in the dew at night and in the sun in the day. There are a few pack bullocks at Ta Möng Khai, but most of the tobacco is taken away by traders from other places who come on purpose for it.

There is room for fifty men in *zayats*, and room to camp in the compounds of the two *pôngyi kyaungs* and along the river bank between them. On the left bank is a cleared space two hundred by one hundred yards, but very dirty.

At Lang Kö there is room for two hundred men in *zayats* and camping-ground round the village. Here there is a small ferry with one boat capable of holding eight men.

Distances—

		Miles.
From Ta Möng Kai to Möng Nai (Monè)	...	20½
From Ta Möng Kai to Möng Pan ...	...	26

TAM SÈ.—A Kachin (Lana) village in North Hsen Wi, Northern Shan State, Möng Li circle.

It contained twenty-three houses in 1894, with a population of sixty-five persons. The revenue paid was one rupee per household and the people were paddy, maize, and opium traders by occupation, and owned ten bullocks, five buffaloes and twenty-one pigs. The price of paddy was eight annas the basket.

TAMU.—The headquarters of the Kabaw township, Kindat subdivision of Upper Chindwin district.

TA MUK HSO.—A *daing* or circle in the Möng Lōng sub-State of Hsi Paw, Northern Shan States, under a *nèbaing*. It is bounded on the north and

east by the *Taunglet*, on the south by Madaya subdivision, and on the west by Singu subdivision of Mandalay district.

It had in 1898 a population of three hundred and twenty-five persons, in ninety-nine households and ten villages, and paid a net revenue of Rs. 740-8-0, with about one hundred and eighty-five baskets of paddy. The population is for the most part Burman, and there are a few Shans. There is a route much used by porters from Madaya *viâ* Sagabin to the Ka La Kwai and Möng Lōng tea hills which passes through Ta Muk Hso.

The Kainggyi teak forests, worked by the *Sawbwa*, are in the Ta Muk Hso circle.

From Kainggyi to the top of the plateau near the *Taunglet* is a rise of nearly three thousand feet, in five or six miles.

The people are mostly engaged in lowland paddy cultivation, and a second, or hot weather crop is obtained. A good deal of *thitsi* oil is also extracted and some tobacco is grown. As it lies on the borders the circle had a consistently bad reputation for dacoits until 1896.

The circle was formerly part of the *Taunglet.*

TAN-AUNG.—A village in the Letpya circle, Pakôkku township, subdivision and district, with a population of one hundred and thirty-four persons, according to the census of 1891, and a revenue of Rs. 260, included in that of Letpya.

TA-NAUNG-AING.—A village of one hundred and thirty houses in Ava township of Sagaing district.

It lies eight miles north-east of Myotha and is the headquarters of a *thugyi,* who has also the village of Tha-byegan, one hundred and nineteen houses, under him.

TA-NAUNG-BIN.—A village of fifty-one houses in Myotha township of Sagaing district, five miles south of Myotha.

TA-NAUNG-BIN-U.—A revenue circle in the Natogyi township, Myingyan subdivision and district.

In 1895-96 the population numbered one thousand and twenty-five persons, the *thathameda* amounted to Rs. 1,496, the State land revenue to Rs. 10, and the gross revenue to Rs. 1,506.

TA-NAUNG-DAING.—A large village in the Myingyan township, subdivision and district, was formerly the headquarters of a Township Officer, but on the breaking up of the Tanaungdaing township in 1893, the village was transferred to the Taungtha township. In 1896 the village was again transferred to the Myingyan township. It is prettily situated on high ground with the large Daung-in lake to the west. This is leased annually as a fishery.

There is a small bazaar and a *dâk* bungalow. The circle in 1895-96 numbered two thousand eight hundred and fifty persons, and the *thathameda* amounted to Rs. 3,500. No land revenue was collected in that year.

TA-NAUNG-GÔN.—A village in the Myitchè circle, Pakôkku township, subdivision and district, with a population of one hundred and sixty-four persons, according to the census of 1891, and a revenue of Rs. 320, included in that of Myitchè.

TA-NAUNG-GÔN.—A village in the Bahin circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and ninety-seven persons, according to the census of 1891, and a revenue of Rs. 430, included in that of Bahin circle.

TANAUNG-GÔN.—A village in the Chindaung circle, Seikpyu township, Pakôkku subdivision and district, with a population of one hundred and twenty-nine persons, according to the census of 1891, and a revenue of Rs. 490, included in that of Zigat.

TA-NAUNG-KA-LA.—A village in the Kundaw circle, Myaing township, Pakôkku subdivision and district, with a population of ninety-eight persons, according to the census of 1891, and a revenue of Rs. 190, included in that of Kundaw.

TA-NAUN-GÔN.—A revenue circle in the Taungtha township, Myingyan subdivision and district.

In 1895-96 the population numbered six hundred and ten persons, and the *thathameda* amounted to Rs. 62. No land revenue was collected in the circle.

TA-NAUNG-ÔN.—A village in the Kyunnyo-ga-le circle, Pakôkku township, subdivision and district, with a population of four hundred and ten persons, according to the census of 1891, and a revenue of Rs. 700, included that of Kyunnyo-ga-le.

TA-NAUNG-PA-GA.—A revenue circle with two villages, Tanaungpaga North and Tanaungpaga South, and a population of four hundred and seven persons, in the Kani township of Lower Chindwin district. It lies on the borders of the Budalin and Kani townships.

The chief products are paddy, *jowar* and sessamum.

The revenue for 1896-97 amounted to Rs. 1,030, from *thathameda*.

TA-NAUNG-THÔN-BIN.—A village in the Aligan circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and sixteen persons, according to the census of 1891.

The *thathameda* amounted to Rs. 190 for 1897-98.

TA-NAUNG-WUN.—A village in the Ye-u township and subdivision of Shwebo district, seven miles from Ye-u town.

The population numbers one hundred and twenty-three persons. Paddy is the chief crop. For 1896-97 the *thathameda* revenue amounted to Rs. 190.

TA-NAUNG-WUN.—A village in the Letyama circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and thirty-seven persons, according to the census of 1891.

The *thathameda* amounted to Rs. 760 for 1897-98.

TAN-BIN-CHAUNG.—A village in the Pakan-gyi circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of one hundred and eight persons, according to the census of 1891, and a revenue of Rs. 271.

TAN-BIN-GAN.—A village in the Lingadaw circle, Myaing township, Pakôkku subdivision and district, with a population of three hundred and twenty persons, according to the census of 1891.

The *thathameda* amounted to Rs. 790 for 1897-98.

TAN-BIN-GAN SOUTH.—A revenue circle in the Taungtha township, Myingyan subdivision and district.

In 1895-96 the population numbered ninety-five persons, and the *thathameda* amounted to Rs. 102. No land revenue was collected in the circle.

TAN-BIN-GÔN.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of one hundred and eight persons, according to the census of 1891, and a revenue of Rs. 230, included in that of Tawyaung.

TAN-CHAUK-PIN.—A village in the Madaya township and subdivision of Mandalay district, on the east bank of the Irrawaddy river.

It has fifty-five houses and a population of two hundred and twenty persons, on an approximate calculation made in 1897. The villagers are coolies and cultivators.

TAN-DAW.—A revenue circle in the Nato-gyi township, Myingyan subdivision and district.

In 1895-96 the population numbered four hundred and eighty persons, and the *thathameda* amounted to Rs. 553. No land revenue was collected in the circle.

TAN-DAW.—A village in the Ma-hlaing township, Northern subdivision of Meiktila district, with one thousand two hundred inhabitants.

The Hti Saung pagoda, built by King Thiri-dhamma-thawka, stands here. The village has a considerable trade in cotton.

TAN-DAW.—A village of seventy-six houses at the foot of the Sagaing Hills, in the Sagaing subdivision and district.

TAN-DAW.—A village in the Nônbo circle, Pakôkku township, subdivision and district, with a population of sixty-six persons, according to the census of 1891, and a revenue of Rs. 80, included in that of Tandaw-gyauk.

TAN-DAW.—A village in the Pakôkku township, subdivision and district, with a population of fifty-four persons, according to the census of 1891, and a revenue of Rs. 360.

TAN-DAW.—A village in the Naung-u circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of three hundred and twelve persons, according to the census of 1891. The *thathameda* amounted to Rs. 1,050 for 1897-98.

TAN-DAW.—A village in the Ye-u township and subdivision of Shwebo district, one mile from Ye-u town.

The population numbers two hundred and two persons, and there are 71·2 acres under cultivation, with 14·14 acres of State lands. For 1896-97 Rs. 820 *thathameda* revenue was paid.

TAN-DAW-GYI.—A circle in the Taungdwingyi township of Magwe district, including the single village of Tandawgyi.

TA-NE.—A revenue circle in the south of the Mintaingbin township of Lower Chindwin district, with one thousand two hundred and fifty-nine inhabitants.

It includes six villages: Pa-ne, Letpanhla, Paung-pan, Myaungpan, Kyauk-kôn and Ywathit. The revenue for 1896-97 amounted to Rs. 2,960 from *thathameda* and Rs. 675 from State land.

TA-NE.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, twelve miles from Ye-u town.

There are four hundred and two inhabitants, and paddy cultivation is the chief industry. Rs. 455 *thathameda* was paid for 1896-97.

TA-NÈ-GYI-GÔN.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, eighteen miles from Ye-u.

There are twenty-four inhabitants, who paid Rs. 80 *thathameda* revenue for 1896-97. The chief industry is paddy cultivation.

TA-NE-NGÈ.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, ten miles from headquarters.

There are seventy-five inhabitants, mostly rice-cultivators. The *thathameda* revenue for 1896-97 amounted to Rs. 180.

TA-NET-NGÈ.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, thirteen miles from Ye-u, with a population of fifty-eight persons.

Paddy cultivation is the chief industry. The *thathameda* amounted to Rs. 180 for 1896-97.

TAN-GA-KAN.—A revenue circle in the Kyaukpadaung township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered two thousand seven hundred and thirty persons, and the *thathameda* amounted to Rs. 4,912. No land revenue was collected in the circle.

TAN-GAW.—A village of Lawtu Chins in the Southern Chin Hills. It lies four miles north of Naring and can be reached from Naring, four miles, or from Shurkwa *viâ* Paizôn.

In 1894 it had one hundred and fifty houses. Taungbyung was its resident chief. The village is stockaded only at the gate-way on the western face; the camping-ground is on the north, with plenty of water. Tangaw was partially disarmed in 1895. Nikwe has influence with it.

TAN-GÈ-DAW.—A village in the Tangè-daw circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of four hundred and ninety persons, according to the census of 1891.

The *thathameda* amounted to Rs. 850 for 1897-98.

TAN-GÈ-DAW.—A village in the Anauk-chauktaing circle, Myaing township, Pakôkku subdivision and district, with a population of four hundred and twelve persons, according to the census of 1891.

The *thathameda* amounted to Rs. 290 for 1897-98.

TANG HSÖ.—A Palaung village in the Möng Yu circle of the Northern Shan State of North Hsen Wi, situated in the hills between Möng Yu and Möng Wi, about two miles from Möng Nung village.

There were eight houses in the village in February 1892, with fifty-seven inhabitants, Palaungs of the Humai branch. They have been settled here many years, and cultivate hill-rice on the slopes below the village.

TAN-GI-DAW.—A village in the Myaing township, Pakôkku subdivision and district, with a population of one hundred and forty-four persons, according to the census of 1891.

The *thathameda* amounted to Rs. 270 for 1897-98.

TAN-GI-DAW.—A village in the Sa-be circle, Myaing township, Pakôkku subdivision and district, with a population of two hundred and seventy-eight persons, according to the census of 1891.

The *thathameda* amounted to Rs. 440 for 1897-98.

TANGPU.—A Kachin village in Tract No. 38, Myitkyina district, situated in 25° 47′ north latitude and 97° 37′ east longitude.

In 1892 it contained twenty houses: the population was unknown. The headman has no others subordinate to him. The inhabitants are of the Lahtawng tribe.

TANG SHANG KEO.—A Lisu, or Lihsaw village of six houses in the Ko Kang trans-Salween circle of the Northern Shan State of North Hsen Wi (Theinni). It is situated on the hill range to the east of Ken Pwi, at an altitude of five thousand six hundred feet.

The inhabitants, who in 1892 numbered twenty-seven persons, cultivated opium and maize and owned large numbers of pigs.

TAN-GWA.—A revenue circle in the Nato-gyi township, Myingyan subdivision and district.

In 1895-96 the population numbered one thousand two hundred and five persons and the *thathameda* amounted to Rs. 1,498. No land revenue was collected in the circle.

TANG YAN.—A district in the Northern Shan State of South Hsen Wi. It is bounded on the north by Möng Kyeng and Möng Ma; on the south by Möng Heng and West Mang Lön; on the east by West Mang Lön; and on the west by Möng Pat and Man Kat.

It is by far the largest in the State. The headman is styled a *Myoza* and lives at Tang Yan village, which is really a group of three villages, namely: (1) *Wying* Tang Yan, the *Myoza's* village, (2) Tang Yan, the monastery village, and (3) Tang Yan, the bazaar village. The Tang Yan circle has an area of about six hundred square miles, and contained an adult population in 1897 of two thousand two hundred and fifty-seven males, and two thousand six hundred and eighty-one females; and of children, one thousand four hundred and eighty-one boys, and one thousand five hundred and twenty-three girls. The villagers owned three thousand five hundred and eighteen buffaloes, two thousand and thirty-four cows, one thousand five hundred and six bullocks and two hundred and thirty-two ponies. The area under cultivation is eight hundred and seventy-three acres of lowlying fields, one thousand seven hundred and eight acres of hill paddy, and one hundred and eighty-one acres of garden land. The inhabitants cultivate paddy mostly, and a good deal of tobacco is grown and manufactured by the villages situated along the banks of the Nam Pang.

The *myoza* not only assumes a good deal of the state which properly belongs to that title, but has as good a right to it, as far as extent of charge goes, as most actual *myozas*.

The general appearance of the State is very much that of the Myelat in the Southern Shan States, a wide expanse of rolling, treeless downs. There is, however, very much more irrigable land than in the Myelat, and the population should naturally be, and formerly was, far greater than it now is. The exposed character of the villages, however, invited attack, and most of them were ravaged and burnt not once but many times in the

civil wars. Tang Yan itself in 1892 had no more than twenty-five houses, and there were only three villages that were larger, two with twenty-seven houses and one with twenty-six. The character of the country, however, prevents the growth of large villages. The area suitable for wet cultivation is usually in long narrow strips or lakelets along the banks of small streams. The majority of the population is Shan, but there are some Palaung villages.

A very small amount of cotton and sugar is grown, rice being the chief product of the circle. Pack-cattle and traders are fairly numerous in Tang Yan, and they carry on operations in almost equal numbers with Mandalay and Tawng Peng and beyond the Salween The exports are chiefly English goods from Mandalay and rice from Tang Yan itself. Opium is the chief commodity brought back from the Wa States, with which the bulk of trade is done. Na Hpan is the centre to which the caravans make their way, using indifferently the Mōt Hai, Na Lao, and Man Ping ferries. Gongs are taken across in great numbers. These seem to have an irresistible attraction for the Wa. A certain amount of pottery, water and cooking-pots and goglets, is manufactured in several villages.

Tang Yan is a circle that should very rapidly increase both in population and in wealth.

The revenue paid in 1897 was Rs. 4,200.

TANG YAN.—The headquarters of the *myoza* of the Tang Yan *myoza*-ship, in South Hsen Wi, Northern Shan States. Tang Yan is really composed of three villages, namely: (1) *Wying* Tang Yan (the *Myoza's* village); (2) Tang Yan, Man Kyawng (or monastery village); (3) Tang Yan, Mān Kāt (or bazaar village), containing in 1897 thirty-one, ten, and twenty-four houses respectively, or a total of sixty-five houses with a gross population of one hundred and fifteen males, one hundred and forty-seven females, seventy-eight boys, and one hundred and twenty-two girls. It possessed one hundred and sixty-four buffaloes, three hundred and seven cows, fifty-three bullocks and forty-seven ponies, and worked eighty-two acres of lowying paddy-land and one hundred and eighty acres of hill paddy.

Wying Tang Yan was built by the present *myoza*, the old town being one-and-a half miles due north on the site now occupied by the village of *Wying* Lao, where the ruins of an old pagoda and signs of the old monastery are still to be seen. The old town is said to have been of great antiquity and to have contained two hundred houses. It was deserted owing to the outbreak of an epidemic.

Tang Yan is situated in the middle of a long stretch of rolling downs and is watered by the Nam Hawng and other tributaries of the Nam Pang. The monastery is a large rambling building with a group of pagodas and a *wat*.

The present incumbent has been *myoza* since 1224 B.E. (1862). The office is hereditary.

Hares are plentiful and wild ducks are to be seen in large numbers in the cold weather.

TAN-GYAUNG.--A village in the Tangyaung circle, Seikpyu township, Pakôkku subdivision and district, with a population of one hundred and sixty-four persons, according to the census of 1891; the *thathameda* amounted to Rs. 470 for 1897-98.

TAN-GYI.—A revenue circle in the south-west of the Mintaingbin township of Lower Chindwin district, with five hundred and fifty-four inhabitants, chiefly cultivators and mat-makers.

The circle includes four villages: Ye-gyaw, Pebin, Ledama and Talingyi. The revenue amounted to Rs. 1,260 from *thathameda* for 1896-97.

TAN-GYI.—A village in the Taungbôn circle, Pakôkku township, subdivision and district, with a population of three hundred and twenty-nine persons, according to the census of 1891.

The *thathameda* amounted to Rs. 720 for 1897-98.

TAN-GYI.—A village in the Aligan circle, Myaing township, Pakôkku subdivision and district, with a population of eighty-four persons, according to the census of 1891.

The *thathameda* amounted to Rs. 240 for 1897-98.

TAN-GYI.—A village in the Ye-u township and subdivision of Shwebo district, ten miles from Ye-u.

The population numbers one hundred and forty-three persons, and there are forty-five acres under cultivation, chiefly of rice.

The *thathameda* revenue for 1896-97 amounted to Rs. 270.

TAN-LI-GYIN.—A village in the Akyi circle, Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of three hundred and forty-one persons, and a revenue of Rs. 800 in 1897.

TANNGAI.—A village of Chins of the Yahow tribe in the Central Chin Hills. It lies on a spur on the side of the hills east of Klairôn stream, and can be reached *viâ* Shunkla, twelve miles.

In 1894 it had forty houses. Tansow was its resident chief. It is subordinate to Vannul and pays tribute to Falam. There is good camping-ground on the south of the village, with plenty of water.

Tanngai is one ofthe Yatlier group of villages and consists of four hamlets.

TAN-NGÈ-DAW.—A village in the Pauk township and subdivision of Pakôkku district, with a population of one hundred and thirty-four persons, according to the census of 1891, and a revenue of Rs. 130.

TAN-SE-BIN.—A village in the Kanthit circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of two hundred and eighty-six persons, according to the census of 1891.

The *thathameda* amounted to Rs. 700 for 1897-98.

TAN-TA-BIN.—A subdivision of Shwebo district.

It has its headquarters at Kanbalu on the Mu Valley Railway.

The subdivision is named after one of its towns of some ancient fame, whose legendary history is given below. It is divided into three townships, Myedu, Indaing, and Malè. The headquarters of Myedu township are at Kanbalu, where the Subdivisional and Township courts and offices, the Post office, and Military and Civil Police posts are situated.

The subdivision has three hundred and eight villages and a population of thirty-five thousand one hundred and forty-three persons. The northern part is rich in forests, the more important portions of which have been reserved

The townships.

In the Myedu township are two hundred and two villages and twenty-three thousand nine hundred and seventy-seven inhabitants.

The Indaing township lies west of the Mu river, with its headquarters at Kyunhla, where are the Township Officer's court and a Civil and Military Police post. Indaing has seventy-five villages and a population of six thousand two hundred and forty-six souls.

Malè has its headquarters at the town of that name on the Irrawaddy river. Here also there is a court-house and a Civil Police station. It has thirty-one villages and a population of four thousand nine hundred and twenty persons.

The following legendary history of Tantabin town is given.

History.

In the year 999 B.E. (1637 A.D.) Prince Thalôn Mintaya-gyi, King of the Inwa*myo* country, went to Taungu in Lower Burma and captured Maung Naing, the ruler of Taungu, and returned with him to Inwa*myo* (Ava) and kept him prisoner in a white house. Maung Naing had a younger sister named Tucha-dewi, who became wife of Thalôn Mintaya-gyi. Maung Naing was after sometime sent to Sebôktaya Teindaing*myo* and there became a hunter. In the course of his pursuit of game he came to a place where there was a tank which he called Me-o-dwin, and at the south-west corner of it a large and particularly remarkable palm tree, for it gave no shade: he was struck with the advisability of founding a town on the spot and returned to his sister, the Princess Tucha-dewi, to obtain permission to do so. This was granted and Maung Naing returned to the place and built himself a town there, which he named Tantabin from the palm-tree.

In the reign of Bodaw-paya orders were issued that the place was to be called Myagun*myo*, but this order was not enforced, and the place remained Tantabin and Maung Naing was given authority over the country as *Myoza*.

Subsequently, in the time of the Inwa Mingaung, the circle was amalgamated with the Pyinsala *Ngamyo* and placed under a *Wun* who lived at Nyaungbin*myo*, and after 1228 B.E. (1866 A.D.) at Tantabin: and this remained his headquarters up to the time of the British occupation.

TAN-TA-BIN.—The headquarters of the circle of that name of Myedu township, Tantabin subdivision of Shwebo district.

The manufacture of bamboo matting is the chief industry of the circle. Tantabin is thirty miles from Shwebo town and in 1891 had a population of one thousand five hundred and eighty-four persons and paid Rs. 13,920 revenue.

In Burmese times it was the headquarters of the Pyinsala *Ngamyo-wun* [*v. supra*] and was a much larger place than it is now. It was the subdivisional headquarters for some time after the Annexation, until their transfer in 1891 to Kanbalu.

TAN-TA-BIN.—A revenue circle and village with one hundred and forty-three inhabitants, in the Kani township of Lower Chindwin district. It bestrides both banks of the Patolôn *chaung* in the Sèywa chaung valley, between the Mahudaung and Pôndaung ranges.

Paddy is cultivated. The revenue from the circle in 1896-97 amounted to Rs. 350 from *thathameda*.

TAN-TA-BIN.—A revenue circle and village in the Amarapura township and subdivision of Mandalay district.

It had a population of six hundred and fifteen persons at the census of 1891, and paid Rs. 1,380 *thathameda*-tax.

The township and subdivisional court-houses, a police-station, and a railway station are in this circle.

TAN-TA-BIN.—A village in the Paunggwè circle, Pakôkku township, subdivision and district, with a population of two hundred and fourteen persons, according to the census of 1891, and a revenue of Rs. 290, included in that of Paung-gwè.

TAN-TA-BIN.—A village in the Taung-u circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of three hundred and forty-nine persons, according to the census of 1891.

The *thathameda* amounted to Rs. 660 for 1897-98.

TAN-TA-BIN.—A village of eleven Kachin houses on the Naphe *chaung*, a tributary of the Sinkan *chaung*, in the Shwegu subdivision of Bhamo district.

Formerly there were three households of Shan-Burmese, but these removed some years ago to Nanhkauk *taik*.

TAN-TA-BIN.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, twenty miles from headquarters.

There are three hundred inhabitants, and paddy cultivation is almost the only industry. The *thathameda* paid for 1896-97 amounted to Rs. 340.

TAN-THA.—A village in the Tantha circle, Seikpyu township, Pakôkku subdivision and district, with a population of two hundred and fifty-nine persons, according to the census of 1891.

The *thathameda* amounted to Rs. 130 for 1897-98.

TAN-YIN.—A circle in the Myothit township of Magwe district.

It includes the villages of Tatkôn, Kyundaw-aing and Ma-gyi-gôn.

TAN-YIN.—A village in the Pauk township and subdivision of Pakôkku district, with a population of forty-one persons, according to the census of 1891, and a revenue amounting to Rs. 140.

TAN-YIN.—A revenue circle in the Nato-gyi township, Myingyan subdivision and district.

In 1895-96 the population numbered four hundred and forty-five persons, and the *thathameda* amounted to Rs. 506. No land revenue was collected in the circle.

TAO.—A village of Chins of the Klangklang tribe in the Southern Chin Hills. It lies fifty miles from Haka and can be reached from Haka by a road to the south crossing several streams.

In 1894 it had eighty houses. Nga Poi was its resident chief. The village was engaged in the attack on Lawvar and was fined in 1892, and again in 1893 for harbouring Lawle. It is slightly stockaded and has a bad water-supply. There is a small camping-ground three-quarters-of-a-mile below the village, which is under Lawle of Klangklang.

TAO HSI KENG.—A Shan village in North Hsen Wi, Northern Shan State, in Hsen Wi circle.

It contained twelve houses in 1894, with a population of forty-six persons. The revenue paid was four annas per household, and the occupation of the people was paddy cultivation and trading. They owned three bullocks and thirteen buffaloes. The price of paddy was twelve annas the basket.

TĀ ÖNG MU.—Latitude 19° 56′; longitude 97° 38′. Altitude, eight hundred feet.—A ferry on the Salween river, half way between the Hwe Lōng Wai and the Hwe Mü. This is the ferry for travellers to Möng Maü from Sa Lawng or Kadugyi. There are usually two small boats here. Below the ferry the Salween narrows considerably and just above the Hwe Lōng Wai junction it is only seventy-five yards wide in the dry season.

TĀ PĀ.—A ferry on the Salween river in the Northern Shan States.

Very few caravans use this route. A few mules and bullocks cross in January and February; but there are said to be not more than about twenty of each yearly. It is used as a communication between villages on the banks and by people from Ko Kang coming to Möng Si bazaar.

The Salween at the ferry flows in a succession of long reaches and rapids, the reach at the ferry being about half-a-mile in length. It is about one hundred and thirty yards broad and flows at the rate of one-and-a-half to two miles an hour. The banks are high, steep, and jungle-covered, bamboos being plentiful on both banks, but not of great size. The flood-rise in the rains is from thirty-five to forty feet.

The ferry service is maintained by one dug-out, capable in good condition of transporting seven mule loads at a time. The passage takes about three minutes. It is worked by men from Ta Hsen village, five of whom are on duty for five days at a time. Animals swim the river about two hundred yards lower down, where there are small sandbanks on either side. The ferry dues vary from two annas to six annas a load, according to the state of the river, two annas being the nominal rate for a man.

The ferry takes its name from the Chinese village Tā-pā, which was formerly a large village and was used as a halting-place by traders using this route. It has since decreased in size and Ta-hö (or Pyin Kawn), a La village with twenty houses and a *pôngyi kyaung* and some *zayats*, has taken its place as a camping-ground. This village is distant two miles from the ferry and is about one thousand seven hundred and fifty feet above it. There is room for a small party, not exceeding one hundred men, to encamp in and around the *pôngyi kyaung* enclosure; and for about one hundred men on sloping ground a quarter-of-a-mile below the village. Wood, water and grass are plentiful; supplies of paddy and rice are also easy.

About a quarter-of-a-mile from the ferry on the west side is a small *zayat*, capable of accommodating about thirty men, with a little flat ground around it. The whole might be used as a camping-ground by about sixty men. Water is obtained from a small stream near at hand. Beneath this and rather lower down the river there is at present a sand-bank, about two hundred yards long by fifty yards wide. This is dry and might be used as a camping-ground, but could not be relied upon. There appears to be no flat ground on the east bank large enough for even a small force to camp. There is standing room among the rocks on both banks for from three hundred to four hundred men awaiting embarkation. The river itself nowhere forms a serious obstacle, and might be crossed at any of the reaches, but the approaches would be difficult and in many places impassable owing to the steepness of the banks.

The ferry is distant eighteen miles by road from Möng Si. Of this, five miles through the forest which clothes the upper slopes of Loi Pang Lom is bad, and the remainder fairly easy. There is no good camping-ground along this route, the halting-place at Pan Chi Ki being very small and bad. The ridge Loi Wing Tan commands the approach to Möng Si from the ferry. The slopes to within half-a-mile of the river from this point are free of jungle.

The nearest village on the east bank is Yangfang, distant about two-and-a-half miles, on the road to Cha-tzu-shu, distant about ten-and-a-half miles.

TĀ PĀ LAI.—A circle in the Northern Shan State of Hsi Paw, in the Eastern subdivision. It is in charge of a *nèbaing* and is bounded on the north by Hsi Hsung Man Hsang.

It included one village in 1898 and had a population of thirty-three persons. In the same year it paid Rs. 37-8-0 net revenue, but had no revenue-paying *thanatpet* trees. The railway line passes through the circle and there is to be a station at Ta Pa Lai.

TA-PAW.—A village in the Mogaung subdivision of Myitkyina district. Tapaw is picturesquely situated at the end of the ridge of hills running from Pinka, where the Mogaung *chaung* takes a great bend to the north, with the result that though Tapaw is only eight miles by a bad and very swampy road from Mogaung, it is a full day's journey by *laung*.

History.

It is said to have been founded from Mogaung Myohaung two or three years before the removal of the inhabitants from Myohaung to Myothit, the present Mogaung town, three generations back. The village was completely destroyed in Haw Saing's rebellion in 1245 B.E. (1883 A.D.) the inhabitants flying *en masse* to Bhamo. The whole village was burnt to the ground and all the cattle looted by Haw Saing's adherents. There were thirty houses in the village then. The village was re-established by Maung Swè.

It has now thirty-one houses and in 1893 had thirty-seven. One of the households is of Kachins from the Pônshan *taung*, of the Maru tribe. There is a teak *kyaung* to the north of the village, with accommodation for fifteen men, and a *zayat*. There is also a Public Works Department bungalow, which has been handed over to the Civil Department. The jade lessees keep an agent here to check exports by boat. The village has thirty buffaloes.

Kachin villages near Tapaw are—

(1) Nang Naw, } due east of Pa-hen-man.
(2) Pamsan, }
(3) Lakyen, about four miles off on the Akya road.

TA PAW KÜ TA.—A ferry across the Salween river, about three and-a-half miles above the Mè Hsai.

There was a Siamese post here in 1889-90. The village of Paw Kü Ta lies among the hills on the right bank.

TĀ PAWK.—A village in the Möng Yai circle of the Northern Shan State of South Hsen Wi. It lies about four miles south-west of the capital, on a bank sloping down to the Kiu Ti stream, and contained in March 1892 twenty-three houses, with a population of one-hundred persons.

The village is in two groups, at an interval of about half a mile, and has been entirely rebuilt during the last three years. It was burnt by men from Hsi Paw (Thibaw) in August 1887. Lowland paddy cultivation is the chief industry and cotton is also grown in small quantities. Formerly a great deal was cultivated.

TA PÈ.—A ferry village on the Nam Hsim, on the road from Möng Pu to Möng Hsat, in the Southern Shan State of Kēng Tūng.

"The Nam Hsim is here seventy yards broad, unfordable, but with easy current as early as the month of November. There is a wretched Shan village of three or four houses on the right bank, round which there is cramped accommodation for fifty men at the most, while in a small field a quarter mile up the river there is accommodation for one hundred men. The standing room on the left bank is most cramped, being merely the width of the path and a few rocks, but a quarter mile along the route eastward on the banks of the Nam Ye Nang there is an open space where fifty to one hundred men could camp. Animals would have to be picketed very close together. No grass, and but few bamboo leaves. Supplies *nil*, and the surrounding hilly country being almost devoid of population, paddy for animals, &c., would have to be sent from Möng Hsat (or Möng Pu). The approaches on both sides of valley, which is deep and gorge-like, are difficult; that from the east or left bank down the gorge-like valley of the Nam Ye Nang: that from the west or right bank over a range of hills crossed at an elevation of four thousand three hundred and fifty feet, the descent being along an interminable spur with many undulations. * * The means of working the ferry are usually limited to one small raft."

"Ta Pé is twenty-eight miles from Möng Pu and forty miles from Möng Hsat."

(Captain H. B. WALKER, D.C.L.I., Intelligence Branch, 1895.)

TĀPING (called Ta Haw by the Chinese, but locally better known as the Sansi Haw, or the Kan Ngai or Man Yen Haw; the Shans call it Nam An or Nam Mu An, and sometimes Nam Lōng).—A river which rises in China in the hills north of Tancha (Chancha), in probably about latitude 25° 45′, and flows south-west through the Kachin hills into the Irrawaddy, which it reaches two miles above Bhamo.

At the junction of the Nampaung it is a roaring torrent, full of boulders and rapids, seventy-five yards wide in the cold weather, and one hundred and fifty yards in the rains, impassable even in the cold weather for men, mules or boats. At Myothit, where it enters the Irrawaddy plain, it is one-hundred and eighty yards wide and nine feet deep in the cold weather.

The Taping is navigable for launches up to Myothit in the rains. Large country boats can go up to Myothit all the year round, and small dug-outs can go two miles higher. Above this the river passes through a defile, and is in some places not more than fifteen or twenty feet broad, with a current of six miles an hour, very deep, and full of rocks. Its high-water mark is here fifteen feet above the cold weather level. In the rains boats take about three days to reach Myothit from Bhamo, but the journey down stream is done in a day at any time of the year.

A temporary mule bridge is generally made in the cold weather across the Taping at Myothit but it is regularly washed away in the rains. The river can be crossed by boat at Myothit, or at any of the villages below.

In Chinese territory it again becomes navigable between Möng Na (Kan-ngai) and Man Waing (Man-yüen or Man-yen), but only for small boats and rafts. It takes two days to go up and one to come down. Except in the Sansi plain, in the Möng Na Santa plain, where it receives the Nam Ti, a large tributary, and below Myothit, the Taping runs through deep gorges. Between Tancha and Sinna it is thirty or forty yards wide and fordable in the dry season. At Sansi it is sixty yards wide and unfordable. In the Möng Na Santa plain it is a slow river flowing over a sandy bed from three hundred yards to nearly half a mile wide, but not filled with water except after heavy rain. In the hills it is mostly a wild torrent. There are several bridges and many ferries in Chinese territory. The length of the river is about one hundred and fifty miles.

TĀ PING.—A ferry on the Nam Lwe in the Southern Shan State of Kēng Tūng. It is twenty-three miles north-east of Kēng Tūng town, on the main caravan route to Kēng Hūng *viâ* Möng Ma. "The Nam Lwe is here "fifty yards broad with easy current and just fordable in the middle of the "dry weather. There is usually only one boat. There is a ferry-house, the "ferry village being nearly two miles down the river towards Tā Lom. "There is camp accommodation on both banks for over one hundred men.

"From Tā Ping to Kēngtūng there are two routes :—

"(*a*) Striking the Kēngtūng plain at Man Hsa.

"(*b*) Striking the Kēngtūng plain at Lai Law.

"From Ta Ping to Mong Ma is 14 miles.

"From Ta Ping to Kēng Hūng is 106½ miles.

"Elevation 2,600 feet."

[Captain H. B. Walker, D.C.L.I., Intelligence Branch, 1894.]

TAPINGHSÖ.—A village of Miautsŭ in the Ko Kang circle of the Northern Shan State of Hsen Wi. It lies west of Nam Kaw, about six miles north of Sa Ti Hsu, in a gorge six thousand feet above sea-level and commanding a magnificent view down to the Salween, with the huge peaks of Loi Pang Lom and Loi Saw Ma on the western bank.

The inhabitants call themselves *Mung* and came twenty years ago from Shunling, or Shun-ning, east of Yungchang and south of Tali. Of about an hundred immigrants only the five households, at Tapinghsö remain. The rest have all gone back to Yünnan. In 1892 they numbered altogether thirty-two, of whom eleven were men and twelve women. The men dressed as Chinese, but the women still retained their picturesque national kilt and double breasted bodice, though in sad dilapidation. Several were passable pretty.

They eat nothing but Indian-corn, of which they cultivate about an hundred acres, with twice that area of poppy. The houses stand on piles with walls of mud ending above in rough logs open to the winds. The village is closed in by three barred gates.

TĀ PÖM.—A ferry on the Nam Lwe in the Southern Shan State of Kēngtūng. It is twenty-one miles north of Kēngtūng town, on the main roads to Möng Yāng and Möng Hkāk.

The principal route to Möng Lem passes through the former place. There is a small Shan village at the ferry. The river here is about fifty yards wide and is unfordable.

TA-PÔN.—A village and circle in the Myitkyina district.

It contained in 1890 four Chinese-Shan houses, and ten houses of Kachins of the Singma tribe. The estimated population was seventy-six persons.

TA-PÔN-DAW.—A village in the Aligan circle, Myaing township, Pakôkku subdivision and district, with a population of three-hundred and three persons, according to the census of 1891.

The *thathameda* amounted to Rs. 770 for 1897-98.

TA PYEN.—A ferry across the Salween river on the road from Möng-Pu to Monè.

The Salween is here about two-hundred and fifty yards broad, with a swift current. The approach to the ferry from the east is down a very steep and rocky hill-side. On the west there is a steep ascent of nine hundred feet. There are no boats kept at the ferry: boats have to be collected from the villages up and down stream. Ta Lōng, about five miles distant, can supply three. A pair of these boats made up into a raft would carry four ponies or fifteen men. Each trip including the return journey occupies about twelve minutes. This road to Möng Pu used to be a much frequented one, but owing to internal disorder fell into disuse before the British occupation. There is no camping-groundon the banks of the river. The nearest and best is the plateau of Kang Kham, two-and-a-half miles west of the river. Here there is a village of twenty houses and a rivulet.

TARING or MALANKON.—A Kachin village in Tract No. 40, Myitkyina district, situated in 26° 25′ north latitude and 96° 33′ east longitude.

In 1892 it contained twenty-three houses; its population was unknown. The headman has five others subordinate to him. The inhabitants are of the Marip tribe, and own no cattle. Rubber trees are found here. There is camping-ground to the south of the village, but the space is very limited. The Tawan *chaung* is here two hundred yards broad, unfordable, and full of fish.

TARO.—A Kachin village in Tract No. 40, Myitkyina district, situated in 26° 20′ north latitude and 96° 7′ east longitude.

In 1892 it contained thirty-one houses; its population was not known. The headman has no others subordinate to him. The inhabitants are mostly Shan and there are six Kachin houses. Near the village are large paddy-fields. The bed of the Tanai *kha* is here four hundred yards wide and the actual stream two hundred yards wide and five feet deep in February, and at the ford four feet deep. Six dugouts are available.

TARŌ VALLEY.—*See under* Hu Kawng valley.

TARÔN.—The Tarôn *chaung* rises between Khamti and Assam and flows southwards into the Tanai *kha* in the Hu Kawng valley.

It is a clear, swift stream, and in the Hu Kawng valley varies from eighty to two hundred yards in breadth and is fordable in places in the cold weather. The Tarón in the Hu Kawng valley is navigable for *tet hlè*. In January at the ford just above the village of Ta Bōng the river is two hun-

dred yards wide and three feet deep. It is possible that the Tarôn is really the main stream of the Chindwin rather than the usually accepted Tanai. *See under* Chindwin.

TA-SAING.—A village on the west bank of the Irrawaddy river, two hours' journey by steamer above Hkaungpu, in Myitkyina district.

It contains five houses, of which two are Lahtawng, two Lepai, and one Marip. The villagers work *taungya*. A straight road leads across to Hokat (three *daings*); roads also lead to Hkaungpu and to Zi-gyun (two days' journey *viâ* Akyè).

TĀ SANG.—A Shan village in North Hsen Wi Northern Shan State, in Sè Lan circle.

It contained twenty houses in 1894, with a population of sixty-five persons. The revenue paid was Rs. 2 per household: the people were paddy cultivators by occupation, and owned ten bullocks, seven buffaloes and two ponies.

TA SA NGI.—A ferry on the Salween river, leading from Möng Pan to the upper Mè Sa Kawn villages.

It is two bullock marches from Nā Niu, the first march being up the Hwe Mawng, and is on the shortest road from Möng Pan to Me Hawng Hsawn.

The Siamese had a small post here in 1889-90. This was the only point they occupied in Mè Sa Kawn.

TASHI WAIPAW or LWAI PAW TINGSA.—A Kachin village in Tract No 28, Myitkyina district, situated in 24° 34′ north latitude and 96° 46′ east longitude.

In 1892 it contained sixteen houses, with a population of two hundred and twenty-four persons. The headman has no others subordinate to him. The inhabitants are of the Lepai tribe and Kara sub-tribe, and own thirty-five buffaloes.

TĀ TAW MAW.—An important ferry across the Salween river, eight miles east of Hsau Taw, on the road to Mè Hawng Hsawn, which is six bullock marches distant.

There are usually seven boats, large and small, at the ferry, which even in the dry season is about two hundred yards broad. The right bank is here a cliff of alluvial soil over fifty feet high: the left bank is low and completely commanded from the western bank. Boats go down from Tā Taw Maw to Tā Hsang Lè, the ferry of Ywa-thit, in one day, but they take three days to come up.

The village of Tā Taw Maw is on the right bank, and contains about fifty houses. The people are Shans. Supplies of rice, paddy, fowls and vegetables are procurable.

In 1890 a Siamese post was placed on the left bank to watch the ferry.

TA TAWN or Tatôn.—A ferry over the Mè or Nam Kôk, north-east of Möng Fang, in latitude 20° 5′, longitude 99° 25′.

The village was formerly on the left bank of the Nam Kôk: it was for a time deserted and was rebuilt about 1891 on the right bank. It contains twenty houses of Shans.

The river is from eighty to a hundred yards wide here, nearly waist-deep in January, with a strong current. In the rains it is not fordable and even in dry weather mule and bullock loads would get wet if the animals

attempted to ford. There are three dug-outs out of which a raft could be made. The best camping-ground is on the left bank on the site of the old village, but jungle would have to be cleared for a large camp. No supplies are obtainable.

Communications. From Ta Tawn there is an indifferent road to Möng Hsat; a road to the east to Mè Chan, whence roads branch off to Chieng Hsen and Chieng Hai: and a road to the south-west to Möng Fang.

Distances—

		Miles.
From Ta Tawn to Mŏng Hsat	... ...	$49\frac{1}{2}$
From Ta Tawn to Kēng Tūng (*viâ* Mōng Hsat)	...	$126\frac{1}{2}$
From Ta Tawn to Mè Chan	... ...	44
From Ta Tawn to Chieng Hsen	... ...	64
From Ta Tawn to Chieng Hai	... ...	63
From Ta Tawn to Mŏng Fang	... ...	16

TAT-CHAUNG.—A revenue circle in the Taungdwin-gyaung township, Mingin subdivision of Upper Chindwin district.

It includes a single village and paid Rs. 380 revenue in 1897.

TAT-GÔN.—A village in the Pauk township and subdivision of Pakôkku district, with a population of two hundred and ninety-seven persons, according to the census of 1891, and a revenue of Rs. 1,500.

TAT-GYI-GÔN.—A village of twenty-three houses of Shans on the Mosit stream, in the Shwegu subdivision of Bhamo district.

The inhabitants came down from Mana near Nam Hkam in 1870 to Kaungôn, thence to Shwebôntha, and finally settled in Tatgyigôn. They own no cattle and are poor; most of them live by cutting bamboos.

TA TI.—A circle in the Northern Shan State of Hsi Paw, in the Eastern subdivision.

It included twelve villages in 1898 and had a population of three hundred and twenty-six persons. It is in charge of a *nèbaing:* in the same year it paid Rs. 673-8-0 net revenue.

TAT-KÔN.—A revenue circle in the Kindat township and subdivision of Upper Chindwin district, including three villages, with an approximate area of fourteen square miles.

The population in 1891 numbered four hundred and seventy-eight persons and there was a revenue of Rs. 1,379.

TAT-KYA.—A village in the Myintha circle, Pakôkku township, subdivision and district, with a population of four hundred and fifty-four persons, according to the census of 1891.

The *thathameda* amounted to Rs. 495 for 1897-98.

TAT-KYI.—A revenue circle in the Amarapura township and subdivision of Mandalay district.

Tatkyi is the only village in the circle and is situated seven miles south-south-west of headquarters.

It had a population of three hundred and ninety-five persons at the census of 1891, and paid Rs. 600 *thathameda*-tax. The land revenue amounted to Rs. 476.

TĀTŌNG.—A small Chinese village in the Trans-Salween Ko Kang circle of the Northern Shan State of North Hsen Wi (Theinni). It stands

at a height of five thousand seven hundred feet, in the hills to the south-west of Taw Nio bazaar, and had in 1892 thirty-six inhabitants.

Opium, Indian-corn and a small quantity of rice were the chief crops. The inhabitants keep pack-mules and sell quantities of opium in China.

TAT-SU.—A village in the Tan-gyaung circle, Seikpyu township, Pakôkku subdivision and district, with a population of one hundred and eight persons, according to the census of 1891, and a revenue of Rs. 180, included in that of Tangyaung.

TAT-TE.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, sixteen miles from Ye-u.

The population numbers one hundred and ten persons, and the people are chiefly rice cultivators. The *thathameda* revenue for 1896-97 amounted to Rs. 270.

TAT-THIT.—A village in the Tazè township, Ye-u subdivision of Shwebo district, with a population in 1891 of eighty-six persons.

The chief crop is paddy: the *thathameda* revenue for 1896-97 amounted to Rs. 300. The village is fifteen miles from Ye-u.

TAT-TWIN.—A village in the Linbin circle, Pakôkku township, subdivision and district, with a population of one hundred and sixty-seven persons, according to the census of 1891.

The *thathameda* amounted to Rs. 180 for 1897-98.

TĀ TÜNG ANG.—A ferry village over the Nam Tu (Myit-ngè) river, in Tawng Tek circle of the Northern Shan State of Hsi Paw.

It had a population of fifty-five persons in 1898. It is in charge of the ferry *thugyi*. In the same year it paid Rs. 99-8-0 net revenue.

The ferry.

Next to the ferry at Hsi Paw itself the Tā Tung Ang ferry is the most important in the Hsi Paw State. It is about six miles distant from Nam Lan and the same distance from Tawng Tek. In March the river is about eighty yards broad by about six feet deep, with a very rapid current. The ferrymen and dug-outs are maintained by the *Sawbwa*, and it is estimated that about two thousand pack-cattle cross during the year. The ferry is much used by caravans from Hke Si Man Sam and Möng Küng on their way to Kyawk Mè or Tawng Peng for tea. They usually go on to Mandalay and return by the Government road and this ferry.

TAT-YWA.—A revenue circle in the Myingyan township, subdivision and district.

In 1895-96 the population numbered four hundred and ninety-seven persons and the *thathameda* amounted to Rs. 448. No land revenue was collected in the circle.

TAUK-SHA-BIN.—A village in the Nga-kyan circle, Pakôkku township, subdivision and district, with a population of two hundred and sixteen persons, according to the census of 1891.

The *thathameda* amounted to Rs. 570 for 1897-98.

TAUK-SHI-GAN.—A revenue circle in the Sa-le township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered one hundred and fifty-one persons, and the *thathameda* amounted to Rs. 184. No land revenue was assessed in the circle.

TAUK-SÔK.—A village in the Tauksôk circle, Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of two hundred and thirty persons, and a revenue of Rs. 520 in 1897.

TAUK-TE—A village on the left bank of the Irrawaddy river in the Shwegu subdivision of Bhamo district, two miles below Sinkan.

The villagers work *lè* and *taungya* and own eight buffaloes.

History.

Taukte was originally part of the charge of the Hkaungtôn *myothugyi*, who was directly subordinate to Mandalay, but was in 1880 placed under the Bhamo *Wun*. Subsequently it was attacked and destroyed by the Taukte Kachins and remained deserted for two years. It was then re-founded by Ko Po under the direction of the Sawka Kachin *Duwa*.

TAUNG-A-CHÔK.—A village in the Athibôno revenue circle, Amarapura township and subdivision of Mandalay district, two miles south-west of headquarters.

It had a population of one hundred and sixty-five persons at the census of 1891, and paid Rs. 200 *thathameda*-tax.

TAUNG-A-SHE-BET.—A village in the Alè-gyaw circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of one hundred and five persons, according to the census of 1891, and a revenue of Rs. 240.

TAUNG-AUK.—A revenue circle in the Mingin township and subdivision of Upper Chindwin district.

It includes one village only and paid a revenue of Rs. 250 in 1897.

TAUNG-BA.—A revenue circle in the Pagan township and subdivision of Myingyan district.

In 1895-96 the population numbered one hundred and twenty persons and the *thathameda* amounted to Rs. 161. No land revenue was collected in the circle.

TAUNG-BAING—A village in the Kyauk-kat circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of five thousand one hundred and fifty-seven persons, according to the census of 1891, and a revenue of Rs. 780.

TAUNG-BAING.—*See* under Tawng Peng.

TAUNG-BA-LU.—A revenue circle in the Sa-le township, Pagan subdivision of Myingyan district.

In 1885-96 the population numbered eight hundred and thirty-five persons, the *thathameda* amounted to Rs. 1,450, the State land revenue Rs. 10-6-0, and the gross revenue to Rs. 1,460-6-0.

TAUNG-BAN.—A revenue circle in the Kyaukpadaung township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered two hundred and seventy-five persons and the *thathameda* amounted to Rs. 500. No land revenue was collected in the circle.

TAUNG-BAW—A Kachin village in Tract No. 26, Myitkyina district, situated in 25° 15′ north latitude and 96° 59′ east longitude.

In 1892 it contained seventeen houses, with a population of sixty-nine persons. The headman has no others subordinate to him The inhabitants are Shan-Burmese.

TAUNG-BAW.—An Indawgyi lake village in the Mogaung subdivision of Myitkyina district. The village is an extension of Nanpaungzin.

There is a hillock about two hundred yards east of the village on which are three houses, and in the main group there are fifteen houses with a population of fifty-two persons. The villagers work *kaukkyi*.

TAUNG-BAW ALÊ-YWA.—A village in the Pangtara State, Myelat district of the Southern Shan States.

It lies on the hill slope due west of Pang-tara main village and had in 1897 seventy-one houses, with a population of five hundred and twenty-seven persons, who paid Rs. 854 revenue. The village is one of the richest in the State and in the Myelat.

TAUNG-BAW LE-YWA—A revenue circle with one hundred and ninety-four inhabitants, in the Kani township of Lower Chindwin district. It is situated on the Mahudaung hill-range.

In Burmese times it was included in the Kabyu circle of the Kabyu township

The revenue for 1896-97 amounted to Rs. 400 from *thathameda*. The circle now includes the villages of Kyauk-shaw and Kyauk-pala.

The Alaungdaw Kāthapa pagoda crowns a ridge some fifteen miles north-west of Kyauk-shaw village, through which the road to the pagoda passes. Numbers of people from different parts of the country worship at the shrine every year in December and January.

TAUNG-BET.—A circle in the Natmauk township of Magwe district, including the villages of Taungbet, Ingôn, Ashegôn and Letpangyin.

TAUNG-BET.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of one hundred and four persons, and a revenue of Rs. 260.

TAUNG-BET.—A village in the Pauk township and subdivision of Pakôkku district, with a population of one hundred and twelve persons, according to the census of 1891, and a revenue of Rs. 410.

TAUNG-BI.—A revenue circle in the Pagan township and subdivision of Myingyan district.

In 1895-96 the population numbered two thousand one hundred and fifty persons, and the *thathameda* amounted to Rs. 2,452. No land revenue was collected in the circle.

TAUNG-BIN-GAN.—A village in the Myodin circle, Myaing township, Pakôkku subdivision and district, with a population of four hundred and nineteen persons, according to the census of 1891, and a revenue of Rs. 860, included in that of Myodin.

TAUNG-BO.—A village in the Kônzin circle, Myaing township, Pakôkku subdivision and district, with a population of three hundred and forty-nine persons, according to the census of 1891.

The *thathameda* amounted to Rs. 750 for 1897-98.

TAUNG-BO.—A village in the Kyigan circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of ninety-five persons, according to the census of 1891, and a revenue of Rs. 45.

TAUNG-BO.—A village six miles west of Shwedaung in the Northern subdivision of Meiktila district, was in Burmese times the seat of a *myingaung*, the overlord of the Shwedaung and Chaukyin *si*. Maung Tu, the

present *thugyi's* father, was deposed from his *myingaung*-ship and declared an outlaw because of suspected complicity in the Myingôn rebellion. His lands were confiscated, but subsequently a certain part of them was restored to his family.

The population numbers six hundred persons and is wholly agricultural. The pagodas in the village have no special associations.

TAUNG-BO.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, twenty-four miles from headquarters.

The population numbers one hundred and seventy-three persons, who paid Rs. 370 *thathameda* revenue for 1896-97. They are all rice-farmers.

TAUNG-BO-GYI.—A village in the Taungbo-gyi circle, Laung-she township, Yawdwin subdivision of Pakkôku district, with a population of seventy-seven persons and a revenue of Rs. 160, in 1897.

TAUNG-BO-GYI SOUTH.—A village in the Taungbo-gyi circle, Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of fifty-eight persons, according to *thugyi's* census rolls, and a revenue of Rs. 130.

TAUNG-BÔN.—A village in the State of Ye Ngan, Myelat district of the Southern Shan States. It lies in the west of the State, on the Panlaung stream.

In 1897 the village contained fifty-two houses and a population of one hundred and ninety-seven persons. It paid Rs. 210 annual revenue.

TAUNG-BYAN NORTH and SOUTH.—Two villages of one hundred and fifty-six and one hundred and ninety-seven houses respectively, in the Ava township of Sagaing district, eight miles east of Myotha.

Taungbyan was the native place of the dacoit leader *Bo* Ko, a follower of Teittin Yan Baing, the Chaungwa Prince.

TAUNG-BYAUK.—A village in the Indaing township, Tantabin subdivision of Shwebo district, on the Mu river, fifty-two-and-a-half miles from Ye-u.

The population in 1891 numbered fifty-one persons, mostly paddy cultivators. The *thathameda* revenue for 1896-97 amounted to Rs. 72.

TAUNG-BYIN.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, eight-and-a-half miles from headquarters.

The chief industry is rice cultivation: the *thathameda* revenue for 1896-97 amounted to Rs. 730.

TAUNG-BYIN.—A village in the Min-ywa circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of one hundred and fifty-two persons, according to the census of 1891.

The *thathameda* amounted to Rs. 320 for 1897-98.

TAUNG-BYIN.—A village of one hundred and sixty-five houses in Myotha township of Sagaing district, five miles west of Myotha.

At Taungbyin is the Seinnyoyin pagoda, where annual pagoda fairs are held.

There are ten villages under the Taungbyin *thugyi*: the principal are Taung-ledaw, one hundred and seventy-three houses; Pedaw, seventy-

two; Thangôn, forty-eight; Thigôn, forty-eight; Ta-gyaung, seventy; and Ywa-tha, ninety.

TAUNG-BYIN-NGÈ.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with an area of eighteen square miles of attached lands.

There are one hundred and ninety-six inhabitants and forty-one acres of cultivation. Paddy and *thitsi* are the chief products. The *thathameda* revenue amounted to five hundred and thirty rupees for 1896-97. The village is forty-two miles from Ye-u and is under the Paluzwa *thugyi*.

TAUNG-BYO.—A circle in the Wetwin township, Maymyo subdivision of Mandalay district, including four villages.

Taungbyo village is eight miles west of Wetwin, and has a population of two hundred and fifty-two persons, according to the census of 1891. The *thathameda* for 1896 amounted to Rs. 450. Shan paddy is cultivated.

TAUNG-BYÔN.—A village in the Madaya township and subdivision of Mandalay district, on the east bank of the Shweta *chaung*, about six miles north of Mandalay.

It has three hundred and fifty houses and its population numbered in 1897 one thousand and five hundred persons approximately. The people are cultivators.

The Sudaungbyi pagoda, built by King Anawrahta-saw in 395 B.E. (1033 A.D.) on his return from China, and the images of the Shwe Byin Nyi Naung *nats* attract large gatherings of people from all parts of the surrounding country. [An account of the pagoda is given *under* Madaya.]

TAUNG-BYÔN-NGÈA-NAUK.—A circle in the Madaya township and subdivision of Mandalay district, two miles north-east of Madaya, including ten villages.

TAUNG-BYÔN-NGÈA-SHÈ—A circle in the Madaya township and subdivision of Mandalay district, north-east of Madaya, including nine villages.

TAUNG-BYU.—A village in the Ingan circle, Seikpyu township, Pakôkku subdivision and district, with a population of two hundred and sixty-two persons, according to the census of 1891.

The *thathameda* amounted to Rs. 530 for 1897-98.

TAUNG-CHE.—A revenue circle in the Kyaukpadaung township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered sixty persons and the *thathameda* amounted to Rs. 63. No land revenue was collected in the circle.

TAUNG-DET.—A village in the Yaw township, Yawdwin subdivision of Pakôkku district, with a population of one hundred and seven persons, according to the census of 1891, and a revenue of Rs. 240.

The *thathameda* amounted to Rs. 260 for 1897-98.

TAUNG-DI-THA-HMAT.—An artificial reservoir in the Taungdi circle, Sidôktaya township of Minbu district, on the high road between Salin and Sidôktaya.

It was formed by closing up the valleys of two small streams called the Tagu and Lunbôk, and irrigates when it is full, which occurs once in every three or four years, nearly four hundred acres of land. The repairing of the embankment and keeping open of the canals has hitherto been left in the hands of the neighbouring villagers. The tank has a large catchment area and might be made remunerative.

TAUNG-DWIN-GYAUNG.—A township of the Mingin subdivision of Upper Chindwin district, lying for the most part in a long and somewhat narrow valley, bounded by the Pôndaung and Shwe-thamin-daung ranges and traversed by the Se-ywa *chaung*.

Natural features. Communications.

The hills to the west of the valley, which divide it from the Ka-le township and from the Gangaw subdivision of Pakôkku district, do not terminate so abruptly in the plain as the hills on the east side, which divide the valley from the Mingin township. The approaches to the valley from Mingin are consequently difficult. There is an old circuitous route *viá* Seiktha which leads into the south of the valley, but the central route from Mingin to Kyabin, the capital of the township, is very difficult for travellers and almost impossible for transport. The opening out of a direct road from Mingin to Kyabin is a pressing need.

The township consists of forty-eight circles and had a population of seven thousand three hundred and sixteen persons at the last census. The people are mostly cultivators and the trade consequently centres chiefly in paddy. The revenue of the township is—

	Rs.
Thathameda	19,140
State land	1,627
Total ...	20,767

The most important villages are Taungdwin, Kyabin, U and Chaungwa.

TAUNG-DWIN-GYI.—A subdivision of Magwe district, is bounded on the north by the Magwe subdivision, on the east by Yamèthin district of Upper, and Toungoo district of Lower Burma, on the south by Thayetmyo district and the west by the Irrawaddy river, separating it from Minbu district.

It includes the townships of Taungdwingyi, Myingun and Myothit, the subdivisional headquarters being at Taungdwingyi.

The subdivision is watered by numerous affluents of the Yin stream, which flow fanwise from the Pegu *Yomas* on the eastern border and unite above Wa-gyi-aing in the Myothit township.

TAUNG-DWIN-GYI.—A township in the subdivision of the same name of Magwe district.

Its area is nine hundred and one square miles and its population, according to the last census, numbered fifty-three thousand two hundred and sixteen persons. The boundaries were altered in 1893 by the inclusion of the Satthwa township (General Department Notification No. 175, dated the 8th August 1893: *Burma Gazette*, Part I, Page 417).

The township is triangular in shape, the base lying on the Sadôn *chaung* to the north and the sides being formed by the Taungu *chaung* and the *Yoma* watershed. The triangle of land thus enclosed is lowlying and flat, and paddy cultivation is extensively carried on, Taungdwingyi being one of the chief paddy-producing areas of Upper Burma. The Burmese have a saying, *dwin gyi ledwin* the four big holes, namely, Taungdwingyi, Ledwin, Chindwin and Payidwin. Irrigation has been carried on in the township for centuries, and traces of old irrigation canals and bunds are still to be seen near Kôkkogôn, overgrown with dense jungle.

The most important villages are Taungdwingyi, Satthwa and Kôkkogwa.

Chief villages.

Taungdwingyi is the headquarters of the subdivision and township and has a Municipality. There is a daily bazaar, and on every fifth day a special bazaar is held. At Satthwa and Kôkkogôn five-day bazaars are held. Two to three thousand persons usually attend at Taungdwingyi, five hundred to a thousand at Satthwa, and three to four hundred at Kôkkogôn. Before the Annexation, Nga-min, seven miles east of Taungdwingyi, was the centre of the forest-working industry. Since then however restrictions have been placed on the extraction of forest produce by the reservation of the forests, and it has dwindled down to an ordinary sized village.

There are no noted lakes in the subdivision, but two tanks at Taungdwingyi and In-ywa-gyi near Kôkkogwa afford sufficient water for irrigation. They are, however, small and become almost dry in the hot weather.

A few villages near the *Yomas* breed silk-worms.

The population of the township is mostly Burman. A few Chins, emigrants from Thayetmyo district, have settled in the south-east and cultivate land there.

Near Kôkkogwa are the ruins of the old town of Paikthado. Three sides

Old Paikthado.

of its brick walls are still standing and also the palace, five hundred yards east of In-ywa-gyi. It is said that the old city once occupied a square of two miles side. In 1896, when a road was being constructed here, the *Myoôk* in charge discovered silver coins and brass cups of a kind that indicated that the original inhabitants were natives of India. The coins and cups were submitted to the Government Archæologist. The local belief is that the city flourished about one thousand years ago and that it was contemporaneous with the city of Yathe near Prome, also now in ruins. It is said to have been founded by Queen Paikthado, daughter of the Sulathanbwa, who, with her brother, Mahathanbwa, was floated down the river from old Tagaung.

The Shweyaungdaw near Kôkkogwa and the Shwe-in-daung at Taungdwingyi are the only pagodas specially revered. An annual fair is held at each in *Tabaung*, but neither is of a character to call for detailed mention.

TAUNG-DWIN-GYI.—The headquarters town of the subdivision of that name of Magwe district.

It has a Municipal Committee, is traversed by metalled roads, and enclosed in a ring-fence. In Burmese times it was the residence of a *wun*, and during the early years of the occupation it was the headquarters of the district and gave its name to it. It lies low and has a tank to the east, which stores water above the level of part of the town.

TAUNG-DWIN *MYOMA*.—A revenue circle in the Taungdwin-gyaung township, Mingin subdivision of Upper Chindwin district.

It includes four villages and paid Rs. 1,649 revenue in 1897.

Taungdwin *Myoma* was in Burmese times the residence of the Taungdwingyaung *Myothugyi*, who was in charge of the whole of the Taungdwin valley. After the Annexation the village was chosen as the headquarters of the Taungdwin township, but Kyabin village further up the valley was subsequently made the headquarters station, as it was more centrally situated.

TAUNG-GAING.—A circle in Amarapura township and subdivision of Mandalay district.

Paung-gaing village is situated fourteen-and-a-half miles south-east of headquarters. It had a population of six hundred and fifteen persons at the census of 1891, and paid Rs. 900 *thathameda*-tax. The circle includes two villages.

TAUNG-GAING.—A village in the Madaya township and subdivision of Mandalay district, east of Wehingama.

It has one hundred and ninety houses and a population of eight hundred persons, on an approximate calculation made in 1897.

TAUNG-GAING.— A village in the Madaya township and subdivision of Mandalay district, south-west of Zagabin.

The village has sixty-five houses and an approximate population, as ascertained in 1897, of 250 persons. The villagers are cultivators.

TAUNG-GAING.—A village in the Nga-singu township, Madaya subdivision of Mandalay district, south of Zibin-gôn.

It had ninety-five houses and a population of three hundred and eighty persons, on an approximate calculation made in 1897. The villagers are cultivators.

TAUNG-GAING—A considerable village in the Momeik township of Ruby Mines district, about three miles south-west of Momeik.

TAUNG-GAING.—A village in the Pyathi circle, Myaing township, Pakôkku subdivision and district, with a population of five hundred and forty-four persons, according to the census of 1891.

The *thathameda* amounted to Rs. 1,450 for 1897-98.

TAUNG-GAN.—A revenue circle in the Myingyan township, subdivision and district.

In 1895-96 the population numbered eight hundred and fifty-five persons and the *thathameda* amounted to Rs. 1,008; no land revenue was collected in the circle.

TAUNG-GAN.—A village in the Madaya township and subdivision of Mandalay district, east of Madaya.

It has twenty-one houses and its population numbered in 1897 eighty-five persons approximately. The villagers are coolies.

TAUNG-GIN.—A revenue circle in the Uyu township, Lega-yaing subdivision of Upper Chindwin district, including eighteen villages.

TAUNG-GÖN.—A village in the Yebyu circle of the Pangtara State, Myelat district of the Southern Shan States.

It contained in 1897 forty-three houses, with a population of two hundred and seventy-one persons, who paid Rs. 394 annual revenue.

TAUNG-GÔN.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, 23 miles from headquarters.

There are four hundred and eighty-seven inhabitants, who paid Rs. 850 *thathameda* revenue for 1896-97. Paddy is the chief crop.

TAUNG-GÔN.—A village in the Mibaya circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of ninety-two persons, according to the census of 1891.

The *thathameda* amounted to Rs. 290 for 1897-98.

TAUNG-GWIN.—A circle in the Myingun township of Magwe district, including the villages of Taunggwin-Kyundaw, Yega, Ma-gyi-gan, Tayôkkyin Thabut-kyaw, Letkôkpin and Min-ywa.

TAUNG-GYA.—A village of seventy-three houses, in the Sagaing subdivision and district, twenty-four-and-a-half miles north-west of Sagaing. Salt is manufactured.

TAUNG-GYAN.—A village in the Thayettaw circle, Madaya township and subdivision of Mandalay district, south of Padaukpin.

The houses number 60 and the population was 180 in 1897. The villagers are cultivators.

TAUNG-GYAUNG.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, ten miles from Ye-u, with a population of eighty persons.

The chief industry is rice cultivation. Rupees 320 *thathameda* revenue was paid for 1896-97.

TAUNG-GYAUNG—A village of five houses south of the Irrawaddy river, in the Shwegu subdivision of Bhamo district.

The village was re-settled in 1894, after having been deserted for twenty years. Some fishing is carried on, and a little *mayin* paddy is cultivated.

TAUNG-GYAW.—A Palaung village of thirteen houses in Tawng Peng State, Northern Shan States.

The villagers are of the Pa-le tribe, and own nine cattle and three ponies. They cultivate hill paddy. Taung-gyaw has a monastery and two *zayats*.

TAUNG-GYI.—A revenue circle and village in the Amarapura township and subdivision of Mandalay district.

It had a population of seven hundred and eighty-five persons at the census of 1891, and paid Rs. 1,120 *thathameda*-tax.

TAUNG-GYI.—A circle in the Wetwin township, Maymyo subdivision of Mandalay district, including two villages.

Taung-gyi village is eight miles north-west of Wetwin, and has a population of three hundred and ninety-six persons, according to the census of 1891. The *thathameda* paid for 1896 amounted to Rs. 370. *Danu* paddy is cultivated.

TAUNGGYI.—In the State of Yawng Hwe, Southern Shan States. Latitude 20° 45′ 54″: longitude 97° 5′ 55″; elevation, five thousand feet above sea level.

Situation.

Taunggyi, the headquarters of the Superintendent and Political Officer of the Southern Shan States, is situated in a depressed plateau on the crest of the Sintaung range of hills, one hundred and six miles from Thazi railway-station by cart-road. The plateau

is roughly about four miles in length from north to south, and from three-quarters to one mile in width. The civil station is situated at the southern end of the plateau and is surmounted by the crests of the range on the east, south and west. The northern aspect is open, and commands a fine view of the northern districts of Yawng Hwe, and of South Lawk Sawk in the valley below.

History.

In the early days of the occupation of the Southern Shan States, Taunggyi was considered a desirable situation for the headquarters of the administration. After several experiments of various positions on the plateau had been made, the present site was definitely chosen, and the civil headquarters were removed from Fort Stedman and the station established on the 15th September 1894.

The civil station.

The station limits of Taunggyi have not yet been definitely defined: the land originally taken up covered an area of two thousand acres. The public buildings are situated to the east of the main cart-road from Thazi, which runs through the centre of the station from north to south. They are—

the Residency;
the Assistant Superintendent's quarters;
the Forest Divisional Officer's quarters;
the Executive Engineer's quarters;
the Civil Surgeon's quarters:
the Hospital Assistant's quarters;
the Police Officer's quarters;
the Court and offices of the Superintendent and Political Officer;
the Treasury;
the Lock-up;
the Public Works Department office;
the Durbar hall;
the Hospital;
the Post office;
the Telegraph office;
the Circuit-house; and
the Public Works Department inspection bungalow.

Each building stands in a spacious compound. On the east side of the main-road are the clerks' quarters, the Civil Police post, and the trading and artizan communities.

Roads have been laid out throughout the station, and water is conveyed along each road and is laid on to every compound in the station for gardening purposes. The source is a spring in the hill on the eastern boundary of the town and the supply is drawn off by means of a canal, about one-and-a-half miles in length. This canal in addition to feeding the compounds of the residents supplies the barracks of the military outpost.

The garrison consists of fifty men of the regiment at Fort Stedman, under a commissioned native officer. The military buildings include two barracks (each for twenty-five men), a quarter-guard, and a native officer's quarters. The buildings are of stone masonry.

North of the town proper are the Shan quarter and bazaars, and the *Sawbwa's* quarter.

The bazaar-sheds are temporary buildings, with wooden posts and grass roofs, and occupy an area of about fifty square yards. The bazaar is held every fifth day and is largely attended. Being at the terminus of the Government cart-road from the railway the bazaar is to a considerable extent the depôt for the trade of the country lying to the east and as yet unopened to cart traffic.

In the *Sawbwa's* quarter the various *Sawbwas* and *Myozas* have built substantial *haws*, in which they reside when visiting Taunggyi.

The number of houses and the population within the town limits, including the Shan quarter round the bazaar, stood in June 1897 as follows:—

	Number.
Houses	336
Population	1,247

The population comprised—

Shans	851
Burmans	175
Natives of India	189
Chinese	32
Total ...	1,247

There is besides a large floating population, principally of natives of India, engaged as labourers by the Public Works Department. Including these the total population does not fall short of one thousand and five hundred souls.

Experimental cultivation, mostly confined to imported fruit trees, has been successfully carried on for several years in the Government orchard at Taunggyi. The orchard is fully stocked with trees and covers about forty acres of ground.

Drinking water is obtained from a spring issuing from an outcrop of rock on the hillside to the west of the station. To prevent pollution the spring has been enclosed with masonry walls, which form a reservoir of fifteen feet by ten feet by six feet. The water is pure and the supply abundant. Various surface wells exist to the north of the town, and from these the Shan and Indian population draw water.

In general the residents of Taunggyi enjoy excellent health. The climatic advantages of the station were considered when the proposal for establishing a hill-station for the province were under discussion, but the distance from the railway was considered outweigh them. The maximum temperature registered in 1895 was 81·93° in April, the minimum 41·39° in January. The rainfall is moderate, being from fifty to sixty inches. In 1895, 57·04 inches were registered, the rainiest months being June (12·47 inches), and August (13·41 inches).

TAUNG-GYI.—A Kachin village in Tract No. 2, Bhamo district, situated in 23° 57′ north latitude and 96° 57′ east longitude.

In 1892 it contained twelve houses, with a population of sixty-three persons. The headman has four others subordinate to him. The inhabitants are of the Lepai tribe and Kara sub-tribe. Water is very scarce and the villagers own no cattle.

TAUNG-GYO.—A village in the Taunggyo circle, Seikpyu township, Pakôkku subdivision and district, with a population of one hundred and ninety-four persons, according to the census of 1891.

The *thathameda* amounted to Rs. 380 for 1897-98.

TAUNG-HKAUNG-BWA.—A village in the south of the Maw State, Myelat district of the Southern Shan States. It lies to the south-west of Kyaukmyaung village, where the *Ngwe-kun-hmu* lives, and is separated from that village by a low range of hills.

There are fifty houses, with a population of three hundred and five persons, mostly Danus. The revenue collections amounted to Rs. 460 in 1897.

TAUNG-LA.—A revenue circle in the Kyaukpadaung township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered four hundred and thirty persons and the *thathameda* amounted to Rs. 558. No land revenue was collected in the circle.

TAUNG-HLA.—A revenue circle in the Kyaukpadaung township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered six hundred and forty persons and the *thathameda* amounted to Rs. 864. No land revenue was collected in the circle.

TAUNG-IN.—A village in the Nga-singu township, Madaya subdivision of Mandalay district, north-east of Tôngyi.

The village has two hundred and ten houses and the population numbered in 1897 eight hundred and fifty persons approximately. The villagers are fishermen.

TAUNG-KIN-SAN.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, sixteen miles from Ye-u.

The village and its attached lands cover an area of one square mile, and there are one hundred and three inhabitants, and thirty-two acres of cultivation. Paddy is the chief crop. The *thathameda* revenue for 1896-97 amounted to Rs. 360.

TAUNG-KWIN.—A circle in the Myingôn township, Taungdwingyi subdivision of Magwe district.

It was a township in Burmese times, but has since sunk into insignificance. There is a curious island in the Irrawaddy river opposite, evidently formed by the river running inland and isolating it, for it is a high rock crowned with ancient pagodas, and the soil is not alluvial.

TAUNG-KYA.—A village in the north-east of the State of Pang-tara, Myelat district of the Southern Shan States, close to Tè-thun.

It contained in 1897 fifty houses, with a population of two hundred and twenty-six persons, who paid Rs. 175 revenue.

TAUNG-LA-LIN.—A revenue circle in the Taungtha township, Myingyan subdivision and district.

In 1895-96 the population numbered one hundred and eighty-five persons, and the *thathameda* amounted to Rs. 175. No land revenue was collected in the circle.

TAUNG-LÈ.—A village in the Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of ninety-three persons, according to the census of 1891.

The *thathameda* amounted to Rs. 380 for 1897-98.

TAUNG-LÔN.—A village in the Tawma circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of fifty-eight persons, according to the census of 1891.

The *thathameda* amounted to Rs. 120 for 1897-98.

TAUNG-MYIN.—A revenue circle in the Amarapura township and subdivision of Mandalay district.

Taung-myin village is situated fourteen miles east of headquarters. It had a population of four hundred and thirty-five persons at the census of 1891, and paid Rs. 870 *thathameda*-tax. The land revenue derived from the circle amounted to Rs. 319 in that year. Taungmyin is a Zairbadi village, and has a considerable number of cattle.

TAUNG-MYIN.—A village in the Pauk township and subdivision of Pakôkku district, with a population of one hundred and thirty persons, according to the census of 1891, and a revenue of Rs. 250.

TAUNG-NAUK.—A revenue circle in the Pagan township and subdivision of Myingyan district.

In 1895-96 the population numbered two hundred and ten persons, and the *thathameda* amounted to Rs. 256. No land revenue was collected in the circle.

TAUNG-NGA-KUT.—A village in the Taung-nga-kut circle, Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of fifty-two persons and a revenue of Rs. 140 in 1897.

TAUNG-NGÔN.—A village of twenty houses, about four miles north-west of Sagaing, in the township and district of that name.

Between Taungngôn and Kyauksit (Ywa-taung circle) is a permanent bridge, built over the swamp through which the water from the Ôktamyit tank flows into the Tandi and Pyugan *jhils*. It is about five hundred yards in length and has a breadth of five yards. It was built by U-ma-lein Myitsin-kinwun in 1219 B.E. (1857 A.D.) in the reign of Mindôn *Min*. U-ma-lein's wife, Ma Kali, is still living in Kyauksit. Before the present bridge was built, there was a wooden bridge, erected by Maung Pan Bu during the reign of Naungdaw-gyi at Ava.

TAUNG-NGU-ZU.—A revenue circle in the Pathein-gyi township, Amarapura subdivision of Mandalay district, including two villages.

The land revenue paid by the circle amounts to Rs. 62.

TAUNG-NGU-ZU.—A village in the revenue circle of the same name, Pathein-gyi township, Amarapura subdivision of Mandalay district, seventeen miles north-north-east of headquarters.

It had a population of sixty persons at the census of 1891, and paid Rs. 120 *thathameda*-tax.

TAUNG-NI.—A Kachin village in Tract No. 32, Myitkyina district, situated in 25° 10′ north latitude and 96° 47′ east longitude.

In 1892 it contained twenty-four houses; its population was not known. The headman has no others subordinate to him. The inhabitants are Shan-Burmans.

TAUNG-NYO.—A revenue circle in the north-west of the Pyinmana subdivision of Yamèthin district.

Antiquities : the legend of Nandawpaw*myo.*

Taungnyo village is situated near the site of an ancient city called Nandawpaw*myo*, which was founded by a King called Gawun-pa-de in 189 B.E. (827 A.D.). He was very powerful and under him was an official called Pappada Yit Ka Kyawgaung (the first portion of his title seems to show that he was a Karen or at any rate a hill man), who founded a number of villages on the Nga-leik stream. Nandawpaw city flourished exceedingly and Gawunpa-de did not die till 673 B.E. (1311 A.D.). His son Minhla Yaza committed an unnatural crime, which resulted in the hill near Nandawpaw swallowing up that capital and all its tributary villages and inhabitants, with the single exception of Minhla Yaza himself. The spot was afterward known as the Taungmyo (hill-town) because the hill swallowed the town, but time has changed this into Taungnyo.

It is said that when the ancient city of Thare-hkettara (Prome) was deserted, the people fled in three directions in their fear of Nga Sagaw. The Burmans kept together and fled north, but the Pyus and Kanyans (Arakanese), though they kept separate, went east. They afterwards fought with one another and the Pyus were victorious and they, with many of the subject Kanyans, settled in the Taungnyo neighbourhood and repeopled the country. Among the villages they founded are Mayingôn, which in 1892 had fifty housess, Myetke and Thapanchaung, each with thirty houses, and Chanpyagôn, with forty houses, besides others.

The Gaudapalin pagoda.

In the circle is the Gaudapalin pagoda, said to have been founded by Thiri-dhamma Thawka (Asoka) in 1261 B.E. (1899 A.D.) [the date is quite impossible]. It was 30,000 *tas* (about 60 miles) north of the city of Toungoo and stood near Nandawpaw*myo*, whose name was changed to Myataung-nyo by King Nara-padi-sithu, who also enlarged the pagoda. It had extensive *wuttagan* lands on which dues were charged at the *chweshin* rate of five baskets of paddy for every pair of buffaloes. The proceeds were devoted to the service of the pagoda.

History.

The Taungnyo township, as it was called before the Annexation, passed entirely into the hands of the rebels in May 1886 and remained so until the end of that year. It was the main support of Buddha Yaza, who levied men and money from the people but at the same time maintained order and checked inter-village dacoity. His headquarters were usually in the difficult country lying round the headwaters of the Sin-thè stream between Yamèthin and Pyinmana, and as a further place of retreat he had the *Yomas,* between Yamèthin and Magwe.

TAUNG-NYO.—A circle in the Maymyo township and subdivision of Mandalay district, including four villages.

Taungnyo village is situated seven miles south-east of Maymyo. It had a population of two hundred and ninety-eight persons at the census of 1891.

TAUNG-PA-LÉ.—A village in the Nga-kwè circle, Seikpyu township, Pakôkku subdivision and district, with a population of forty-six persons, according to the census of 1891, and a revenue of Rs. 120.

TAUNG-PU-LU.—A revenue circle in the Pyinmana subdivision of Yamèthin district.

It was founded in the time of King Alaung-paya, when much of this part of the country was systematically colonized. On first settlement it had one hundred households, which had dwindled to sixty-four in 1892.

There is a hillock near the village which once bore the name Bilu*taung*.

Legend.

Two brothers found a medicinal root on it, according to the Yamèthin official records. They ate the root and one became a *Bilu* and the other a tiger. A monk from Taungpulu preached the law to them and warned the ogre-brother back to civilization, but the tiger-brother proved intractable. The name of the hillock was accordingly changed from Bilu*taung* to Taungpulu.

TAUNG-SA-YE (North).—A revenue circle in the Taungdwingyaung township, Mingin subdivision of Upper Chindwin district.

It includes a single village and paid a revenue of Rs. 110 in 1897.

TAUNG-SA-YE (South).—A revenue circle in the Taungdwingyaung township, Mingin subdivision of Upper Chindwin district.

It contains a single village and paid Rs. 130 revenue in 1897.

TAUNG-SHE.—The headquarters of the circle of that name in the Pangtara State, Myelat district of the Southern Shan States.

It is the residence of the *myedaing*, or headman of the circle, and is also the chief village of the Danaw race (*v.* Part I). It contained in 1892 twenty-five houses, with a population of one hundred and eight persons, who paid Rs. 204 annual revenue.

TAUNG-SHE (East).—A revenue circle in the Pagan township and subdivision of Myingyan district.

In 1895-96 the population numbered eighty-nine persons, and the *thathameda* amounted to Rs. 207. No land revenue was assessed in the circle.

TAUNG-SHE (West).—A revenue circle in the Pagan township and subdivision of Myingyan district.

In 1895-96 the population numbered ninety persons, and the *thathameda* amounted to Rs. 105. No land revenue was collected in the circle.

TAUNG-TA-LÔN.—A village of one hundred and seventy-four houses in Ava township of Sagaing district, seven miles east of Myotha.

It derives its name from a conspicuous isolated hill with a pagoda at its summit. Annual pagoda fairs are held

TAUNG-THA.—A township in the Myingyan subdivision and district, lying along the eastern bank of the Irrawaddy river, south of the Taungtha hills.

Its area is approximately five hundred and sixteen square miles. Its boundaries are: on the north the Myingyan township; on the south the Kyaukpadaung township; on the east Meiktila district; and on the west the Irrawaddy.

The number of revenue circles in 1896-97 was sixty-eight, and the population was estimated to be forty-nine thousand nine hundred and ninety-four persons. For 1895-96 the land revenue amounted to Rs. 5,547, the *thathameda* to Rs. 63,557, and the gross revenue to Rs. 75,130.

The township is affected by frequent periods of scarcity, as the rainfall is capricious and scanty. Most of the township is high ground, except on the west, where the hills slope to the river. Jaggery is extensively made and cotton, sessamum, paddy and *pyaung* are also grown. The headquarters are at Taungtha.

TAUNG-THA.—A revenue circle in the Sa-le township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered three hundred and fifty persons and the *thathameda* amounted to Rs. 472. No land revenue was collected in the circle.

TAUNG-THA.—A village in the Myingyan subdivision and district and the headquarters of a Township Officer, is situated to the south of the Taungtha hills on the Myingyan-Meiktila road.

A large amount of jaggery is made from the juice of the *tari*-palm, which grows in abundance near the village.

The public buildings are a court-house for the Township Officer, a Public Works Department bungalow, and a bazaar. In 1895-96 the circle numbered twelve thousand one hundred and twenty-five persons, and the *thathameda* amounted to Rs. 17,881. No land revenue was collected.

TAUNG-THA-MAN.—A revenue circle in the Amarapura township and subdivision of Mandalay district.

It includes three villages. The land revenue amounted to Rs. 1,735 in 1891.

TAUNG-THA-MAN.—A village in the revenue circle of the same name, Amarapura township and subdivision of Mandalay district, two miles south-east of headquarters.

It had a population of two hundred and fifty persons at the census of 1891, and paid Rs. 410 *thathameda*-tax.

Near the village are Buddhist shrines of great sanctity, erected by old Burmese Kings.

TAUNG-THWIN.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with an area of two-and-a-half square miles of village lands.

The population in 1892 numbered one hundred and forty-one persons, and there were twenty-three acres of cultivation. Paddy and jaggery are the chief products. The village is fourteen miles from Ye-u, and for 1896-97 paid Rs. 330 *thathameda* revenue.

TAUNG-U.—A revenue circle in the Kyaukpadaung township, Pagan subdivision of Myingyan district..

In 1895-96 the population numbered two thousand one hundred and thirty-five persons, and the *thathameda* amounted to Rs. 3,320. No land revenue was collected in the circle.

TAUNG-U.—A village in the Taungu circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of one thousand and five persons, according to the census of 1891.

The *thathameda* amounted to Rs. 1,950 for 1897-98.

TAUNG-U.—A village in the Pauk township and subdivision of Pakôkku district, with a population of one hundred and seventeen persons, according to the census of 1891.

TAUNG-WIN.—A circle in the Pyinmana subdivision of Yamèthin district.

Legendary history.

It was founded, according to Maung Bo Haik, in 872 B.E. (1510 A.D.), by one hundred and fifty men of the Taungwin regiment, under orders from the King of Toungoo. It was included among the sixteen Karen villages of the Fifty Two Cities of Toungoo. As there was not much cultivable land near it a number of other villages were founded round about, the chief among which at the present day appears to be Thawatti, with two hundred and fourteen houses in 1897: which was first founded by thirty of the Zanitpala *ahmudan* in 1198 B.E. (1836. A.D.)

TAUNG-WIN.—A village in the Ye-u township and subdivision of Shwebo district, nine miles from Ye-u town.

It has two hundred and thirty-eight inhabitants and a cultivated area of two hundred and thirty-one acres, besides 32·04 acres of State land. Paddy is the chief crop. For 1896-97 the *thathameda* revenue amounted to Rs. 970.

TAUNG-YA-SEIK.—A village in the Indaing township, Tantabin subdivision of Shwebo district, on the Mu river, fifty-seven miles from Ye-u.

The population in 1891 numbered two hundred and forty-five persons, mostly paddy cultivators. The *thathameda* revenue for 1896-97 amounted to Rs. 200.

TAUNG-YA-SI.—A village in the Aligan circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and twenty-six persons, according to the census of 1891.

The *thathameda* amounted to Rs. 210 for 1897-98.

TAUNG-YAUNG.—A circle in the Taungdwingyi township of Magwe district, including the villages of Taungyaung and Kyin-gya.

TAUNG-YIN.—A village of one hundred and thirty houses, eighteen miles north-east of Sagaing and two miles from Padu, in the Sagaing subdivision and district.

It has a large area of fertile wheat lands.

TAUNG-YO.—A village in the Sinzein circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and fifty-three persons, according to the census of 1891.

The *thathameda* amounted to Rs. 300 for 1897-98.

TAUNG-YO-ZA-LÔK.—A revenue circle in the Taungtha township, Myingyan subdivision and district.

In 1895-96 the population numbered one hundred and thirty-five persons, and the *thathameda* amounted to Rs. 132. No land revenue was collected in the circle.

TAUNG-YWA.—A circle in the Natmauk township of Magwe district, including the single village of Taung-ywa.

TAUNG-YWA.—A village in the Nyaungdaw circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of four hundred and seven persons, according to the census of 1891, and a revenue of Rs. 910.

TAUNG-YWA.—A village in the Thamantabo circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of one hundred and one persons, according to the census of 1891, and a revenue of Rs. 320.

TAUNG-YWA.—A village in the Kyauksauk circle, Myaing township, Pakôkku subdivision and district, with a population of three hundred and forty-three persons, according to the census of 1891, and a revenue of Rs. 680, included in that of Kyauksauk.

TAUNG-ZA-LAUNG.—A village in the Chaungzôngyi circle, Myaing township, Pakôkku subdivision and district, with a population of seventy-seven persons, according to the census of 1891, and a revenue of Rs. 200, included in that of Chaungzôngyi.

TAUNG-ZIN.—A revenue circle in the Pagan township and subdivision of Myingyan district.

In 1895-96 the population numbered one thousand eight hundred and fifteen persons, and the *thathameda* amounted to Rs. 2,415. No land revenue was collected in the circle.

TAUNG-ZIN.—A revenue circle in the Kyaukpadaung township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered three hundred and thirty persons, and the *thathameda* amounted to Rs. 590. No land revenue was collected in the circle.

TAUNG-ZIN.—A circle in the Natmauk township of Magwe district including the villages of Thazi, Kani, Se-gyi, and Myinzu.

TAUNG-ZIN.—A village in the Taungzin circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of one hundred and six persons, according to the census of 1895.

The *thathameda* amounted to Rs. 180 for 1897-98.

TAUNG-ZIN NORTH.—A revenue circle in the Kyaukpadaung township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered six hundred and thirty persons, and the *thatnameda* amounted to Rs. 871. No land revenue was collected in the circle.

TAUNG-ZIN SOUTH.—A revenue circle in the Kyaukpadaung township, Pagan subdivision and district.

In 1895-96 the population numbered one thousand one hundred and ninety-five persons, and the *thathameda* amounted to Rs. 1,705. No land revenue was collected in the circle.

TAUNG-ZIT.—A revenue circle in the Nato-gyi township, Myingyan subdivision and district.

In 1895-96 the population numbered one thousand seven hundred and thirty persons, and the *thathameda* amounted to Rs. 2,100. No land revenue was collected in the circle.

TAUNG-ZÔN.—A village in the Taungzôn circle, Myaing township, Pakôkku subdivision and district, with a population of two hundred and twenty-four persons, according to the census of 1891.

The *thathameda* amounted to Rs 1,730 for 1897-98.

TAUNG-ZU.—A village in the Paung-bedan circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of eighty-six persons, according to the census of 1891, and a revenue of Rs. 120.

TAUNG-ZU.—A village in the Kunlat circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and seven persons, according to the census of 1891, and a revenue of Rs. 200, included in that of Ywa-ma.

TAUNG-ZU.—A village in the Thigôn circle, Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of two hundred and sixty-one persons, according to the census of 1891, and a revenue of Rs. 640 in 1897.

TAUNG-ZU-GA-LE.—A village in the Alè-gyaw circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of two hundred and fifteen persons, according to the census of 1891, and a revenue of Rs. 295.

TAW.—*See under* Katha.

TA-WA.—A revenue circle with three hundred and twenty-two inhabitants, in the Kani township of Lower Chindwin district. It is situated on the banks of the Tinzôn stream, which flows into the North Yama, and it includes Tawa and Letkabya villages.

Paddy is the only crop raised. The revenue for 1896-97 amounted to Rs. 850 from *thathameda*, and Rs. 86 from State lands.

TA-WA.—A revenue circle in the Kyaukpadaung township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered six hundred and twenty persons, and the *thathameda* amounted to Rs. 936. No land revenue was collected in the circle.

TAWAN.—The Tawan river rises in the north-east of the Hu Kawng valley and flows south-west into the Tanai*kha*, just above Mashi.

It runs in a bed three hundred yards wide, and in January has a breadth of water of one hundred yards and a depth of three feet, just above Sana. It is fordable in the cold weather at many places, and is navigable for *peingaws*. *See also under* Chindwin.

TA-WAN-TZE.—A village on the eastern side of the Salween river, in the Ko Kang circle of the Northern Shan State of North Hsen Wi (Theinni). It is situated on the steep slope of the hills overhanging the Chingpwi stream, facing the Ken Pwi ridge.

In 1892 it contained six houses, with a population of forty-seven persons, all Chinese. They cultivated opium, maize, and Indian-corn, the last for the manufacture of spirits, which they flavour with stramonium.

TAW BÈ.—A village in the Kodaung subdivision of the Northern Shan State of Hsi Paw, bounded on the north by Hīn Hpök, on the east by Man Pit, on the south by Hkun Kaw, and on the west by Pūng Lōng.

TAW-BO.—A village in the Min-ywa circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of one hundred and sixty-eight persons, according to the census of 1891.

The *thathameda* amounted to Rs. 470 for 1897-98.

TAW-BÔN.—A village of fifty houses irregularly scattered within a circular double fence, on the left bank of the Irrawaddy river, in the Shwegu subdivision of Bhamo district.

Some of the villagers are fishermen, and seventy baskets of *mayin* paddy are worked annually. There are a hundred buffaloes in the village, which produces a fair amount of fruit of various kind.

TAW-BU.—A revenue circle in the Myingyan township, subdivision and district.

In 1895-96 the population numbered three hundred and seventy-seven persons, the *thathameda* amounted to Rs. 402, the State land revenue to Rs. 577-5-2, and the gross revenue to Rs. 979-5-2.

TAW-BU.—A village in the Madaya township and subdivision of Mandalay district, north-east of Mayapin.

It has eighty houses, and its population in 1897 numbered three hundred and fifty persons approximately. All are cultivators.

The Tawbu Settaw-ya temple was built by *Rahan* U Gaung in 1820 A.D., in the reign of King Ba-gyidaw.

TAW-BYA.—A revenue circle in the Pagan township and subdivision of Myingyan district.

In 1895-96 the population numbered two hundred and ninety-five persons, and the *thathameda* amounted to Rs. 464. No land revenue was collected in the circle.

TAW-DAN.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, twenty-two miles from Ye-u, with three hundred and forty-six inhabitants, who paid Rs. 620 *thathameda* revenue for 1896-97.

They are all rice farmers.

TAW-DWIN.—A village and revenue circle in the Amarapura township and subdivision of Mandalay district, eleven miles east of headquarters.

It had a population of one hundred and eighty persons at the census of 1891 and paid Rs. 240 *thathameda*-tax.

TAW-DWIN.—A village in the Ainggyi revenue circle, Patheingyi township, Amarapura subdivision of Mandalay district, eighteen miles north-east of headquarters.

It had a population of one hundred and ten persons at the census of 1891, and paid Rs. 190 *thathameda*-tax.

TA-WÈ.—A village of sixty-four houses, nine miles south of Myotha in the township of that name of Sagaing district.

TAW-GA-LUN.—A village in the Yaw township, Yawdwin subdivision of Pakôkku district, with a population of one hundred and nine persons, according to the census of 1891.

The *thathameda* amounted to Rs. 310 for 1897-98.

TAW-GYAUNG.—A village in the Ye-u township and subdivision of Shwebo district, nine miles from Ye-u, with a population of two hundred

and eighteen persons and a cultivated area of 124·6 acres, most of which is under paddy.

The *thatkameda* revenue for 1896-97 amounted to Rs. 470.

TAW-GYAUNG.—A village in the Mayagan township, Ye-u subdivision, of Shwebo district, nine miles from headquarters.

It has one hundred and eleven inhabitants: rice cultivation is the chief industry. The *thathameda* for 1896-97 amounted to Rs. 250.

The Shwetaw-gyaung pagoda is of some sanctity.

TAW-GYIN.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with twenty-seven square miles of attached land.

The population in 1891 numbered one hundred and twenty-six persons and there were seven acres of cultivation. Paddy and *thitsi* are the principal products. The village is thirty-five miles from Ye-u and paid Rs. 390 *thathameda* revenue for 1896-97.

TAW HSANG.—A *daing*, or circle of Möng Lōng sub-State of Hsi Paw, Northern Shan States, in charge of a *nèbaing*, and with an area of about sixty square miles. It is bounded on the north by Mang Kung, on the east by Möng Mit State, on the south by Man Kang, on the north-west by Nam Hpan, and on the southwest by Sang Hün.

The circle.

It had in 1898 a population of one thousand and seventy-eight persons, in five hundred and twenty-nine households and nineteen villages.

The net revenue paid was Rs. 9,216, with some Rs. 3,600 for tea and about two hundred and eighty-seven baskets of paddy. Taw Hsang is the most important tea circle in the whole of Möng Lōng, and is only exceeded in production by Pang Nim and Kyawk Pin in Hsi Paw State. The people are almost all Palaungs, but Shans work the lowland paddy.

Taw Hsang village is known to the Burman pedlars who come up from Mandalay as Kyu-dawsin and is the next most important village to Möng Lōng itself. It contained in 1898 two hundred and thirty-one people, in one hundred and seven households. It is the largest centre for tea in the sub-State: it is situated at an elevation of about four thousand feet on a steep but improved bullock-track, leading from Mang Kung and Kang Kang to Ka La Kwai. A track also leads Taw Hsang from to just west of Man Kang, whence caravans go *viâ* Hsi Hku and Hsum Hsai Myohaung to Mandalay.

The village.

TA-WIN-MYAW.—A village in the Yaw-wa circle, Seikpyu township Pakôkku subdivision and district, with a population of ninety-four persons according to the census of 1891.

The *thathameda* amounted to Rs. 190 for 1897-98.

TAWK or TROC.—A village of Chins of the Tashôn tribe in the Central Chin Hills. It lies on the west slope of a spur running down to Pao river, and can be reached *viâ* Minkin, Lyenhai, Ralôn, and intermediate villages, distant thirty-three miles.

In 1894 it had fifty-one houses. Bikarr was its resident chief.

Tawk is a Kweshin village and pays tribute to both Falam and Haka. There is no good camping-ground near and not much water, though there

is an abundant supply on the road from Ralôn. The village has an insignificant fence.

TAWKA.—A Kachin village in Tract No. 15, Bhamo district, situated in 24° 27′ north latitude and 97° 16′ east longitude.

In 1892 it contained twenty-eight houses, with a population of one hundred and forty persons. The headman has no others subordinate to him. The inhabitants are of the Lepai tribe and Sadan sub-tribe, and own six buffaloes. There is good water-supply, but no camping-ground.

TAW-KA-SHAT.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, fourteen miles from Ye-u.

There are one hundred and nineteen inhabitants: paddy is the chief cultivation. *Thathameda* amounted to Rs. 180 for 1896-97.

TAW-LAN.—A village of nine houses on the Nga-bat stream, in the Shwegu subdivision of Bhamo district.

TAWLANG.—A village of Yotun Chins in the Southern Chin Hills. It lies eighteen miles south-west of Lungno and can be reached from Lungno across the high range, or from Rawywa.

In 1894 it had six houses. Kaiyaung was its resident chief.

Tawlang is under the influence of the Aika chiefs. It was partially disarmed in 1895.

TAWLAWK.—A Palaung village of eleven houses in Tawng Peng State, Northern Shan States.

The population numbers twenty-one men, twenty women, six boys and four girls. They cultivate lowlying paddy fields and a little tea, but are poor and possess no cattle.

TAW-MA.—A revenue circle in the Lega-yaing township and subdivision of Upper Chindwin district, including fourteen villages.

TAW-MA.—A circle in the Ti-gyaing township, Katha subdivision and district, including three villages, with one hundred and thirty-six houses.

The villagers are Burman and Shan traders, and also cultivate *kaukkyi*, *mayin*, and *taungya*.

TAW-MA.—A village in the Tawma circle, Myaing township, Pakôkku subdivision and district, with a population of two hundred and eleven persons, according to the census of 1891.

The *thathameda* amounted to Rs. 910 for 1897-98.

TAW-MA.—A village in the Tawma circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of four hundred and sixty-five persons, according to the census of 1891.

The *thathameda* amounted to Rs. 910 for 1897-98. There is a District Bungalow in the village.

TAWNG BAT.—A village in Maw Sön State, Myelat district of the Southern Shan States, close to the village of Paw Myin on the Pangtara border.

It contained thirty-one houses in 1897, with a population of one hundred and forty-two persons, and paid Rs. 111 annual revenue.

TAWNG HIO.—A township in the *Kawn Kang*, or Mid Riding of Mang Lön West, Northern Shan States. It lies south of Nā Lōng, in the same scrub-jungle-covered plain.

There are possibilities for much more wet cultivation than at present exists, but of the four villages two are of Yang Lam, who seldom or never have any but dry crops. There were forty-three houses in 1892. The township marches with Nawng Ep (Hke Si Man Sam) on the west and with the Möng Awt township of Möng Hsu on the south. Here also there is room for a very much larger population, but previous to the British occupation there was much border raiding. A small amount of cotton is grown.

TAWNG HKAM.—A circle in the Hsum Hsai sub-State of Hsi Paw, Northern Shan States.

Tawng Hkam was in 1892 by much the largest and the most prosperous of the Hsum Hsai townships. It lies along the Nam Tu and occupies nearly the whole of the south of the State, but water is so scarce that some villages have to seek it several miles away. Latterly, barrels mounted on carts have been brought into use, and water is systematically bought and sold. The supply is said to have been gradually failing for the last ten years.

The fine *pôngyi kyaungs* in Tawng Hkam show that the population must have been very much larger formerly than it now is. Even now it has between a third and a quarter of the population of the whole State. There is exceedingly little cultivation and what there is necessarily all dry. There were nineteen thousand and ninety-three *thanatpet* trees in 1892, or over a half of the total for the whole State. The number of villages was forty-one, with five hundred and sixty-two houses, an average of about fourteen houses per village, which is far beyond that of any other township of Hsum Hsai. There were also thirty-nine resident traders, and twenty-seven carts plyed in the township. Altogether, it was the only portion of Hsum Hsai which was not depressing, and the water difficulty is therefore all the more annoying. A few fisher-villages are situated on the slopes over or on the banks of the Nam Tu.

TAWNG LAWNG.—A petty Wa State about which very little is known. It lies between Ngek Hting, Loi Lōng, and Mang Lön in the Northern Shan States and seems to be in subordinate alliance with, but independent of all three.

There do not appear to be more than two or three villages in the State, which in 1893 presented some fragments of silver as tribute to the British Government.

TAWNG LET.—A district of the Möng Lōng sub-State of Hsi Paw, Northern Shan States, in charge of a *nèbaing*, with an area of about one hundred and sixty square miles. Tawng Let (the *taunglet*) is bounded on the north by Man Sam; on the north-east by Hsa Pawng; on the east by Hsip Ku; on the south-east by Pang Ti circle of Hsum Hsai sub-State; on the south-east by Ye-u circle, of that State; and on the west by Muk Hso.

It had in 1898 a population of one thousand five hundred and thirty-three persons, in three hundred and seventy-six households and thirty-nine villages.

The net revenue paid amounted to Rs. 2,899-8-0, with one thousand four hundred and seventy-one *thanatpet* trees, taxed at two annas each, and about fifty baskets of paddy, equivalent to Rs. 183-14-0 money-payment. Tawng Let is the only circle in Möng Lōng in which there is *thanatpet*.

The population is almost exclusively engaged in *taungya* paddy cultivation. Besides this a little sugarcane is grown and some *thitsi* oil extracted. A good deal of sessamum, but very little cotton, is grown on the *taungyas*.

History.

The circle suffered much from the dacoit gangs which have infested, and which even in 1898 infested this part of the country. The people are mostly *Danus*. "Burman" *Danus* predominate, but there are also "Shan," *Danus* and Shans. The chief village is Ka La Kwai, formerly a place with a considerable population. When *Hēng* Nga Maung found it no longer safe to make it his headquarters it gradually diminished, until in 1889 there were no more than four houses. It is, however, now steadily growing again. The same is true of the other villages of the circle, which nevertheless are far fewer than they were in Burmese times.

TAWNG MA.—A circle in Tawng Peng State, Northern Shan States, including in 1897 twelve Palaung and twenty-one Shan villages, with one hundred and eighty-three and one hundred and ninety-eight houses respectively.

The races are under separate headmen. There are extensive forests in the circle, and the inhabitants cultivate about five hundred acres of tea. Tawng Ma has an area of about four hundred and fifty square miles, and is extremely hilly. There is a ferry across the Nam Tu at Li Hi. The Shan villages are poverty stricken.

TAWNG NI.—A circle in Möng Lōng sub-State of Hsi Paw, Northern Shan States, in charge of a *nèbaing*. The circle is bounded on the north by Ruby Mines district, on the east by Myohaung, on the south by Man Sam, and on the west by Man Tsam.

The population is Shan, and in 1898 numbered two hundred and thirty persons, in one hundred and thirteen households and ten villages.

The net revenue paid amounted to Rs. 846, with about one hundred and forty baskets of paddy. The people work lowland paddy to some extent, but have a greater area of hill cultivation.

Boundaries.

TAWNG PENG (Burmese TAUNG-BAING) or LOI LŌNG,—called by the Chinese indifferently TA SHAN (*big hills*, a literal translation of the Shan name), or CH'A SHAN (*tea hills*)—is the most north-westerly of the Northern Shan States, and the bulk of the population is Rumai or Palaung, to which race the *Sawbwa* belongs. It is in shape roughly like an inverted pear and is bounded on the north and north-west by Möng Mīt (Momeik), temporarily administered as a sub-division of Ruby Mines district; on the west and south by Möng Lōng, a sub-feudatory of Hsi Paw, and by Hsi Paw main State; and on the east by North Hsen Wi. The State has no natural boundaries and the frontiers have not yet been precisely laid down.

Natural features.

The Nam Tu (Myit-ngè) river runs through Tawng Peng from north to south, cutting off a strip on the eastern side about ten miles broad by thirty long. This part of the State is comparatively level undulating country, with a low range of hills running parallel and close to the Nam Tu, breaking up on the eastern border into hills and valleys. West of the Nam Tu the State is excessively hilly. In the south-western portion occurs a series of small valleys, running east and west and averaging perhaps ten miles long. These vary in width from not more than a few hundred yards on the east to about four miles on the west, as at Möng Ngaw. Elsewhere the valleys, with one or two exceptions, are mere gorges, with no

level ground fit for cultivation. The main ridge, Loi Hpa, roughly in the centre of the State, runs from a little north of Hsi Paw town and gradually increases in height towards Nam Hsan, where it is a little over five thousand five hundred feet above sea-level. There it bifurcates, one ridge running westward to Sa Ran at the same height and culminating to the north in a peak reaching seven thousand feet. The point of bifurcation is called Hpak Tu Möng, the gate of the country. From this range radiates a confusion of hills, running into one another and cut up by numerous streambeds, following in channels three thousand feet deep. The highest peak is a little under seven thousand feet and the ranges run to between five and six thousand feet above sea-level.

The approximate area of the State is one thousand five hundred square miles.

Races: the Palaungs.

Though Tawng Peng is a Rumai or Palaung State, there are many other races settled in it. On the north the Kachins have been gradually advancing during the last half century and have been driving the Rumai villages southwards one after the other. They, like the Palaungs, live on the hills, and in the valleys the inhabitants are chiefly Shans. The Palaungs, according to their own account, are divided into a number of different clans, details about which will be found in the chapter on ethnology [*v.* Part I]. The main division, however, is into the Palaungs proper and Pa-les. The former are alleged to be the original settlers and claim to be slightly different in origin. However this may be, it is certain that to the outsider very few traces of difference now exist, and apparently even Rumai have to ask one another to which branch they belong. The Palaungs proper, it may be noted, that is to say their women, dress more gaily, wear more ornaments on festal occasions, and generally appear to be better off than the Pa-les, perhaps because they are more frequently tea-growers. They seem to be confined to the central ridge south of Nam Hsan and all round the capital. The distinctive dress of the Pa-le women seems to be a coarse blue and pink petticoat with horizontal stripes and dark-coloured gaiters. Many of the self-arrogated Palaungs proper, however, wear this as their working dress. The men everywhere dress alike and have mostly adopted the Shan style. East of the Nam Tu there are a few Pa-les to the north and a couple of villages in the south, but the majority of the population is Kachin on the hills and Shan in the lowlands, the latter predominating. The inhabitants of the Möng Ngaw valley in the south-west are chiefly Shans. Indeed the valley population generally is Shan. On the highest ridges there are scattered Lihsaw villages, small here, as they seem to be everywhere in the Shan States.

Traditional history. The legend of the tea-seeds.

The following is a translation of what professes to be the State history. It is a singularly unsatisfactory document.

When Alaung-sithu of Paukkan (Pagan) was on his way back from the Sambuthara country (Kambawsa) he arrived in Tawng Peng on his magic barge. While there he built the Taungmè Zedi, casing over the pagoda which previously stood there, and beneath it he placed nine pieces of *nan-tha* (a scented wood). This was in the year 445 B.E. (1083 A.D.) and the building was dedicated at noon on Friday the fifth waning of *Tabaung* (March) of that year. Three days later he crowned the building with a *hti* (umbrella) and then moved his camp to a village called Tapintha, east of Taung Mè, and there, at the Loi

Sawng pagoda, he kept festival for seven days and nights. While the *pwès* were going on he sent for two *Taungthu* cultivators and handed over to them the *labizan* (tea-seeds) which he had obtained from the craw of a bird. These tea-seeds he ordered them to plant between the two images of birds which stand to the north-west of the pagoda. The *Taungthus* were boorish creatures and held out but one hand to receive the seeds from the King, whence the name *let-pet* given to the plant (from *let-ta-pet*, "one hand"). [Frequently the Palaungs, Taung-yos, and Burmese call the leaves *natthit-ywet* (leaves given by the *nats*)].

He then ordained an annual festival to be held on the full moon of *Tabaung* at Taungmè and Pa-mya pagodas, and appointed the Minister Bala Kyaw-thu Sao Hkun to the charge of the country. This was in the year 5,000 of religion. [This does not correspond with the previously given date of 445 B.E.]

He had previously ascertained that the Palaungs were the descendants of a *Naga* Princess by Thuriya, Prince of the Sun (the legend is given in the account of the Palaungs), and that the Palaung Chief who built Sè Tun Hsam was a relation of the Paukkan rulers, Min-rama, as well as of the Emperor of China. In memory of this the ruling caste wear a garment that resembles the skin of a *naga*.

From the time of Mo-hnyin Mintaya-gyi, in the year 1113 B.E. (1751 A.D.) to the present day there have been thirteen *Sawbwas* of Tawng Peng Loi Lōng, as follows :—

No.	Name of king.	Year in which he reigned.		Age on accession to the throne.	How many years he reigned.	Name of *Sawbwa*.	Year in which he reigned.		Age on accession to the *Sawbwa*ship.	How many years he reigned.
		B.E.	A.D.				B.E.	A.D.		
1	Alaung-mintaya ...	1115	(1753)	45	7	Ta Dwè Ba	1115	(1753)	72	6
2	His son	1125	(1763)	38	4	Ba Kun Mya	1122	(1760)	70	8
3	Shinbyushin	1126	(1764)	40	12	Ba Kun Saing	1126	(1764)	64	9
4	Singu-*min*	1137	(1775)	37	6	Baw Dwè Taw	1137	(1775)	75	8
5	Hpaung-ka-*min* ...	1143	(1781)	32	7	Ba Loi Lio	1143	(1781)	80	6
6	Amarapura-*min* ...	1143	(1781)	40	38	Ba Kan Kein Möng ...	1143	(1781)	65	9
7	Ava-*min*	1181	(1819)	36	18	Ba Kun Hso	1181	(1819)	71	10
8	Shwebo-*min*	1199	(1837)	51	9	Ba Kan Tan Möng ...	1199	(1837)	67	½
9	Pagan-*min*	1208	(1846)	35	6	Ba Kan Kun Shin Yè ...	1208	(1846)	72	2
10	Mindôn-*min*	1214	(1852)	38	26	Kun Kan Kun Ba Hôn Möng	1227 (	(1865)	50	14
11	Thibaw-*min*	1240	(1878)	21	10	Kun Kan Möng	1241	(1879)	58	9

The following is the list of the *Sawbwas* appointed by the British Government since the Annexation :—

No.	Name.	Year in which he reigned.	Age on accession to *Sawbwa*ship.	How many years he reigned.
		B.E. (A.D.)		
1	Hkam Tan Möng	1249 (1887)	34	9
2	Kun Shin Ga Le	1258 (1896)	27	1

As a history this is singularly inadequate, and little has been as yet ascertained by enquiry among the people. It would seem that for a time at least the Chinese armies sent to invade Burma or the Shan States maintained themselves in Tawng Peng, but whether they were driven there from the plains or chose the hills because of the better climate is by no means clear.

Authentic history.

In the time of King Mindôn the *Sawbwa* called Ba Kan Hkun Shin Yè in the list, but usually referred to as Hkun Hsa, rebelled against Burmese authority and an army was sent against him led by the present *Sawbwa* of Hsi Paw. After ten months' fighting Hkun Hsa was killed in battle and his head was brought in.

Hkun Kyan was then installed as *Sawbwa*, and it is frequently said that he as *Sawbwa* was the first *Sawbwa* of Tawng Peng appointed by the Burmese Government. Hkun Kyan also refused to acknowledge the supremacy of the Burmese Government and was seized and brought to Mandalay, where he died in jail.

Aung Tha succeeded him (1862—1868) and was murdered by a rival named Kwan Kôn, who reigned from 1868 to 1877. This *Sawbwa* remained on good terms with the Burmese Government; he is said to have paid homage at Mandalay every year.

He was succeeded by his elder brother, Hkun Hkam Möng, who is known under the name of Naungdaw (*royal elder brother*). This *Sawbwa* was believed to be a man of weak mind, and King Mindôn gave him as advisers a Burmese joint-Governor, named *Sitkè* Nga Hpè, and a Palaung *Hpôngyi*, said to belong to the *Sawbwa's* family. These two men were the real rulers of Tawng Peng, and the old *Sawbwa* was merely a figurehead. The Palaungs themselves say that Hkam Möng was merely very pious. However that may be, he refused to meet the first British party which went up to Nam Hsan in 1887. An attack was made on the rear-guard of the British party and the capital was found deserted.

Subsequently Hkam Tan Möng, his son, was put forward as *Sawbwa* and submitted peacefully to the Superintendent of the Shan States in March 1888.

He died in 1897 and a cousin was installed as Regent until final arrangements could be made. Hkam Möng still lives in religious seclusion in a monastery.

Tawng Peng was carefully inspected in 1896-97 by Mr. W. G. Wooster, who gives the following details.

The State numbers two hundred and twelve villages, with a total number of three thousand two hundred and ninety-two houses. The area of land under cultivation was roughly estimated as follows :—

Revenue inspection of 1896.

		Acres.
(*a*) Lowland rice fields	... ...	942
(*b*) *Taungyas* and other hill cultivation	...	2,801
(*c*) Tea gardens (or *kins*)	... ...	5,315
(*d*) Vegetable gardens	... ...	141
Total	...	9,199

Head (*b*) includes a little cotton and vegetables, and a little sessamum. The gardens often have the *taung-sein* leaf planted in them. This leaf is used very extensively for packing pickled tea, and sells at Rs. 2 per thousand leaves.

The population was estimated at—

	Adults.	*Children.*
Male	6,010	2,392
Female	6,075	2,330
	16,807	

The inhabitants of the seventy-eight monasteries in the State are included.

Races.

The race population by households was as follows :—

	Houses.
Palaungs	1,949
Shans	950
Kachins	341
Lihsaws	38
Chinese	14
Total ...	3,292

Shans form the chief population of the Möng Ngaw, Pang Lōng, Kyawng Sa, Nam Hsan, Tawng Ma, and the Eastern circles. In the capital and suburbs there are thirty-nine houses, twenty-eight of which are in Nam Hsan itself. The Kachins are found mostly in the Northern circle, and there are fifty-six houses in the Eastern circle. Lihsaws are found isolated here and there: twelve out of the fourteen houses of Chinese are in Nam Hsan and the other two in Myothit.

Revenue: *thathameda.*

Each circle pays its revenue through *pawlams* who live at Nam Hsan. A *pawlam* is responsible for the collection of the revenue of his circle and is generally an old man, sixty or seventy years of age, and some connection of the *Sawbwa.* He draws ten *per cent.* commission on all collections, and takes it before the revenue is actually paid to the *Sawbwa.* There are only two recognized taxes :—

(1) *Thathameda.*

(2) A tax on wet and dry tea.

Thathameda is assessed on the Palaungs at the following rates: Palaungs who are natives of the village they live in and possess tea gardens

pay Rs. 4 per head and Rs. 4 a fire-place; if *ya*-workers or lowlying paddy-land cultivators, Rs. 3 a head and Rs. 3 a fire-place; and if owners of cattle who do not work paddy or tea, Rs. 2 per head and Rs. 2 a fire-place, irrespective of wealth or the number of cattle or amount of other property possessed. Amongst the Shans the rate varies at the discretion of the headman. The Kachins are assessed at Rs. 5 a house, but as a matter of fact pay nothing. The Lihsaws are assessed at Rs. 2-8-0 a house. The collection is made twice a year, once in June and once in December.

Tea-tax.

The tax on wet and dry tea is imposed at the following rates: Every bullock-load of *letpet-so* (wet tea) to be taken out of the State, whether by traders from elsewhere or by villagers, and intended for the Mandalay market, is taxed at Re. 1 in cash and two *pès* of rice, or in cash only at Rs. 2. If the tea is taken elsewhere than to Mandalay, Re. 1-8-0 per bullock-load is charged. If ponies are used as a means of transport, Re. 1-4-0 a load is collected. A man's or coolie's load of dry tea is taxed at Re. 1 for every twenty viss. Small loads under ten viss are not charged. A bullock-load of dry tea is charged at Rs. 2. The *Sawbwa's* records showed Rs. 19,416 as realized under this head for 1895-96. It was estimated that fifteen thousand bullock-loads of pickled tea are sold annually, and that about 25,450 viss of dry tea are manufactured, out of which some ten thousand viss might be taken to represent the quantity reserved for home consumption and the balance the sales to bullock-traders and hawkers and the barter for *ngapi*, dried fish, and rice. The quantity exported annually fluctuates of course with the demand, but as a rule very little is left in the pits at the end of the year. The collection of the tax is left to the headmen of villages, who very often appoint an agent to look after and collect the money for them. Ten *per cent.* on collections is paid as commission to the *pawlams*, who share as much as they please with the village or circle headmen. This commission, however, instead of coming out of the sum paid to the *Sawbwas*, is an excess collection.

Besides the above taxes a toll of Rs. 5 for every ten animals in a caravan conveying merchandise to Mandalay is charged, but the amount collected in this way is very small, not exceeding Rs. 200 at the outside.

Industries: tea.

The principal industry of the State is the cultivation and manufacture of *letpet* or tea. Every Palaung and many of the Shans engage in the work, either as planters or dealers.

There are four recognized crops or pickings:—

(1) *Shwepyi*, plucked from *Kasôn* to *Nayôn* (May to June).
(2) *Hka-gyin*, plucked from *Wazo* to *Wagaung* (July to August).
(3) *Hka-rawt*, plucked from *Tawthalin* to *Thadingyut* (September to October).
(4) *Hka-reng*, plucked in *Tasaungmôn* (November).

The *hka-reng* is only gathered by a few of the poorer planters and it is, unless mixed with *hka-rawt* or *hka gyin*, not palatable.

Letpet-so.

In the making of *letpetso* (pickeld or wet tea) the first process is to steam the leaves: this is done in a wooden strainer with a perforated bamboo bottom, which is placed over the mouth of a large cauldron of boiling water for a minute or two only, so as to moisten and soften them. The process enables the leaves to be easily and quickly

rolled with the hands on a mat, whilst another batch is being steamed on the cauldron. After the leaves have been rolled into a pulp, they are thrown into baskets provided for the purpose and left till the next day, when the baskets are put into compressors or pits in the ground. A cover is placed over each basket and heavy weights are placed on the top of these. The pits are round and vary in size considerably.

Letpet chauk.

Dry tea is manufactured by spreading the steamed and rolled leaves in the sun, and the best tea is that dried as soon as possible after passing through the steaming process. As the leaves are always steamed at night, the next day, if fine, is the earliest time to dry.

Prices range as follows for *letpetso* :—

Prices.

(1) *Shwepyi* Rs. 25 the hundred viss at Zeyan ;
(2) *Hka-gyin*, (3) *Hka-rawt* } Rs. 20 the hundred viss, mixed ;

and for dry tea the prices are—

	Per viss. Rs. A. P.
(1) *Shwepyi*	1 0 0
(2) *Hka-gyin*	0 12 0
(3) *Hka-rawt*	0 8 0
(4) *Hka-reng*	0 4 0

Zeyan produces the most and the best *letpet*, and in a good year as many as six thousand bullock-loads of tea are sold by this village alone.

At the other principal villages the prices are—

	Price per 100 viss. Rs. A. P.		Rs. A. P.
Kun Hai	20 0 0	to	22 8 0
Kun Hawt	20 0 0	to	22 8 0
Ban Nawk	22 8 0	to	23 0 0
Kyawk Pyu	22 8 0	to	23 0 0
Tawng Ma	19 0 0	to	20 0 0
Nam San	20 0 0	to	22 8 0
Nan Kang	18 0 0	to	20 0 0

Cultivation and processes.

Man Loi Nö, Nam Liu, Manloi Taü and Roa Ring are the chief centres of the manufacture of dry tea. It takes three years to obtain a crop from the plants. After ten or eleven years the plants weaken and the crops become poor : the garden is then often cut down and burnt. Fresh shoots spring from the stumps and in three years a fresh garden has begun to bear. In Möng Ngaw circle where there is a little tea only, dry tea is made and is bartered for *ngapi*, dried fish, salt and tobacco. The tea tree is not really cultivated in the European sense of the word. The plants are merely left to grow and, beyond weeding at the end and the beginning of the rains, very little attention is paid to them. When young they are shaded by trees left standing with that object. Sometimes they are transplanted at the end of a year, but not always.

The only thing which requires skill and experience is the picking and drying. The former is done at the rate of a viss (three and two-third *lbs.*) a day by each picker. The leaves when dried have a withered yellowish-green

appearance. The pickled tea is taken out of the pits or vats and examined from time to time, and occasionally re-steeped. If the fermentation has been unsuccessful the leaves are dried and sold as dry tea. The bulk of the tea is grown on steep hillsides at a very considerable elevation, but the Shan cultivators also grow a little on the slopes of the valleys. This is entirely for their own use, for they have no skill in picking and curing. The latter especially requires experience, but it is not clear in what the knack consists, and the Palaung planters keep their secret. The first picking is always the best. Exposure to rain is said to make the leaves watery, when a larger amount of green leaves will be required to make the same amount of dry tea. The amount of tea pickled is probably four times that dried. The Chinese buyers in Mandalay are said to be far better judges of the quality of the tea produced than the Palaungs. They poke a stick into a basket and sniff it and can often tell the tract and even the garden the tea comes from. This argues acute techincal acquaintance, and no Palaung has it to such an extent. The tea-gardens are never in the market, but relatives and friends as a matter of convenience sometimes sell gardens amongst themselves.

Rice.

The soil in the Möng Ngaw valley is exceptionally fertile. Sometimes as much as one hundred and twenty baskets of rice are reaped for one of seed, although the land may have been worked regularly for many years. The Shans in the valley do not sell their fields, and in fact can only lay claim to them so long as they live in the valley and work them. Some, however, leave their land and share the crop with the cultivator. The Palaungs occasionally sell their fields, but never to Shans. From fifty to sixty rupees is the price of a piece of land that can be sown with one basket of seed or, roughly, an acre.

Forests.

There are fine stretches of pine forest in the Kun Hawt, Myothit and Tawng Ma circles. Wood-oil is got in Man San, and, as elsewhere in the Shan hills, oaks and chestnuts are everywhere plentiful. A little teak occurs in the Pang Lōng circle near the Hsi Paw border. Everywhere the forests are being ruined by the wasteful method of hill cultivation and the consequent fires.

The once celebrated silver mines of Bawdwin-gyi have now been unworked for a generation. Most of the metal seems to have been extracted.

Tigers are particularly numerous in Tawng Peng. On the Nam Tu rhinoceros are occasionally seen.

Though the country is so hilly, the main roads are broad and good for caravan purposes. They branch from Nam Hsan and Sa Ran or Zeyan in every direction. There is a good road due south to Hsi Paw. The main route to Mandalay passes through Möng Ngaw and meets Government cart-road at Pyawng Kawng.

The following tables show the results of Mr. W. G. Wooster's inspection :—

STATEMENT A—*Tawng Peng State.*

Serial No.	Circle.	Number of houses.	Number of houses exempted from taxation. Officials.	Relatives.	New.	Poverty.	Service.	Number of houses assessable.	Average rate.	Amount actually collected.	Amount paid to *Sawbwa* or his demand.
									Rs. A. P.	Rs.	Rs. A. P.
1	Capital town and *Singye-bôn* ...	408	31	14	15	45	116	187	13 7 11	2,524	1,400 0 0
2	Zeyan village	175	2	...	...	...	...	173	38 0 6	6,600	6,000 0 0
3	Kun Hai	194	13	...	5	9	33	134	32 5 3	4,332	3,200 0 0
4	Myothit	299	19	2	3	17	46	212	19 8 0	5,135	3,000 0 0
5	Kan Wan Tôk	269	18	2	1	10	51	186	24 2 2	4,490	2,000 0 0
6	Kun Hawt	115	4	...	...	5	14	92	11 15 3	1,100	800 0 0
7	Northern circle—										
	Kachin villages	260	27	...	...	1	...	232	...	......	......
	Palaung villages	212	19	1	11	7	26	148	14 13 2	2,194	2,194 0 0
8	Eastern circle—										
	Kachin villages	56	8	...	...	...	...	48	2 2 0	102	102 0 0
	Shan villages	383	27	1	9	33	47	266	5 6 7	1,440	985 8 0
	Palaung villages	289	19	1	7	4	45	213	19 3 0	4,088	3,385 0 0
9	Tawng Ma circle—										
	Palaung villages	183	13	...	20	7	46	97	18 2 7	1,762	1,586 0 0
	Shan villages	198	18	5	6	10	13	146	7 15 7	1,165	1,013 0 0
10	Mõng Ngaw	252	22	1	1	22	28	178	18 3 2	3,240	2,785 0 0
	Total ...	3,293	240	27	78	170	465	2,312	...	37,1720	28,450 8 0

STATEMENT B—*Tawng Peng State.*

Serial No.	Circle.	Number of villages.	Number of houses.	Cattle.				Estimated number of bullock-loads of *letpet* sold annually.	Estimated number of viss of dry tea manufactured.	Number of *kyaungs*.	Acreage under cultivation.			
				Buffaloes.	Oxen. Cows.	Oxen. Pack bullocks.	Ponies.				Lowlying fields.	*Taungyas.*	Tea gardens.	Gardens.
1	Capital town and *Singye-bôn* ...	10	408	38	35	94	103	2,300	1,805	6	89	130	750	10
2	Zeyan	1	175	...	170	27	28	5,500	100	1	...	...	1,650	3
3	Kun Hai	8	194	2	69	184	60	2,880	2,500	9	10	152	925	5
4	Myothit	15	299	90	178	269	30	1,450	2,170	9	79	245	367	13
5	Kan Wan Tôk	15	268	49	58	383	22	1,100	1,250	6	25	350	297	15
9	Kun Hawt	4	115	...	22	37	23	1,200	850	3	...	47	320	6
7	Mong Ngaw	22	252	264	9	10	3	...	500	4	291	8	100	13
8	Northern circle—													
	Kachin villages	31	260	53	51	20	2	...	...	...	66	354	...	10
	Palaung villages ...	23	212	46	168	158	130	...	...	15	11	430	...	15
9	Tawng Ma circle—													
	Palaung villages ...	12	183	8	23	112	15	360	1,425	7	5	138	477	5
	Shan villages ...	21	198	194	30	12	3	20	...	2	169	220	22	9
10	Eastern circle—													
	Shan villages	28	383	283	65	241	24	...	...	6	197	210	...	25
	Palaung villages ...	15	289	13	13	61	95	190	14,850	10	...	395	407	8
	Kachin villages ...	7	56	20	5	6	...	...	...	...	...	122	...	4
	Total ...	212	3,292	1,060	896	1,614	538	15,000	25,450	78	942	2,801	5,315	141

TABLE C.—*Other Products.*

Serial No.	Circle.	RICE. Yield per basket of seed. Low-lying fields.	RICE. Yield per basket of seed. *Taungyas.*	Crops other than rice.	Remarks.
1	Nam San and *Singye-bôn.*	40·60	15-25	Pumpkins, mustard, peas, some tobacco and a few cabbages.	
2	Zeyan ...	...	...	Plantains, beans, peas, tobacco (a little), pumpkins, mustard and a few cabbages.	
3	Kun Hai ...	...	15-30	Jackfruit, plantains, peas, mustard, pumpkins, *taungsein* leaf, and a few cabbages.	
4	Myothit ...	40·60	20-30	Plantains, a little sugar-cane, mustard, pumpkins, and *taungsein* leaf.	
5	Kan Wan Tôk ...	40·60	20-40	Plantains, a little sugarcane, a few pineapples, mustard, and pumpkins.	
6	Kun Hawt ...	...	20-30	Plantains, pumpkins, mustard, and *taungsein* leaf.	Pumpkins very fine and large.
7	Northern circle ...	40·50	10-30	Plantains, jackfruit, mangoes, beans, pumpkins, mustard, and a little cotton.	
8	Eastern circle ...	30·50	10-40	Sugarcane, pumpkins, mustard, and a few peas	
9	Tawng Ma circle	40·60	15·40	Sugarcane, guavas, pumpkins, and mustard.	
10	Möng Ngaw ...	60·100	20-30	Plantains, beans, pumpkins, and mustard.	

STATEMENT D.—*Prices.*

Articles.	Quantity.	Prices from Rs.	A.	P.		Rs.	A.	P.	Remarks.
Red cloth used for blankets.	A piece ...	5	8	0	to	7	0	0	
Silk *tameins* ...	Each ...	14	0	0	to	16	0	0	
Cotton cloth ...	A piece (40 yards)	6	8	0	to	8	0	0	
Silk handkerchiefs ...	A set of eight ...	12	0	0	to	14	0	0	
Silk velvet ...	A piece ...	20	0	0	to	25	0	0	
Cotton muslin ...	do ...	2	0	0	to	2	8	0	
Silk jackets ...	Each ...	8	8	0	to	9	0	0	
Cooking-pots (copper) ...	do ...	6	0	0	to	9	0	0	
Straw hats ...	do ...	5	0	0	to	12	0	0	
Iron cooking-trivets ...	A viss ...	0	3	0	to	......			
Garlic	do ...	1	0	0	to	1	8	0	
Ngapi	do ...	1	8	0	to	2	0	0	
Ngapi kaung ...	do ...	1	4	0	to	2	8	0	
Dried fish	do ...	1	8	0	to	2	0	0	
Cigar leaf (*thanatpet*) ...	do	3	0	0	to	4	0	0	
		2	0	0	to	2	8	0	
		1	0	0	to	1	8	0	
Betel-nut	do ...	1	2	0	to	2	0	0	
Betel-leaf	do ...	1	0	0	to	1	4	0	
Cutch (for eating) ...	do ...	1	8	0	to	2	0	0	
Kerosine oil ...	A case ...	10	0	0	to	......			
Sessamum	A tin ...	6	0	0	to	......			
Cotton *lungyis* ...	Each ...	0	12	0	to	1	0	0	
Tobacco	A viss ...	0	10	0	to	0	12	0	
Salt	do ...	0	4	0	to	0	6	0	
Candles (small) ...	A packet ...	0	8	0	to	0	10	0	
Cocoanut oil ...	A viss ...	1	0	0	to	1	8	0	
Umbrellas (Shan) ...	Each ...	1	0	0	to	1	4	0	
Shan cups	do ...	0	2	0	to	0	4	0	From Lè-gya
Tray (eating) ...	A viss ...	1	0	0	to	1	8	0	
Tobacco (for eating) ...	do ...	0	10	0	to	0	14	0	
Shan paper	Per 100 sheets ...	1	8	0	to	2	0	0	
Dha strings ...	Each ...	0	6	0	to	0	8	0	
Dhas	do ...	2	8	0	to	4	0	0	
Dry tea	A viss ...	0	4	0	to	1	0	0	Manufactured in the State.
Letpet	Per 100 viss ...	18	0	0	to	25	0	0	
Cotton	Per 5 viss ...	1	8	0	to	1	12	0	
Carpets	Each	4	8	0	to	6	0	0	Chinese-make.
		2	8	0	to	3	0	0	English.
Jaggery	A viss ...	0	6	0	to	0	8	0	
Scissors (iron) ...	Each ...	0	1	6	to	0	2	0	
Betel boxes	do ...	0	8	0	to	0	12	0	

TAWNG TALÖNG.—A circle in the Hsum Hsai sub-State of Hsi Paw, Northern Shan States. It lies on the Maymyo border in hilly country, and suffers from some scarcity of water.

All the cultivation is upland. There were one thousand five hundred and twenty-eight *thanatpet* trees in 1892, but the circle does not seem by

any means to be prospering. It includes eleven villages, with seventy-five houses.

TAWNG TEK.—A circle in the Northern Shan State of Hsi Paw. The boundaries are,—on the north Tōn Pe, on the east Nam Lan, on the south Nawng Lōng circle of Lawk Sawk Southern Shan State, on the south-west Man Htam, and on the north-west Pung Wo and Tōn Pe.

It included in 1898 thirty-three villages and had a population of one thousand nine hundred and ninety-eight persons. It is in charge of a *nèbaing*. In the same year it paid Rs. 4,813-8-0 net revenue, and supplied no paddy. It had also eleven thousand two hundred and eighty-one revenue-paying *thamatpet* trees, for which Rs. 1,269-2-0 was rendered. The population is almost exclusively engaged in *taungya* paddy-cultivation.

TAW NIO (called Malipa by the Chinese).—A village in the Ko Kang Trans-Salween district of North Hsen Wi, Northern Shan States.

The bazaar.

Taw Nio is of no great size, having only forty houses, with brick walls and thatch or tiled roofs, but it is the chief, in fact the only market in Ko Kang, all the other bazaars being of the most, petty and local character. Market is held in the ordinary Shan fashion, once every five days, and there is a very large attendance of Chinese from beyond the border. Beyond Chinese blue cottons, felt hats, shoes and rock-salt from Möng Hkawng, there is no great display of native produce. Manchester goods are chiefly brought for sale by the Huitze of Pang Lōng. These Panthays are the only carriers for Ko Kang to the British side at present. All the local muleteers trade to China.

Communications.

From Taw Nio it is eight caravan marches to the town of Kung Ma, six to Möng Ting, fourteen to Yang-chang (called Meng Sang by the Shans), and seventeen to Têngyüeh(Möng Myen or Momien). The road from Taw Nio to Yung-chang is said to be level and good for the greater part of the way, but there is one steep range to cross, apparently on the frontier of Yünnan proper. It seems more probable that this is the "long descent" of Marco Polo than the route through Lungling (Möng Lōng), which would make most naturally for Nam Hkam. Near Taw Nio the streams are all spanned by stone bridges and there are traces of the regular Chinese causeway roads which are so substantial and usually so bad :—" good for two years and bad for ten thousand."

A good deal of cotton is grown near Taw Nio and sold in the bazaar, but opium is the chief commodity and fetches an average price of ten rupees the viss, though in the harvest season it is much less, falling to seven or even six rupees. The drug is sold as it is collected by the farmer and has to be boiled down by the consumer. The Ko Kang Chinamen smoke the orthodox opium pipe, different indeed from the pipe of the coast ports but with the same broad flat top and tiny aperture, and do not condescend to the make-shift of the Shan, the Palaung or the Kachin.

A fair sized joss-house stands to the south of the bazaar and is tenanted by a Chinese monk, with the approved coat of many coloured patches. It is the only regular joss-house in Ko Kang and is of very creditable size and style of ornamentation.

Since 1896 Taw Nio has been the headquarters of a detachment of a company of Military Police, under an Assistant Commandant. The barracks are built on a low hill over-looking the village and are surrounded by an earthen ramp and ditch. The inhabitants of Taw Nio are all Chinese, but there are several small Shan villages in the low valley which extends north and south. Cha-tzu-shu, the chief town of the State, is eleven miles distant and about three thousand feet above Taw Nio.

Taw Nio village is thus picturesquely described by Mr. W. A. Graham:

"It consists of one long street which every fifth day presents a busy scene, as it is the market to which all the neighbourhood comes, not only Ko Kang people, but many from across the border. This market is of much interest as so many people of different races come to it: the Chinaman with his pack mules or his pig in a crate; the Shans (women to sell fruit and vegetables and buy household necessaries, and men to gamble); Lishas and Mutsö from the mountain tops and Lahs from the villages round about. Each race wears its distinctive costume. The Chinese go wrapped in half-a-dozen blue coats, all too large for them apparently; the Shan in his baggy trousers and huge turban practises the 'Tiger walk' up and down before the girls; the Lisha with his blue putties and call-bird stares about at so much civilization; the Chinese women hobble and flap and scream; the Shan girls sit in rows chatting under their broad hats, or flit along with their white limbs half concealed half displayed beneath the red skirt; the squat Mutsö women straddle about in their absurd short kilts; and the pigs shove their way through all. On non-market days the pigs have the street to themselves and make pretty short work of the rotten melons, oranges, maize cobs, droppings of flour and paddy, which are left behind by the marketers."

TAW-SEIN.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with an area of attached lands of one square mile.

There are thirty-nine inhabitants and thirty-two acres of cultivation. Paddy is the chief product. The village is nineteen miles from Ye-u and paid Rs. 190 *thathameda* revenue for 1896-97.

TAW-THA.—A revenue circle and village in the north of the Mintaingbin township of Lower Chindwin district, with one hundred and eleven inhabitants.

The revenue amounted to Rs. 90 *thathameda* for 1896-97.

TAW-WE-GAN.—A village in the Myotha circle, Myaing township, Pakôkku subdivision and district, with a population of two hundred and six persons, according to the census of 1891, and a revenue of Rs. 30, included in that of Daung-o.

TAWYAN.—A village of Chins of the Tashôn tribe in the Central Chin Hills. It lies about ten miles east of Tlorrtang and can be reached *viâ* Hmunli and Tlorrtang.

In 1894 it had one hundred and forty-three houses. The resident chief was Lôn Rho.

Tawyan consists of a group of four villages: Tawyan, Singyawl, Khitam, and Khawtang The people are Torrs and are related to the Torrs of Haka. They are tributary to Falam.

TAW-YAN-GÔN.—A village in the Pakan-gyi circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of forty persons, according to the census of 1891.

The *thathameda* amounted to Rs. 210 for 1897-98.

TAW-YAUNG.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of ninety-five persons, according to the census of 1891, and a revenue of Rs. 570.

TAW-YWA.—A village in the Thamantabo circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of one hundred and seventeen persons, according to the census of 1891, and a revenue of Rs. 270.

TAW-YWA.—A village in the Lingadaw circle, Myaing township, Pakôkku subdivision and district, with a population of four hundred and sixty-seven persons, according to the census of 1891.

The *thathameda* amounted to Rs. 1,000 for 1897-98.

TAW-YWA.—A village in the Kyigan circle, Myaig township, Pakôkku subdivision and district, with a population of three hundred and fifty-nine persons, according to the census of 1891, and a revenue of Rs. 970, included in that of Kyigan.

TAW-ZA-LE.—A village in the Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of sixty-three persons, according to the census of 1891.

The *thathameda* amounted to Rs. 180 for 1897-98.

TAW-ZUN.—A revenue circle in the Kyaukpadaung township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered two thousand five hundred and five persons and the *thathameda* amounted to Rs. 4,480. No land revenue was collected in the circle.

TA-YA.—A revenue circle in the Salingyi township of Lower Chindwin district, including the villages of Taya, Kandwin, Thanbo and Myezan, with eight hundred and twenty-seven inhabitants. It lies in the south of the township, on the left bank of the South Yama *chaung*.

The soil is fertile and water plentiful. The principal food grains are dry and wet weather paddy, *jowar*, sessamum and peas.

The revenue amounted to Rs. 585 from State land and Rs. 1,540 from *thathameda* for 1896-97.

TA-YAW-DAW.—A revenue circle in the Budalin township of Lower Chindwin district, south-west of Budalin and some five miles from the Chindwin river.

It includes the villages of Tayawdaw and Yôn-hle-gôn, with one thousand two hundred and twenty-four inhabitants. The revenue for 1896-97 amounted to Rs. 2,500 from *thathameda*.

TA-YAW-GAING.—A village in the Pauk township and subdivision of Pakôkku district, with a population of one hundred and sixty-nine persons, according to the census of 1891, and a revenue of Rs. 460.

TA-YAW-GÔN.—A revenue circle in the Sa-le township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered one thousand and thirty persons and the *thathameda* amounted to Rs. 1,802. No land revenue was collected in the circle.

TA-YWIN-BO.—A revenue circle in the Myingyan township, subdivision and district.

In 1895-96 the population numbered five hundred and twelve persons and the *thathameda* amounted to Rs. 684; the State land revenue was Rs. 70-10-6 and the gross revenue Rs. 754-10-6.

TA-YWIN-DAING.—A revenue circle in the Pagan township and subdivision of Myingyan district.

In 1895-96 the population numbered four thousand one hundred and thirty-five persons and the *thathameda* amounted to Rs. 5,774. No land revenue was collected in the circle.

TA-ZAN.—A village in the Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of one hundred and seventeen persons, according to the census of 1891.

The *thathameda* amounted to Rs. 180 for 1897-98.

TA-ZAUK.—A revenue circle in the Nato-gyi township, Myingyan subdivision and district.

In 1895-96 the population numbered one thousand two hundred and ninety persons and the *thathameda* amounted to Rs. 1,144. No land revenue was collected in the circle.

TA-ZAUNG.—A revenue circle in the Myingyan township, subdivision and district.

In 1895-96 the population numbered two hundred and seventy-four persons. The *thathameda* amounted to Rs. 200, the State land revenue to Rs. 213-11-6, and the gross revenue to Rs. 413-11-6.

TA-ZÈ.—A township of the Ye-u subdivision of Shwebo district, is bounded on the north by the Indaing township, on the east by the Myedu township, on the south by the Ye-u and Shwe-gyin townships, all of Shwebo district, and on the west by Upper Chindwin district.

It has one hundred and thirty-nine villages and a population of nineteen thousand four hundred and seventy-seven persons. The headquarters are at Tazè, a few miles west of the Mu river.

TA-ZÈ.—The headquarters of the Ta-zè township, Ye-u subdivision of Shwebo district, near the lake of the same name.

There is a Civil Police post. The population in 1891 numbered one thousand four hundred and seventy-seven persons.

Paddy was the chief crop. The *thathameda* revenue for 1896-97 amounted to Rs. 3,160. The village is fifteen miles from Ye-u.

TA-ZIN.—A village in the Linbin circle, Pakôkku township, subdivision and district, with a population of five hundred and fifty-five persons, according to the census of 1891, and a revenue of Rs. 1,050, included in that of Linbin.

TA-ZO.—A prosperous village in the Nato-gyi township, Myingyan subdivision and district.

It has a great many palm groves, and a large trade in jaggery and cotton is carried on. Many pagodas and *kyaungs* have been erected. There is a Civil Police *thana* to the north-west of the town.

TA-ZÔN.—A revenue circle in the Homalin township, Lega-yaing subdivision of Upper Chindwin district, including four villages.

TA-ZU.—A village in the Pauk township and subdivision of Pakôkku district, with a population of sixty persons, according to the census of 1891, and a revenue of Rs. 570.

TÈ.—A village in the Yaw township, Yawdwin subdivision of Pakôkku district, with a population of two hundred and sixty-five persons, according to the census of 1891.

The *thathameda* amounted to Rs. 550 for 1897-98.

TE-BIN.—A village in the Paung-gwè circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and ninety-eight persons, according to the census of 1891.

The *thathameda* amounted to Rs. 300 for 1897-98.

TÈ-BIN-GAN.—A village in the Pauk township and subdivision of Pakôkku district, with a population of one hundred and twenty-three persons, according to the census of 1891, and a revenue of Rs. 490.

TÈ-DAW.—A circle in the Ti-gyaing township, Katha subdivision and district.

The name Tèdaw is said to have been given because the village was established in a jungle where fig trees were abundant.

The circle has seventy-five houses. The villagers cultivate *kaukkyi* and *mayin*, but no *taungya*; they are Burmans and Shans.

TÈ-DAW.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, sixteen miles from Ye-u.

The population numbers three hundred and twenty-six persons, mostly paddy cultivators. The *thathameda* revenue for 1896-97 amounted to Rs. 511. Near Tèdaw is the locally celebrated Shwemôkdaw pagoda.

TÈ-DAW-YA.—A village in the Pauk township and subdivision of Pakôkku district, with a population of three hundred and forty-four persons, according to the census of 1891, and a revenue of Rs. 800.

TÈ-GÔN.—A village in the Madaya township and subdivision of Mandalay district, on the east bank of the Shweta*chaung*, between Madaya and Taungbyôn.

It has thirty houses, and its population numbered in 1897 one hundred and twenty persons approximately. The villagers are cultivators.

TÈ-GÔN.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, sixteen miles from Ye-u.

The population numbers four hundred and seventy-eight persons: rice cultivation is the only industry. The *thathameda* revenue for 1896-97 amounted to Rs. 580.

TÈ-GYI.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, twelve miles from Ye-u.

There are seventy-one inhabitants: paddy cultivation is the chief industry. The *thathameda* revenue in 1890 amounted to Rs. 130.

TÈ-GYI.—A village in the Nyaungôk circle, Myaing township, Pakôkku subdivision and district, with a population of two hundred and seven persons, according to the census of 1891, and a revenue of Rs. 330, included in that of Nyaung-ôk.

TÈ-GYI.—A village in the Lingadaw circle, Myaing township, Pakôkku subdivision and district, with a population of four hundred and thirty persons, according to the census of 1891.

The *thathameda* amounted to Rs. 830 for 1897-98.

TÈ-IN.—A revenue circle in the Taungdwin-gyaung township, Mingin subdivision of Upper Chindwin district.

It includes a single village and paid Rs. 260 revenue in 1897.

TEIN-BAN.—A revenue circle in the Myingyan township, subdivision and district.

In 1895-96 the population numbered six hundred and eighty-seven persons, and the *thathameda* amounted to Rs. 707. No land revenue was collected in the circle.

TEIN-BYA.—A village in the Chaunggwa revenue circle, Amarapura township and subdivision of Mandalay district, two miles south-south-west of headquarters.

It had a population of one hundred persons at the census of 1891, and paid Rs. 100 *thathameda*-tax.

TEIN-GAN.—A revenue circle in Sa-le township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered one hundred and sixty-five persons, and the *thathameda* amounted to Rs. 261. No land revenue was collected in the circle.

TEIN-GAN.—A village in the Seikpyu township, Pakôkku subdivision and district, with a population of four hundred and fourteen persons, according to the census of 1891.

The *thathameda* amounted to Rs. 1,390 for 1897-98.

TEINGAR or TEINGA.—A Kachin village in Tract No. 13, Bhamo district, situated in 24° 37′ north latitude and 97° 32′ east longitude.

In 1892 it contained twenty-five houses, with a population of one hundred and one persons. The headman has no others subordinate to him. The inhabitants are of the Lahtawng tribe, and own two buffaloes only. Six hundred baskets of paddy are raised yearly.

TEIN-GIN.—A revenue circle in the Homalin township, Lega-yaing subdivision of Upper Chindwin district, including nine villages.

TEIN-GÔN.—A revenue circle and village in Pathein-gyi township, Amarapura subdivision of Mandalay district. Teingôn lies seven miles north-west of headquarters, on an island in the Irrawaddy river.

It had a population of one hundred and eighty-four persons at the census of 1891. The circle paid a land revenue of Rs. 13 and a *thathameda* of Rs. 50 for 1896-97.

TEIN-GÔN.—A village in the Nayagan revenue circle, Amarapura township and subdivision of Mandalay district, six-and-a-half miles south-east of headquarters.

It had a population of one hundred and fifty persons at the census of 1891, and paid Rs. 160 *thathameda*-tax.

TEINGRAM or TINGRAM.—A Kachin village in Tract No. 13, Bhamo district, situated in 24° 36′ north latitude and 97° 33′ east longitude.

In 1892 it contained twenty-three houses, with a population of ninety-seven persons. The headman has no others subordinate to him. The inhabitants are of the Maran tribe, and own no cattle. Seven hundred baskets of grain are raised yearly.

TEIN-HUN.—A village of thirty houses south of the Irrawaddy river, in the Shwegu subdivision of Bhamo district.

The village is unfenced and straggling: it has a *pôngyi kyaung* and a fair *zayat*. The villagers are prosperous and own ninety buffaloes.

TEIN-NÈ.—A revenue circle in the north of the Mintaingbin township of Lower Chindwin district.

It includes four villages, Kônbayat, Ziyin, Ywa-naung, and Teinnè. *Thathameda* amounted to Rs. 1,260 for 1896-97.

The Myatheindan pagoda is situated at Kanbayat village.

TEIN-NYEIN.—A revenue circle in the Ka-le township and subdivision of Upper Chindwin district, including eight villages.

The population in 1891 numbered one thousand three hundred and ninety-eight persons, and the revenue amounted to Rs. 3,750.

TEINSA.—A Kachin village in Tract No. 8, Bhamo district.

In 1892 it contained fourteen houses, with a population of sixty-two persons. The headman has no others subordinate to him. The inhabitants are of the Lahtawng tribe, and own six bullocks and six buffaloes.

TEIN-THA.—A revenue circle in the Kindat township and subdivision of Upper Chindwin district, including one village only, with an attached area of one square mile.

The population in 1891 numbered two hundred and seventeen persons, and the revenue amounted to Rs. 729.

TEIN-THAW.—A small Kachin village on the east bank of the Irrawaddy river, in Myitkyina district.

It contains six Kachin houses, two of the Asi and four of the Marip tribe

TE-MYIN.—A revenue circle in the Sa-le township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered eighty persons, and the *thathameda* amounted to Rs. 116. No land revenue was collected in the circle.

TĒNG LŌNG.—A Shan village in the Northern Shan State of North Hsen Wi.

It contained twenty-five houses in 1894, with a population of seventy-five persons. The revenue paid was Rs. 2 per household, and the people were paddy cultivators by occupation and owned twenty bullocks, ten buffaloes, and three ponies.

TENGPÔN.—A Kachin village in Tract No. 3, Bhamo district.

In 1892 it contained twelve houses, with a population of forty persons. The headman has no other villages subordinate to him. The inhabitants are of the Lahtawng tribe, and own no cattle.

TENG YAT.—A Shan village in North Hsen Wi, Northern Shan State in Hsen Wi circle.

It contained sixteen houses in 1894, with a population of sixty persons. The revenue paid was four annas per household. The villagers owned five bullocks, ten buffaloes, and five mules and ponies. The price of paddy was twelve annas the basket. The people were paddy cultivators and traders by occupation.

TENSHI.—A village of Yotun Chins in the Southern Chin Hills. It lies twenty miles south of Lungno, and can be reached from Lungno, across the Myittha, and also from Tilin.

In 1894 it had thirty houses. Lobwa was its resident chief. The village is under the Lungno chief and has blood feuds with the Chinmès. It is not stockaded: there is good camping-ground with plenty of water.

TĒP HSAI.—A village in the home circle of Möng Yai, the capital of the Northern Shan State of South Hsen Wi.

There were in March 1892 fifteen houses, with a population of fifty-three persons. The villagers are exclusively engaged in paddy cultivation, except when called on for service by the *Sawbwa*, which they render in place of paying tribute.

TERONG.—A Kachin village in Tract No. 38, Myitkyina district, situated in 25° 45′ north latitude and 97° 46′ east longitude.

In 1892 it contained thirteen houses: the population was unknown. The inhabitants are of the Lepai tribe and Sadan sub-tribe. The headman has no others subordinate to him.

TET-KAUNG.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, fourteen miles from headquarters.

The population numbers two hundred and sixty persons, most of whom are engaged in rice cultivation. The *thathameda* revenue for 1896-97 amounted to Rs. 730.

TE-TUN.—A revenue circle in the Magwe township and district.

The soil of the circle is very fertile and much maize is exported, as well as maize leaves for cigar wrappers.

The *thugyi* was formerly a man of great power and influence and was perpetually at war with the *myothugyi* of Magwe.

TEÜN PYE.—A village in the Mogaung subdivision of Myitkyina district, about a quarter of a mile south of Kônmana.

TE-ZU.—A village in the Chindaung circle, Seikpyu township, Pakôkku subdivision and district, with a population of two hundred and sixty-eight persons, according to the census of 1891, and a revenue of Rs. 880, included in that of Chindaung.

TE-ZU.—A village with three hundred houses south of Pindalè in the Wundwin township, Northern subdivision of Meiktila district.

A few iron and gold workers live here. The rest of the population is entirely agricultural.

THA-BAN-GYO.—A revenue circle in the Taungtha township, Myingyan subdivision and district.

In 1895-96 the population numbered four hundred persons and the *thathameda* amounted to Rs. 450. No land revenue was collected in the circle.

THA-BEIK-KYIN.—A township of the Ruby Mines district, forming the southern portion of the Tagaung subdivision. It is bounded on the north by the Tagaung township; on the east by the Möng Mit (Momeit) State and the Mogôk township of Ruby Mines district; on the south by Mandalay district; and on the west by Shwebo district.

Its approximate area is six hundred and eighty-eight square miles and its population about ten thousand persons.

There are thirty headmen in the township the revenue in 1897-98 was—

					Rs.
Thathameda	...	...	...	...	14,645
Land revenue	...	...	...	...	5,700

The headquarters are at Thabeikkyin on the Irrawaddy river, from which place a cart-road starts to Mogôk and Bernard*myo*, distant sixty-one miles. There is a Public Works Department inspection bungalow in Thabeikkyin, which has detachments of a Burma Regiment and of the Ruby Mines Battalion of Military Police. The village consists of a straggling line of houses along the river bank and a good many of the villagers live on rafts moored alongside. There is a ferry across the Irrawaddy which brings in about Rs. 4,000 a year. The Irrawaddy Flotilla Company's steamers running between Mandalay and Bhamo call at Thabeikkyin, and there is a smaller steamer from Mandalay twice a week.

THA-BEIK-KYIN.—The headquarters of the township of that name of Ruby Mines district.

The village is of some size and has a population of one thousand five hundred and ninety-five persons, most of whom are Burmese. It is situated on the Irrawaddy river, twenty-three miles south of Twinngè and an hundred and thirty miles north of Mandalay. Thabeikkyin is the river post and base for Mogôk and the Ruby Mines villages.

THA-BEIK-LE.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, twenty miles from Ye-u.

There are one hundred and thirty-four inhabitants, according to the preliminary census returns of 1891. Rice cultivation is the chief industry. The *thathameda* revenue for 1896-97 amounted to Rs. 350.

THA-BEIK-TAN.—A village in the Pôndaw-naing-ngan revenue circle, Amarapura township and subdivision of Mandalay district, nine miles southwest of headquarters.

It had a population of one hundred and sixty-five persons at the census of 1891 and paid Rs. 290 *thathameda*-tax.

THA-BUT-KÔN.—Belonging originally to the Tama-gyi circle, an agricultural village of seventy houses in the Ma-hlaing township, Northern subdivision of Meiktila district.

The dacoit leader *Bo* Kya Bin, with a small force, disturbed the surrounding country after the Annexation.

THA-BUT-PIN.—A village of one hundred and fifty-six houses in the Myotha township of Sagaing district, six miles west of Ava.

There are two pagodas here, the Kyantha-gyi and the Shwetaza.

THA-BUT-SU.—A village in the Pauk township and subdivision of Pakôkku district, with a population of three hundred and fifty-eight persons, according to the census of 1891, and a revenue of Rs. 830.

THA-BYE-BIN.—A village of twenty-seven houses on the eastern bank of the Third Defile of the Irrawaddy river, in the Bhamo subdivision and township.

Some Hpuns once lived here, but emigrated many years ago. The villagers carry on a considerable trade with neighbouring Kachins, and some of them work also a little *taungya*. They have no cattle.

THA-BYE-BIN.—A ward in the town of Myingyan, in the subdivision and district of that name.

In 1895-96 the population numbered two thousand eight hundred and eighty persons and the *thathameda* amounted to Rs. 2,616. No land revenue was collected in the circle.

THA-BYE-BIN.—A village in the Pyin-u circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of one hundred and forty-three persons, according to the census of 1891.

The *thathameda* amounted to Rs. 230 for 1897-98.

THA-BYE-BIN.—A village in the Thabyebin circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of ninety persons, according to the census of 1891.

The *thathameda* revenue amounted to Rs. 1,130 for 1897-98.

THA-BYE-DÔN.—A village in the Oyin circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and forty-six persons, according to the census of 1891, and a revenue of Rs. 270, included in that of Twin-ma-myauk-ywa.

THA-BYE-GYIN.—A circle in the Pyôntha township, Maymyo subdivision of Mandalay district, in the Gyaung valley.

Thabye-gyin is the only village in the circle. It lies seven miles north-east of Pyintha and has a population of one hundred and twenty persons at the census of 1891. The *thathameda* revenue paid for 1896 amounted to Rs. 370. The people are Burman *pein* and ginger cultivators.

THA-BYE-HLA.—A village in the Madaya township and subdivision of Mandalay district, north of Kywe-gya.

It has fifty houses, and its population numbered in 1897 two hundred persons, approximately. The villagers are cultivators.

THA-BYE-HLA.—A village in the Kyun-le-ya circle, Ngasingu township, Madaya subdivision of Mandalay district, north of Myasein-gyun.

The village has twenty-five houses, and the population numbered in 1897 one hundred and twenty-five persons approximately. The villagers are cultivators and fishermen.

THA-BYE-LA.—A village on the left bank of the Irrawaddy river in the Shwegu subdivision of Bhamo district, with sixty-three houses.

Most of the villagers are fishermen, and a little *mayin* is worked yearly, besides tobacco for home consumption. Salt is procured from Sheinmaga and fetches sixteen rupees the hundred viss. The village is much under water in the rains.

THA-BYE-ÔK.—A village in the Leiksangun revenue circle, Amarapura township and subdivision of Mandalay district, ten miles south of headquarters.

It had a population of six hundred persons at the census of 1891 and paid Rs. 620 *thathameda*-tax.

THA-BYE-WA.—A revenue circle in the Taungtha township, Myingyan subdivision and district.

In 1895-96 the population numbered one hundred persons and the *thathameda* amounted to Rs. 108. No land revenue was collected in the circle.

THA-BYÈ-WA.—A village in Thazi township, Southern subdivision of Meiktila district, with one hundred and fifty-two houses and a population of four hundred and fifty persons.

THA-BYUN-GŌN.—A revenue circle in the Katha subdivision and district, including in 1897 a single village with twenty-six houses.

The annual average revenue was Rs. 220 from *thathameda* and *mayin* tax Rs. 60. The village is locally noted for its grass mats.

THA-DE.—A revenue circle in the Taungtha township, Myingyan subdivision and district.

In 1895-96 the population numbered two hundred and five persons, and the *thathameda* amounted to Rs. 273. No land revenue was collected in the circle.

THA-DI-GÔN.—A Kachin village in Tract No. 6, Bhamo district, situated in 24° 17′ north latitude and 97° 15′ east longitude.

In 1892 it contained twenty-five houses: the population was unknown. The headman has no others subordinate to him. The inhabitants are Shan-Burmese, Shan, and Burmese, and own no cattle.

THA-DIN.—A revenue circle and village in the north-east of the Mintaing-bin township of Lower Chindwin district, with two hundred and nineteen inhabitants.

The *thathameda* revenue amounted in 1896-97 to Rs. 580.

THA-DO-DAN.—A circle in the Taungdwingyi township and subdivision of Magwe district, twelve miles west of Taungdwingyi.

The Shwe Aung-daw pagoda was formerly the scene of an annual festival. It is a large building of the ordinary shape with no pretence to architectural beauty.

THA-DÛN.—A village of one hundred and twenty-seven houses in the Kyauk-yit township, Myinmu subdivision of Sagaing district, six miles from Kyauk-yit (*q. v.*). It falls within the A-lè-gyun.

THA-DUT.—A village in the Thadut circle, Myaing township, Pakôkku subdivision and district, with a population of two hundred and twenty-five persons, according to the census of 1891.

The revenue *thathameda* amounted to Rs. 1,990 for 1897-98.

THA-GAUNG.—A village in the Thagaung circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of two hundred and two persons, according to the census of 1891.

The *thathameda* amounted to Rs. 400 for 1897-98.

THA-GA-YA.—A village on the east bank of the Irrawaddy river in Myitkyina district, where the northernmost trade route to the Jade Mines debouches on the river.

There are, however, only three *peingaws* and one *tet-hlè*, or upper river boat here. The traders usually march north to Waingmaw and Ywa-daw before crossing to Thayagôn. Thagaya has thirteen houses of Burmese-Shans, who moved here about 1870. They own eight buffaloes which they employ used in irrigated paddy cultivation, the yearly return from which is about seven hundred baskets; sessamum-oil is also expressed to a small extent.

THA-GA-YA.—A village with one hundred and seventy houses and a population of six hundred and forty persons, in Thazi township, Southern subdivision of Meiktila district.

It was built, according to local tradition, by King Sawnumhnit.

THA-GA-YA.—A village of nine houses on the Thein-lin river, in the Bhamo subdivision and district.

The inhabitants own ten buffaloes and work *lè* and a little *taungya*. The village was formerly in the Moyu *Kayaing*.

THA-GYIN.—A village of two hundred and eighty-eight houses in Myotha township of Sagaing district, sixteen miles north-west of Myotha.

It had formerly Military and Civil Police posts, but now has no police. Within Tha-gyin circle is the Ingyaung-det fishery, which rents at from Rs. 1,625 to Rs. 3,000.

THAIK-CHAUNG.—A circle in the Maymyo township and subdivision of Mandalay district, including three villages.

THA-KUT-TA-NE.—A revenue circle with three thousand one hundred and seventy inhabitants in the north-west of Budalin township of Lower Chindwin district, on the boundary between the Budalin and Kani townships.

The circle comprises the villages of Thakutta-ne, Pogôn, Wetlu-aing, Môn-o, Pyudu, Tègyi, Zaba-zin, Ma-gyi-ôk, Paya-gyi, Nyaung-gôn, Sutpyet, Gwebin-gyin north, Gwebin-gyin south, Thitkè east, Thitkè west, Letkôk-kôn, Ywa-thit and Sôngôn. The revenue for 1896-97 amounted to Rs. 5,950, from *thathameda*. The circle is noted for its manufacture of *pôngyis'* fans, the value of the annual outturn being estimated at Rs. 800.

The Maha Lawka Marazein pagoda or Payagyi, near Payagyi village, is so called because it is the largest pagoda in the township. Its height is one hundred and twenty cubits and its perimeter at the base two hundred and forty cubits. The pagoda was erected in 1849 A.D. by U Nyeya, *Thathanabaing* of Mandalay, in King Mindôn's reign. Its cost was Rs. 26,000. The history of the founding of the pagoda is engraved on a slab of alabaster, kept under cover within the precincts.

THA-KUT-TAW.—A village in the Sheinmaga township of Shwebo district.

A considerable quantity of salt is manufactured in the village, which is fifteen miles from Shwebo. In 1891 it had a population of one thousand four hundred and ninety-six persons, and the revenue paid amounted to Rs. 5,937.

THA-KYIN.—A village in the Thakyin circle, Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of forty-three persons and a revenue of Rs. 70, in 1897.

THA-LA-LIN.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of forty-three persons, according to the census of 1891, and a revenue of Rs. 230.

THA-LE.—A village in the Yaw township, Yawdwin subdivision of Pakôkku district, with a population of one hundred and fifty-two persons, according to the census of 1891.

The *thathameda* amounted to Rs. 200 for 1897-98.

THA-LÈ-GÔN.—A revenue circle in the Pathein-gyi township, Amarapura subdivision of Mandalay district.

Thalègôn is the only village in the circle and is situated ten miles north-east of headquarters. It had a population of sixty-five persons at the census of 1891, and paid Rs. 230 *thathameda*-tax and Rs. 62 land revenue.

THA-LIN.—A revenue circle with five hundred and thirty-four inhabitants, in the Kani township of Lower Chindwin district. It is situated on the bank of the Yewa *chaung*, east of the Mahudaung range, and includes four villages, Thalin, Yebya, Ya-gyi, and Yeyin.

The only crop cultivated is paddy. The revenue for 1896-97 amounted to Rs. 1,170, from *thathameda*.

THA-LÔN-THWE.—A revenue circle in the Sa-le township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered four hundred and sixty-five persons and the *thathameda* amounted to Rs. 588. No land revenue was collected in the circle.

THA-LUN-BYU.—A village in the Madaya circle, township and subdivision of Mandalay district, north-east of Madaya-*myoma*.

It has one hundred and twenty houses, and its population numbered in 1897 four hundred persons approximately. The villagers are cultivators.

THA-MA-DAW.—A village in the Pauk township and subdivision of Pakôkku district, with a population of six hundred and seventy-three persons at the census of 1891, and a revenue of Rs. 700, included in that of Yebya.

THA-MAING-GYI.—A village of twenty-nine houses on the east bank of the Irrawaddy river, in the Bhamo subdivision and township.

The village, which stands on high ground, consists of two groups of houses divided by a small stream. All the inhabitants are Shans.

The villagers catch fish by the *Shwe hlè* method. A strip of plantain bark is stretched along the length of a small boat, so as to be submerged on its farther side. The boat is then moved to the bank and the fish jump from the water on to the bark platform and thence into the boat. A certain amount of *taungya* is worked and some cotton is grown for home consumption. There are no cattle in the village.

THA-MA (ING)-KAN.—*v. infra et sub* Hsa Möng Hkam.

THA-MA-KAN.—The headquarters of the Assistant Superintendent of the Myelat district of the Southern Shan States. It is situated on the Government cart-road, seventy-three miles from Thazi Railway station and thirty-three miles from Taunggyi.

Thamakan is four thousand two hundred and forty-four feet above mean sea-level and is a mile away from the village of Hsa Möng Hkam [the Shan form of the word (*q v.*)], the residence of the *Ngwekun-hmu* of the Hsa Möng Hkam State.

A detachment of the regiment at Fort Stedman (thirty-five miles away by the cart-road and twenty-one miles by the bridle-road to the lake) is stationed here, and there is also a police force of two sergeants and thirteen constables under a native officer. A combined post and telegraph office and a furnished bungalow for travellers have been built, and a brick hospital is under construction.

Water is scarce in the dry weather. There are no shops at Thamakan, but a bazaar is held every fifth day at the *Ngwe-kun-hmu's* village, where a few of the necessaries of life can be had.

THA-MAN.—Two villages of about one hundred and fifty houses in Ava township of Sagaing district, twelve miles south-west of Ava.

Near Thaman is the Kyettu-ywè pagoda.

THA-MAN-DA-LIN.—A circle in the Magwe township and district.

It includes the villages of Thamandalin, Pôkkôn, Gaung-daw-u and Danda-lun-san.

THA-MAN-GAN.—A village in the Saing-gaung circle, Myaing township, Pakôkku subdivision and district, with a population of fifty-five persons, according to the census of 1891.

The *thathameda* revenue amounted to Rs. 390 for 1897-98.

THA-MAN-GAN.—A village in the Myotha circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and eighty-three persons, according to the census of 1891.

Thathameda amounted to Rs. 394 for 1897-98.

THA-MAN-GYAN.—A village in the Kyat circle, Pakôkku township, subdivision and district, with a population of forty-nine persons, according to the census of 1891, and a revenue of Rs. 80, included in that of Kyat.

THA-MAN-TA-BO.—A village in the Thamantabo circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of three hundred and sixty-nine persons, according to the census of 1891.

Thathameda amounted to Rs. 980 for 1897-98.

THAMBA-YA.—A revenue circle in the Taungdwin-gyaung township, Mingin subdivision of Upper Chindwin district.

It includes a single village and paid Rs. 480 revenue in 1897.

THA-MIN-BE.—A revenue circle in the Nato-gyi township, Myingyan subdivision and district.

In 1895-96 the population numbered two hundred and fifty persons and the *thathameda* amounted to Rs. 294. No land revenue was collected in the circle.

THA-MIN-BÔK.—A village in the Kandein circle, Myaing township, Pakôkku subdivision and district, with a population of two hundred and twenty-six persons, according to the census of 1891, and a revenue of Rs. 450, included in that of Kandein.

THA-MIN-DWIN.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with an area of attached lands of one-and-a-half square miles and a population of ninety-five persons.

There are forty-six acres of cultivation, chiefly under paddy. The village is fourteen miles from Ye-u. The *thathameda* revenue amounted to Rs. 396 for 1896-97.

THA-MIN-GAN.—A village in the Nga-kwe circle, Seikpyu township, Pakôkku subdivision and district, with a population of eighty persons, according to the census of 1891, and a revenue of Rs. 160.

THA-MIN-GYAN.—A village in the Sagaing subdivision and district, situated on the same island as Paukwè.

About three-fourths of the villagers are cultivators of beans, Indian-corn and vegetables. The village has an hundred houses.

THA-MIN-GYAUK.—A village in the Ywa-shè circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and twenty-five persons, according to the census of 1891.

The *thathameda* amounted to Rs. 390 for 1897-98.

THA-MIN-THAT.—A revenue circle and village with fifty-eight inhabitants, in the Kani township of Lower Chindwin district. It lies in the south-west of the township, on the Thabyedôn stream, in a forest of *in*-trees.

Paddy is the only crop raised.

Legend.

Local etymologists account for the name of the village by the following story: A King of Benares came to this part of Burma many years ago to hunt *thamin* (the brow-antlered deer) and with the help of his hunters caught a large number alive, and ordered that, as long as he was in camp, a *thamin* should be killed every day so that his table might be regularly supplied with venison. The etymology is more obvious and less interesting than it might have been.

The revenue for 1896-97 amounted to Rs. 150 from *thathameda*.

THA-MÔN-GAING.—A revenue circle in the Myingyan township, subdivision and district.

In 1895-96 the population numbered one thousand and ten persons, and the *thathameda* amounted to Rs. 1,337. No land revenue has yet (1897) been assessed in the circle.

THA MYA.—A circle in the Natmauk township of Magwe district, including the villages of Nyaungyatpin, Lingado, Thamya, and Kyaungôn.

THA-MYA-BA.—A village of seventy-three houses in Ava township of Sagaing district. It lies fourteen miles south of Ava, in the midst of a thick jungle of toddy palms, on the bank of the Panlaung river, opposite Sawyè in Kyauksè district.

At Sawye there is a Government rest-house. Under the Thamyabu *thugyi* is the village of Shwebaw-kyun.

THA-NAT-PIN-ZIN.—A village in the Pauk township and subdivision of Pakôkku district, with a population of one hundred and sixty-two persons, according to the census of 1891, and a revenue of Rs. 220, included in that of Indein.

THA-NAT-YIN.—A village in the Bahin circle, Myaing township, Pakôkku subdivision, and district, with a population of two hundred and eighty-two persons, according to the census of 1891.

The *thathameda* revenue amounted to Rs. 660 for 1897-98.

THAN-BAUK.—A revenue circle in the Mingin township and subdivision of Upper Chindwin district, including seven villages.

The revenue paid in 1897 amounted to Rs. 1,065.

THAN-BA-YA.—A revenue circle in the Katha subdivision and district, including in 1897 two villages with sixty houses.

It yielded the following revenues in that year: *thathameda* Rs. 560, *kaukkyi*-tax Rs. 12, *mayin* Rs. 22, and *taungya* Rs. 2. Thanbaya village is fourteen miles south of Katha.

THAN-BA-YA.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of forty-nine persons, according to the census of 1894, and a revenue of Rs. 110, included in that of Shawbyubin.

THAN-BA-YA.—A village in the Min-ywa circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of two hundred and sixty-eight persons, according to the census of 1891.

Thathameda amounted to Rs. 690 for 1897-98. The inhabitants are Taungthas.

THAN-BA-YA-GYIN.—A village in the Aligan circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and twenty-two persons, according to the census of 1891.

Thathameda amounted to Rs. 420 for 1897-98.

THAN-BIN.—A village in the Seingan circle, Myaing township, Pakôkku subdivision and district, with a population of two hundred and sixty-three persons, according to the census of 1891, and a revenue of Rs. 490, included in that of Sein-gan.

THAN-BO.—A revenue circle in the Taungtha township, Myingyan subdivision and district.

In 1895-96 the population numbered six hundred and thirty-five persons and the revenue from *thathameda* amounted to Rs. 854. No land revenue was collected in the circle.

THAN-BO.—A village in the Chaungzôngyi circle, Myaing township, Pakôkku subdivision and district, with a population of three hundred and sixty persons, according to the census of 1891, and a revenue of Rs. 750, included in that of Chaungzôngyi.

THAN-BO.—A village in the Tawma circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred persons, according to the census of 1891, and a revenue of Rs. 250, included in that of Tawma.

THAN-BYA-AING.—A village in the Pauk township and subdivision of Pakôkku district, with a population of five hundred and twenty-nine persons, according to the census of 1891, and a revenue of Rs. 1,290.

THAN-DAUNG.—A revenue circle with four hundred and eight inhabitants in the Kani township of Lower Chindwin district, on the banks of the North Yama stream.

The villages included in the circle are Thandaung, Sinzwè and Nyinthagôn. The chief crops raised are paddy, *jowar* and peas. The revenue for 1896-97 was Rs. 1,520, from *thathameda*, and Rs. 106 from State lands.

Local etymologists say that the village was so called because it was established by a giant whose footprint was one standard cubit (*thandaung*) long.

THA-NGÈ-DAW.—A circle in the Amarapura township and subdivision of Mandalay district.

Tha-ngè-daw is the only village in the circle and is situated four miles south of headquarters. It had a population of one hundred and ninety-five persons at the census of 1891, and paid Rs. 290 *thathameda*-tax.

THAN-GYAUNG.—A village in the Thangyaung circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of one hundred and twenty-one persons, according to the census of 1891.

Thathameda amounted to Rs. 150 for 1897-98.

THAN-GYAUNG.—A village in the Kunlat circle, Myaing township, Pakôkku subdivision and district, with a population of sixty-five persons, according to the census of 1891, and a revenue of Rs. 140, included in that of Ywa-ma.

THAN-GYAUNG.—A village in the Sinzein circle, Myaing township, Pakôkku subdivision aud district, with a population of one hundred and fifty-one persons, according to the census of 1891.

Thathameda amounted to Rs. 270 for 1897-98.

THAN-LWIN-GÔN.—A circle in the Taungdwingyi township of Magwe district, including the single village of Thanlwingôn.

THAN-MA-DAW.—A revenue circle in the Pathein-gyi township, Amarapura subdivision of Mandalay district.

Thanmadaw is the only village in the circle and is situated eight miles north-east of headquarters. It had a population of two hundred and sixty-five persons at the census of 1891, and paid Rs. 393 *thathameda*-tax and Rs. 236 land revenue.

THAN-MA-DAW.—A revenue circle and village with five hundred and sixty inhabitants, in the Budalin township of Lower Chindwin district, south-west of Budalin, and some four miles from the Chindwin river.

The revenue for 1896-97 amounted to Rs. 370 from *thathameda*.

THAN-THE.—A village in the Ye-u township and subdivision of Shwebo district, three miles from Ye-u town, with a population of fifty-six persons and a cultivated area of 17 acres, besides 26·7 acres of State lands.

It paid for 1896-97 Rs. 190 *thathameda* revenue. It stands on the Ye-u-Kunôn road.

THAN-U-DAW.—A village in the Kyetmauk circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and five persons, according to the census of 1891.

Thathameda amounted to Rs. 240 for 1897-98.

THAN-YIT.—A revenue circle in the Lega-yaing township and subdivision of Upper Chindwin district, including seven villages.

THAN-ZIN-GÔN.—A revenue circle in the Pathein-gyi township, Amarapura subdivision of Mandalay district.

Thanzingôn is the only village in the circle, and is situated nine miles north-east of headquarters. It had a population of one hundred and fifty persons at the census of 1891, and paid Rs. 280 *thathameda*-tax and Rs. 476 land revenue.

THA-PAN.—A revenue circle and village in the Budalin township of Lower Chindwin district, on the main road from Budalin to Wadawma, five miles from Budalin.

It has five hundred and forty-eight inhabitants, who paid Rs 1,690 *thathameda* for 1896-97.

THA-PAN —A village of two hundred and seventy houses in the Wundwin township, Northern subdivision of Meiktila district.

There is an *in* near the village of about one hundred and five acres area. A small bazaar has been opened but at present pays no fees. The population it entirely agricultural. There is a Public Works Department bungalow at Chaungzôn, a mile or two from the village.

THA-PAN-BIN.—A village of forty-seven houses on the Irrawaddy river, in the Sinkin circle, Bhamo subdivision and district.

The village was founded, according to local tradition, in 1803. The villagers own sixty buffaloes and work *taungya* and *mayin*, the latter giving an annual yield of four hundred and fifty baskets.

THA-PAN-DAUNG.—A village in the Kinnun-daung circle, Seikpyu township, Pakôkku subdivision and district, with a population of one hundred and eighty-five persons, according to the census of 1891.

The *thathameda* revenue amounted to Rs. 390 for 1897-98.

THA-PAN-DAUNG.—A village in the Madaya township and subdivision of Mandalay district, east of the Irrawaddy river.

It has one hundred and fifteen houses and its population numbered in 1892 four hundred and fifty persons, approximately.

THA-PAN-GAING.—A revenue circle in the Katha subdivision and district, including in 1897 three villages with one hundred and forty-three houses.

It yielded the following revenues in that year: *thathameda* Rs. 1,260 and *taungya*-tax Rs. 10. Thapangaing village lies just south of Katha. Most of the villagers are coolies.

THA-PAN-GYAUK.—A village in the Pauk township and subdivision of Pakôkku district, with a population of one hundred and thirty-two persons, according to the census of 1891, and a revenue of Rs. 320.

THA-TE-YWA.—A village in the Thayettaw circle, Madaya township and subdivision of Mandalay district, north-west of Padaukpin.

It has fifty houses and its population numbered in 1897 two hundred persons approximately. All are cultivators.

THA-TÔN.—*See* under Hsa Htung.

THAUNG-BYAUNG. —A village in the State of Loi Lōng, Myelat district of the Southern Shan States. It is inhabited by Taungthus and lies on the

main road through the State to Kawngi I in Möng Pai, about a march and a half south of Pin-laung, the capital.

It contained forty-seven houses in 1893, with a population of two hundred and eighty-three persons. All the cultivation is dry. Rs. 140 tribute is collected yearly.

THAUNG-THUT.—*See* under Hsawng Hsup.

THA-WA-TI.—A village in the Chauk-ywa township of Shwebo district, thirty miles from Shwebo town.

The neighbourhood is noted for its betel-vine cultivation and furnishes nearly the whole district with the leaf. It had a population of seven hundred and twelve persons in 1891 and paid an annual revenue of Rs. 1,670.

THAW-KE-BA.—A village in the Thabyebin circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of six hundred and sixty-five persons, according to the census of 1891.

The *thathameda* amounted to Rs. 290 for 1897-98.

THAW-TA-PAN.—A village in Sagaing township and district, adjoining Sagaing town.

In it are the Pônnya-yin and Le-gyun-manaung pagodas. Part of the village lies within the Sagaing Municipality.

THA-WUN.—A revenue circle in the Homalin township, Lega-yaing subdivision of Upper Chindwin district, including eighteen villages.

THA-YA-GÔN.—A revenue circle in the Amarapura township and subdivision of Mandalay district.

Thayagôn is the only village in the circle, and is situated one mile west of headquarters. It had a population of fifty-five persons at the census of 1891, and paid Rs. 110 *thathameda*-tax. The land revenue amounted to Rs. 53.

THA-YA-GÔN.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of fifty-two persons, according to the census of 1891, and a revenue of Rs 210, included in that of Akyiban.

THA-YA-GÔN.—A village in the Seik-che circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and twenty-eight persons, according to the census of 1891.

The *thathameda* revenue amounted to Rs. 290 for 1897-98.

THA-YA-GÔN.—A village on the west bank of the Irrawaddy river in Myitkyina district, about three-quarters of an hour by steamer above Waingmaw, or one-and-a-half hours above Katkyo.

It contains one Tayôk, two Shan-Tayôk and three Kachin houses. The villagers are mostly middlemen between the Kachins and the river villages, but now, owing to Chinese competition, are being cut out of their profits. They also raise *yègya*. The India-rubber brought down in 1891 amounted to 10,000 viss. The village is long and straggling, and has a bamboo *pôngyi kyaung* to the south. It is protected by the Sana *Sawbwa* of N'Kai, a Sana-Lahtawng village.

It was settled in 1237 B.E. (1875 A.D.) by Maung Pyaung, the *Lemyo-ôk*, by the temporary removal of the inhabitants of Naungtalan from the east

bank because they disliked their *Kayaing-ôk*, U San Win. It lies on the main road to the Jade Mines. About six hundred men and three hundred mules pass through it yearly, carrying pots, fryingpans, umbrellas, opium, *kawsaw*, spirits, and fruit, but they do not use this road on their way back from the Mines.

THA-YA-KA.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of one hundred and thirty-six persons, according to the census of 1891, and a revenue of Rs. 320.

THA-YA-PI.—A village in the Pauk township and subdivision of Pakôkku district, with a population of one hundred and thirty-eight persons, according to the census of 1891, and a revenue of Rs. 391-8-0, included in that of Lèlan.

THA-YAUK-MYAUNG.—A circle in the Pyintha township, Maymyo subdivision of Mandalay district.

Thayauk-myaung is the only village in the circle and is situated eight miles east of Pyintha: it has a population of one hundred and seventy-one persons, at the census of 1891. The *thathameda* revenue paid in 1896 amounted to Rs. 340. The villagers raise ginger and *pein*.

THA-YAUNG.—A revenue circle in the Legayaing township and subdivision of Upper Chindwin district, including nine villages.

THA-YA-WA-DI.—A village in the Nga-singu township, Madaya subdivision of Mandalay district, south of Kya-u-yin.

The village has fifty houses and its population numbered in 1897 two hundred and fifty persons approximately. The villagers are traders and cultivators.

THA-YA-WA-DI.—A village in the Taung-byôn-ngè A-she circle, Madaya township and subdivision of Mandalay district, east of Gwedaw.

It has thirty houses and its population numbered in 1897 one hundred and twenty persons approximately. The villagers are cultivators and coolies.

THA-YET.—A revenue circle in the Mintaingbin township of Lower Chindwin district, with six hundred and sixty-one inhabitants.

It includes seven villages, Zibyugôn, Yeso, Sôngôn, Tandaw *taik*, Chaung-na, Mye-negôn and Thayet. The *thathameda* revenue amounted to Rs. 1,900 for 1896-97.

THA-YET-BYA.—A village in the Utaik circle, Pwe La State, Myelat district of the Southern Shan States, situated in the north of the State on the Pangtara border.

In 1897 it contained sixty houses, with a population of two hundred and sixty-eight persons, who paid Rs. 322 annual revenue.

THA-YET-CHIN.—A village in the Yaw township, Yawdwin subdivision of Pakôkku district, with a population of one hundred and forty-three persons, according to the census of 1891.

Thathameda amounted to Rs. 280 for 1897-98.

THA-YET-GAN.—A village in the Thayetgan circle, Pakôkku township subdivision and district, with a population of ninety-seven persons, according to the census of 1891.

Thathameda amounted to Rs. 220 for 1897-98.

THA-YET-GAN.—A village in the Oyin circle, Myaing township, Pakôkku subdivision and district, with a population of four hundred and twenty-three persons, according to the census of 1891.

Thathameda amounted to Rs. 750 for 1897-98.

THA-YET-GAN.—A village in the Pauk township and subdivision of Pakôkku district, with a population of one hundred and fifty-eight persons, according to the census of 1891, and a revenue of Rs. 330, included in that of Yega.

THA-YET-GÔN.—A village of thirty-one houses in the Shwegu subdivision of Bhamo district, at the edge of the Aleyo, a marshy plain south of the Irrawaddy river.

There are two hundred buffaloes in the village and *yègya*, yielding two hundred baskets yearly, and *mayin*, one thousand and five hundred baskets, are worked. There are some toddy-palm, jack and guava trees.

THA-YET-GÔN (YA-YÔN-YIN).—A village in the Shwe-gyin township Ye-u subdivision of Shwebo district, with four square miles of village lands.

According to the preliminary census of 1891 the population numbered one hundred and four persons and there were thirty acres under cultivation. Paddy and jaggery are the chief crops. The village is thirteen miles from Ye-u. It paid in 1896-97 Rs. 324 *thathameda* revenue. The village is under the *thugyi* of Shwegu.

THA-YET-GWA.—A village in the Myotha circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and ninety-nine persons, according to the census of 1891.

The *thathameda* amounted to Rs. 380 for 1897-98.

THA-YE-THA.—A village in the Kwe-myôk circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of one hundred and ninety-four persons, according to the census of 1891, and a revenue of Rs. 430.

THA-YET-KAING.—A revenue circle in the Salingyi township of Lower Chindwin district, on the right bank of the Chindwin river, in the south-east of the township.

The villages included in the circle are Thayetkaing and Ywathit. The population numbers three hundred and ninety-nine persons, and the revenue for 1896-97 amounted to Rs. 750, from *thathameda*.

THA-YET-KAN.—A revenue circle in the Natogyi township, Myingyan subdivision and district.

In 1895-96 the population numbered one hundred and thirty-five persons, and the *thathameda* amounted to Rs. 138. No land revenue was collected in the circle.

THA-YET-KAN.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, eighteen miles from Ye-u town.

It has two hundred and twenty-seven inhabitants, who paid Rs. 510 *thathameda* revenue for 1896-97. They are all rice farmers.

THA-YET-KAN.—A village in the Ye-u township and subdivision of Shwebo district, ten miles from Ye-u town.

The population numbers seventy-two persons and the area under cultivation is 406 acres. Paddy is the chief crop. *Thathameda* revenue, amounting to Rs. 290, was paid for 1896-97. The village is in the Konôn *thugyi*ship.

THA-YET-KAN (NORTH).—A village in the Madaya township and subdivision of Mandalay district, on the east bank of the Shweta*chaung*.

It has one hundred houses, with a population of four hundred persons on an approximate calculation in 1897. The villagers are cultivators.

THA-YET-KAN (SOUTH).—A village in the Madaya township and subdivision of Mandalay district, on the east bank of the Shweta*chaung*, adjoining Kabaing village.

It has one hundred and fifteen houses, with a population of three hundred and forty-six persons on an approximate calculation in 1897. The villagers are cultivators.

An indigo factory was put up in this village in the reign of King Mindôn but is now out of repair.

THA-YET-KAUNG.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, sixteen miles from Ye-u.

The population numbers one hundred and three persons, and the chief industry is paddy cultivation. The *thathameda* revenue for 1896-97 amounted to Rs. 220.

THA-YET-KÔN.—A revenue circle in the Pathein-gyi township, Amarapura subdivision of Mandalay district.

Thayetkôn is the only village in the circle and is situated thirteen miles north-north-east of headquarters. It had a population of fifty persons at the census of 1891 and paid Rs. 100 *thathameda*-tax and Rs. 7 land revenue.

THA-YET-KÔN.—A village in the Nga-kwe circle, Seikpyu township, Pakôkku subdivision and district, with a population of one hundred and three persons, according to the census of 1891, and a revenue of Rs. 240.

THA-YET-KÔN.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with one square mile of attached land.

There are fifty-three acres under cultivation. The chief products are paddy and jaggery. The village is thirteen miles from Ye-u and paid forty rupees *thathameda* revenue for 1896-97. It is in the Nyaunglè circle.

THA-YET-KÔN.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with two-and-a-half square miles of attached land.

It had a population of two hundred and three persons in 1891, and there were seventy one acres of cultivation. The principal products are paddy and jaggery. The village is thirteen miles from Ye-u and for 1896-97 paid Rs. 324 *thathameda* revenue. It is under the Ywama *thugyi*.

THA-YET-KYIN.—A village in the Thayetkyin circle, Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of fifty-seven persons and a revenue of Rs. 120 in 1897.

THA-YET-PIN.—A circle in the Maymyo township and subdivision of Mandalay district, including seven villages.

Thayetpin village is three miles west of Maymyo, and has a population of three hundred and seventy-four persons, according to the census of 1891.

THA-YET-PIN.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, fourteen miles from Ye-u.

There are forty-eight inhabitants, mostly paddy cultivators. The *thathameda* revenue for 1896-97 amounted to Rs. 150.

THA-YET-PIN.—A village in the Indaing township, Tantabin subdivision of Shwebo district, on the Pyaungthwè stream, fifty-four-and-a-half miles from Ye-u.

The population in 1891 numbered eighty-five persons, mostly rice farmers. The *thathameda* revenue for 1896-97 was Rs. 270.

THA-YET-PIN.—A village in the Myinwun circle, Pakôkku township, subdivision and district, with a population of two hundred and one persons, according to the census of 1891, and a revenue of Rs. 460, included in that of Myinwun.

THA-YET-PIN.—A village in the Tha-gyaung circle, Seikpyu township, Pakôkku subdivision and district, with a population of ninety-four persons, according to the census of 1891.

The *thathameda* amounted to Rs. 100 for 1897-98.

THA-YET-PU.—A village in the Kambani circle of the Hsa Möng Hkam State, Myelat district of the Southern Shan States.

In 1897 it contained eighty houses, with a population of three hundred and seventy-six persons. The amount of revenue paid was Rs. 328. The village stands on the Government high road.

THA-YET-TA.—A revenue circle in the Katha subdivision and district, embracing in 1897 a single village with twenty-five houses.

Its annual *thathameda*-tax was Rs. 230. It is the northernmost Burmese village in the Katha township. Formerly there was a Military Police post here to supervise the Kachins, but it has now been withdrawn. The villagers act as middlemen to the neighbouring Kachins.

THA-YET-TA-BIN.—A revenue circle and village in the Pathein-gyi township, Amarapura subdivision of Mandalay district.

It had a population of seven hundred and sixteen persons at the census of 1891. The circle comprises has seven villages, inclusive of Thayettabin, which lies north of the subdivisional headquarters, at a distance of about seven miles by road and water. The circle paid a land revenue of Rs. 2,540 and a *thathameda*-tax of Rs. 2,440 for 1896-97.

THA-YET-TAN.—A village in the Madaya circle, township and subdivision of Mandalay district, south-west of Madaya-*myo*.

The houses in the village numbered ninety and the population counted in 1897 three hundred persons, approximately. The people are cultivators.

THA-YET-TAW.—A village in the Linbin circle, Pakôkku township, subdivision and district, with a population of four hundred and thirty persons, according to the census of 1891, and a revenue of Rs. 850, included in that of Linbin.

THA-YET-TAW.—A village in the Pauk township and subdivision of Pakôkku district, with a population of one hundred and seventy-nine persons, according to the census of 1891, and a revenue of Rs. 790.

THA-YET-TAW.—A circle in the Madaya township and subdivision of Mandalay district, west of Madaya, including nine villages.

THA-YÈ-ZET.—A circle in the Madaya township and subdivision of Mandalay district, north-west of Madaya, including four villages.

Thayèzet village is situated east of Powa. It had eighty houses, and a population of three hundred and twenty-five persons, on an approximate calculation, in 1897. The villagers are cultivators.

THA-ZI SUBDIVISION.—*See* Southern.

THA-ZI.—A township in the Southern subdivision of Meiktila district.

It has an area of 540·39 square miles and had in 1891 a population of forty-two thousand five hundred and sixty-two persons.

Thazi village is the headquarters of the subdivision and township. It has a large bazaar, frequented by people from Meiktila, Hlaingdet, Yamèthin and Mandalay; there is besides a Shan *waing*, where traders from the Shan States house their cattle and goods. This is not much used now as the Shan traders prefer to put up in brokers' houses.

THA-ZI.—A revenue circle in the Môn-ywa township of Lower Chindwin district, eleven miles north-east of Mônywa. It lies along the Thazi creek and in 1891 had a population of six thousand four hundred and twenty-five persons.

The circle is the largest in the township, and includes the villages of Thazi, Pauk-ngèdaw, Twin-gyaung, Thitkyin-gyidaw, Môksogôn, Danpin-de, Te-gyi-gôn east, Te-gyi-gôn west, Kanbya, Pegôn and Thadaung-sasu. For 1896-97 the revenue from *thathameda* amounted to Rs. 1,305-8-0. The principal products are *jowar* and sessamum.

THA-ZI.—A circle in the Myingun township of Magwe district, including the villages of Nyaungbintha and Thityagauk.

THA-ZI.—A revenue circle in the Taungdwin-gyaung township, Mingin subdivision of Upper Chindwin district.

It includes two villages and paid Rs. 420 revenue in 1897.

THA-ZI.—A village of seven hundred and thirty-two houses in the circle of the same name of Lower Chindwin district.

In 1891 the population numbered three thousand four hundred and eighty nine persons. A large number of toddy trees are grown, and from them jaggery is supplied to traders in Mônywa. There is a police-station in the village.

THA-ZI.—A village in the Tadaing-she South revenue circle, Amarapura township of Mandalay district, about half a mile east of Natsu.

Thazi is a new village. It has a population of sixty-four persons, and there are twenty-six assessable households.

THA-ZI.—A village of twelve houses on the Setkala *chaung*, an affluent of the Irrawaddy river, in the Shwegu subdivision of Bhamo district.

It was settled in 1892 from Mankha in Kyidaw and Nga-yat.

THA-ZI.—A village in the Thazi circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of three hundred and seventy-two persons, according to the census of 1891.

The *thathameda* amounted to Rs. 620 for 1897-98.

THA-ZIN.—A village of one hundred and forty-five houses in the Sagaing subdivision and district, twenty-eight miles north-west of Sagaing.

There is a large *jhil* near the village.

THA-ZO.—A revenue circle in the Nato-gyi township, Myingyan subdivision and district.

In 1895-96 the population numbered three thousand persons and the *thathameda* amounted to Rs. 4,597. No land revenue was collected in the circle.

THÈ-BÔN A-NAUK.—A village in the Waya circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of one hundred and ninety-eight persons, according to the census of 1891.

The *thathameda* amounted to Rs. 630 for 1897-98.

THÈ-BÔN A-SHE.—A village in the Waya circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of three hundred and fourteen persons, according to the census of 1891.

The *thathameda* amounted to Rs. 780 for 1897-98.

THE-BYU-GYAUNG.—A village in the Sa-le-ywe circle, Nga-singu township, Madaya subdivision of Mandalay district, east of Gwebin.

It has twenty-five houses and its population numbered in 1897 one hundred persons approximately. The villagers are cultivators.

THE-BYU-WA.—A revenue circle in the Myingyan township, subdivision and district.

In 1895-96 the population numbered three hundred and seventy-five persons, the *thathameda* amounted to Rs. 544, the land revenue to Rs. 62-5-0 and the gross revenue to Rs. 606-5-0.

THÈ-DAW.—A village in the Kyauktat circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of four hundred and one persons, according to the census of 1891.

The *thathameda* amounted to Rs. 830 for 1897-98.

THÈ-DAW.—A village in the Wundwin township, Northern subdivision of Meiktila district, about two miles from Wundwin.

It includes four villages, under a *thugyi* subordinate to the Wundwin *thugyi*. The villages have a population of four or five hundred persons, most of whom have settled here since the railway was made. Many of them are natives of India, and Chinamen, attracted by the railway and the large bazaar which has been lately built by Government. The village has no historic interest. There is a small Public Works rest-house.

THE-GAN.—A Kachin village in Tract No. 12, Bhamo district, situated in 24° 26′ north latitude and 97° 28′ east longitude.

In 1892 it contained fifteen houses: its population was unknown. The headman has no others subordinate to him. The inhabitants are Chinese-Shan, and own no cattle. No supplies are obtainable.

THÈ-GAW.—A village in the Madaya township and subdivision of Mandalay district, south-west of Madaya town.

It has seventy houses, and its population numbered in 1897 three hundred persons approximately. The villagers are cultivators.

THE-GÔN.—A village of sixteen houses north of the Taping *chaung*, in the Bhamo subdivision and district.

All the households are Shan-Chinese. The village was founded in 1880 by Pu Han Wai from Tawmu. The settlers sold all their cattle before coming down and now have no land or cattle of their own. They borrow buffaloes and rent land at the rate of ten baskets of paddy the *pè;* half of the households work fields belonging to Myothit, and half fields belonging to the Pônlein Kachins. A little *taungya* is also worked and some of the villagers go to Sipet as coolies.

THÈ-GÔN.—A village in the Maw Sön State, Myelat district of the Southern Shan States, south of the chief village.

It contained fifty-six houses in 1897, with a population of two hundred and eighty-one persons, who paid Rs. 168 annual revenue. The greater number of the inhabitants are occupied in the manufacture of shoes and umbrellas, which are sold all over the Myelat.

THÈ-GYUN.—A village in the Alegan circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and thirty-five persons, according to the census of 1891.

The *thathameda* amounted to Rs. 260 for 1897-98.

THÈ-GYUN.—A village in the Madaya township and subdivision of Mandalay district, west of Powa North.

It had sixty houses with a population of two hundred and fifty persons, on an approximate calculation in 1897. The villagers are fishermen.

THÈ-IN.—A village in the Naung-u circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of three hundred and fifty-five persons, according to the census of 1891, and a revenue of Rs. 560.

THEIN-BAW.—A local name for the Kachins of the Hu Kawng valley, and Katha and Upper Chindwin districts. *See under* Hu Kawng.

THEIN-DAW.—The headquarters of the Tindeik circle, in the Sagaing township and district.

It consists of three villages, Kônywa, Theindaw and Tindeik. In the village are a pagoda and temple erected by King Thiri-dhamma Thawka.

THEIN-DAW.—A village in the Myitchè circle, Pakôkku township, subdivision and district, with a population of three hundred and fifty-two persons, according to the census of 1891, and a revenue of Rs. 710, included in that of Myitchè.

THEIN-GA-BO.—A village in the Pyathi circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and fifty-eight persons, according to the census of 1891, and a revenue of Rs. 330, included in that of Pyathi.

THEIN-GÔN.—A revenue circle in the Taungdwin-gyaung township, Mingin subdivision of Upper Chindwin district.

It includes one village only and paid Rs. 200 revenue in 1897.

THEIN-GÔN.—A village in the Maw State, Myelat district of the Southern Shan States, about two miles east of Kyaukmyaung, where the *Ngwe-kun-hmu* lives.

In 1897 it had a population of two hundred and ninety-one persons, all Danus, living in forty-eight houses, of which thirty-five were taxed and paid Rs. 260 annual revenue.

THEIN-GÔN.—A village in Anauk Tadan circle, Pang-tara State, Myelat district of the Southern Shan States. It is situated in the north of the State towards the Lawk Sawk border, and contains thirty-six houses with a population of one hundred and seventy-six persons, who pay Rs. 297 revenue.

THEIN-GÔN.—A village in the Madaya township and subdivision of Mandalay district, on the east bank of the Shweta *chaung*, between Madaya and Taungbin.

It has twenty houses and its population numbered in 1897 eighty persons approximately. The villagers are cultivators.

THEIN-GÔN.—A village in the Kwe-myôk circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of three hundred and thirty persons, according to the census of 1891.

The *thathameda* amounted to Rs. 500 for 1897-98.

THEIN-LIN.—A village on the stream of the same name, in the Bhamo subdivision and district.

The inhabitants own sixty-five buffaloes, and get a yield of eleven hundred baskets of *kaukkyi*, besides practising a little *taungya*. Roads lead to Kangyi, Sawadi and Kawapôn.

Theinlin was formerly the headquarters of a line of hereditary *pawmaings*, who controlled the villagers from Theinlin to Paukgôn (Bhamo), but the line failed in King Thibaw's reign, and *thugyis* were then appointed to each village.

THEIN-LIN.—The Theinlin *chaung* rises in the Kachin Hills east of Bhamo and flows westward into the Irrawaddy river, about four miles below Bhamo.

Its average width in its course through the plains is forty yards, and its depth from two to four feet. Small boats can ascend all the year round. At the ford on the Bhamo-Mansi road it is forty yards wide by two feet deep in January, with a sandy bottom. On the Bhamo-Sawadi road near its mouth it is crossed by a wooden cart-bridge.

THEIN-LÔN.—A village of fifteen houses on the Molè *chaung*, in the Bhamo subdivision and district.

It was resettled about 1860 from Man-the, now destroyed, after it had remained deserted for eight years, and was controlled until the Annexation by *pawmaings*.

The inhabitants hire buffaloes from the neighbouring Kachin villages, and get an annual yield of some three hundred baskets of paddy.

There is a road *viâ* Laitanyang and Tatpôn to Warasang, where it divides, one branch going north to Nanyat and Lema, the other south to Laungpu.

THEIN-NI.—The Burmese name of the Shan State of Hsen Wi (*q.v.*).

THEIN-YWA.—A revenue circle in the Myingyan township, subdivision and district. In 1895-96 the population numbered five hundred and seventy-five persons and the *thathameda* amounted to Rs. 784. No land revenue was collected in the circle.

THEIN-YWA.—A revenue circle in the Pagan subdivision of Myingyan district.

In 1895-96 the population numbered two hundred and eighty persons and the *thathameda* amounted to Rs. 423. No land revenue was collected in the circle.

THEIN-YWA.—A village in the Nga-singu township, Madaya subdivision of Mandalay district, north of Mye-zun.

The village has one hundred and ten houses and its population numbered in 1897 five hundred persons approximately. The villagers are cultivators and coolies.

THEKE-GYIN.—A village in the Wayobyin circle, Seikpyu township Pakôkku subdivision and district, with a population of three hundred and twenty-six persons, according to the census of 1891.

The *thathameda* amounted to Rs. 430 for 1897-98.

THEK-KÈ-GYIN.—A village in the Indaing township, Tantabin subdivision of Shwebo district, sixty-four-and-a-half miles from Ye-u, on the Maingwan stream.

The population in 1891 numbered four hundred persons, mostly paddy cultivators. The *thathameda* revenue for 1896-97 amounted to three hundred and seventy rupees.

THE-SAUNG.—An Indawgyi lake village, now deserted, in the Mogaung subdivision of Myitkyina district.

THET-KAN-CHAING.—A circle in the Wetwin township, Maymyo subdivision of Mandalay district, containing two villages.

The village of this name is situated seven miles north-west of Wetwin. *Danu* paddy is cultivated. The circle paid Rs. 170 *thathameda* for 1896.

THET-KAN-GÔN.—A circle in the Wetwin township, Maymyo subdivision of Mandalay district, including a single village, seven miles north-west of Wetwin.

Danu paddy is cultivated. The circle paid Rs. 480 *thathameda*-tax in 1896.

THET-KÈ-DAW.—A village in the Shwe-gyetyet revenue circle, Amarapura township and subdivision of Mandalay district, five miles south-west of headquarters.

It had a population of one hundred and twenty persons at the census of 1891 and paid Rs. 200 *thathameda*-tax.

THET-KÈ-GÔN.—A village in the Myaing township, Pakôkku subdivision and district, with a population of two hundred and forty-seven persons, according to the census of 1891, and a revenue of Rs. 530, included in that of Myaing-ashe-zu.

THET-KE-GYIN.—A village in the circle of the same name, in Mônywa township of Lower Chindwin district, five miles south-east of Mônywa.

In 1891 the population numbered five hundred and forty-five persons. For 1896-97 the revenue from *thathameda* amounted to Rs. 769-9-0.

The principal products are *jowar* and sessamum. The village is noted for its manufacture of combs.

THET-KE-GYIN.—A village in the Ma-hlaing township, Northern subdivision of Meiktila district, with two hundred houses. It is situated on the borders of Meiktila and Myingyan districts.

In Burmese times the village was under Nyaungôk. Its *thugyi* followed the Nyaungôk *Bo* in the Myingun Prince's rebellion and his lands were confiscated. He was subsequently pardoned by King Mindôn and his circle separated from Nyaungôk.

The dacoits *Bo* Shwe Yaing and *Bo* Tôk gave much trouble here at the Annexation.

THET-KE-GYIN.—A village in the Nyaungdwin circle, Myaing township, Pakôkku subdivision and district, with a population of three hundred and sixty-two persons, according to the census of 1891.

The *thathameda* amounted to Rs. 540 for 1897-98.

THET-KÈ-GYIN.—A village and revenue circle in the Pathein-gyi township, Amarapura subdivision of Mandalay district, twenty-four miles north-north-east of headquarters.

It had a population of seventy persons at the census of 1891, and paid Rs. 184 *thathameda*-tax.

THET-LA.—A revenue circle in the Lega-yaing township and subdivision of Upper Chindwin district, including four villages.

THET-PAN.—A village of thirty houses in Ava township of Sagaing district, twenty miles south of Ava.

The Thetpan *thugyi* has also the village of Tedawya, thirty-three houses, under his charge.

THET-PE.—A village in the Chauk-ywa township of Shwebo district, on the eastern bank of the Mu river.

It grows considerable crops of different pulses, and millet in large quantities. It is eighteen miles from Shwebo and in 1891 had a population of one thousand four hundred and forty-eight persons and paid Rs. 3,210 revenue.

THETTA.—A village of Lai Chins in the Southern Chin Hills. It lies eighteen miles south of Haka and can be reached from Haka *viâ* Pomlan, across a spur and several streams.

In 1894 it had one hundred and eighty houses. Randun, Vandun (Wundwin), Tanling and Tirkwe were its resident chiefs.

Thetta was formerly of much importance. It resisted the British troops until 1890, when it surrendered. It was totally disarmed in 1895. There are camping-grounds above and below the village, with a limited water-supply in nullahs, half a mile to the west. A small amount of rice is available. Thetta is sometimes called Shûkta by the Hakas.

THET-YA-GAUK.—A circle in the Myingun township, of Magwe district, including the village of Thazi only.

THET-YWA.—A village in the Pakhangyi circle, Ye-za-gyo township, Pakôkku subdivision and district, with a population of two hundred and sixty-nine persons, according to the census of 1891.

The *thathameda* amounted to Rs. 790 for 1897-98.

THI-BAW.—The Burmese name of the Shan State of Hsi Paw (*q.v.*)

THI-BIN-GAING.—A village in the Chaung-zôngyi circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred

and seventy-two persons, according to the census of 1891, and a revenue of Rs. 400, included in that of Chaung-zôngyi.

THI-DIN-BIN.—A village in the Kyaukkan circle, Myaing township, Pakôkku subdivision and district, with a population of two hundred and fifty-seven persons, according to the census of 1891.

The *thathameda* amounted to Rs. 640 for 1897-98.

THI-DÔN.—A village in the Thadut circle, Myaing township, Pakôkku subdivision and district, with a population of ninety-five persons, according to the census of 1891, and a revenue of Rs. 180, included in that of Thadut.

THI-GÔN.—A village in the Thigôn circle, Laung-she township, Yaw-dwin subdivision of Pakôkku district, with a population of one hundred and eighty-seven persons and a revenue of Rs. 420, in 1897.

THI-GYAUK.—A village in the Pauk township and subdivision of Pakôkku district, with a population of one hundred and forty-four persons, according to the census of 1891, and a revenue of Rs. 260, included in that of Nyaungwanbauk.

THI-GYAUK.—A village in the Pauk township and subdivision of Pakôk-ku district, with a population of eighty-one persons, according to the census of 1891, and a revenue of Rs. 250.

THI-GYAUNG.—A circle in the Natmauk township of Magwe district, including the villages of Thi-gyaung, Kyaukchaw, Tanaunggôn and Tha-môngôn.

THI-GYIT.—*See* under Hsi-hkip (Yawng Hwe sub-State.)

THI-KWEL.—A village of Chins of the Tashôn tribe in the Central Chin Hills. It lies on the side of a hill north of the Pao river, in a valley south-east of Minkin, and can be reached *viâ* Minkin post and village, distant sixteen miles.

In 1894 it had eight houses. Nyel-lyeng was its resident chief.

Thikwel is a small unfenced village and is related to Shimpi. It pays tribute to Falam. There is good camping-ground and water-supply.

THI-LA-GÔN.—A village in Madaya circle, township and subdivision of Mandalay district, south-west of Thayettan.

It has thirty-five houses and its population numbered in 1897 one hundred and twenty persons approximately. The people are cultivators.

THI-LA-YWA.—A circle in the Taungdwingyi township of Magwe district, including the villages of Thila-ywa and Paungbaing.

THI-LA-YWA.—A village in Nga-singu township, Madaya subdivision of Mandalay district, south-east of Nga-singu *myoma*.

It has thirty-six houses and a population of two hundred and eighty persons approximately. The villagers are cultivators.

THIMBAN-GÔN.—A revenue circle in the Pathein-gyi township, Amarapura subdivision of Mandalay district.

Thimbangôn is the only village in the circle, and is situated seven miles east-north-east of headquarters. It had a population of one hundred and eighty persons at the census of 1891, and paid Rs. 400 *thathameda*-tax and Rs. 296 land revenue.

THIMBAW-GÔN.—A village in the Myintha circle, Pakôkku township, subdivision and district, with a population of twenty-nine persons, according to the census of 1891.

The *thathameda* amounted to Rs. 110 for 1897-98.

THIMBAW-GYUN.—An island village in the Irrawaddy river below Bhamo, in the subdivision and district of that name.

It contains forty-one houses: many of them, owing to the high rise of the river in the rains, are built on large baulks of timber and are in reality rafts. Most of the inhabitants are fishermen: some tobacco is also cultivated.

THIMBAW-IN.—A village north of the Irrawaddy river, in the Shwegu subdivision of Bhamo district.

It was in 1890 the residence of the *Myothugyi* of the Mo-hnyin *kayaing*. The villagers are chiefly fishermen, and work also *mayin* and *taungya*. They own fifty buffaloes and four bullocks. The chief fish caught is the *nga-thaing*, which is cooked for oil, the price being ordinarily eight annas a viss. There are a few cocoanut-palm and fruit trees in the village, which is flooded in the rainy season.

History.

Thimbawin was formerly the residence of an *Amat*, appointed from Mo-hnyin-gyi in Mawlu by the Mo-hnyin *Sawbaw*. In Bodawpaya's reign the *Sawbwa* rebelled and the *Sawbwa*ship was in consequence abolished, and instead of the *Sawbwa* a *Wun* was deputed from Mandalay, and the *Amats* lost their former official status and were replaced by a Myothugyi. Later still, in place of the Mo-hnyin *Wun*, a *Lemyo Wun* was appointed over the jurisdiction of Bhamo, Mo-hnyin, Shwegu and Kaungtôn.

THIN-BAN-GYIN.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with two square miles of attached lands.

The population in 1892 numbered sixty-six persons, and there were fourteen acres of cultivation. Paddy and jaggery are the chief products. The village is fifteen miles from Ye-u. The *thathameda* revenue for 1896-97 amounted to Rs. 270. The village is under the Shwegu *thugyi*.

THIN-BAUNG.—A village in the Tha-gyaung circle, Seikpyu township, Pakôkku subdivision and district, with a population of two hundred and six persons, according to the census of 1891.

The *thathameda* amounted to Rs. 410 for 1897-98.

THIN-BAUNG-GAN.—A village in the Myotha circle, Myaing township, Pakôkku sudivision and district, with a population of three hundred and fifty-nine persons, according to the census of 1891.

The *thathameda* amounted to Rs. 600 for 1897-98.

THIN-BÔN.—A village of sixty-eight houses in Ava township of Sagaing district, five miles south of Ava, on the Ava-Myotha road.

Near it is a noticeable pagoda, the Shin-byinkwè-nyein.

THIN-BYUN.—A revenue circle in the Myingyan township, subdivision and district.

In 1895-96 the population numbered one thousand five hundred and twenty-five persons, and the *thathameda* amounted to Rs. 1,984. No land revenue was assessed in the circle.

THIN-DAW.—A revenue circle in the Mingin township and subdivision of Upper Chindwin district, including two villages.

The revenue paid in 1897 amounted to Rs. 640.

THIN-DEIN.—A village of thirty-two houses in Ava township of Sagaing district, twenty-one miles south of Ava.

The neighbouring village of E-swa, twenty-three houses, is also under the Thindein *thugyi*. The jungle round is very thick, and leopards, wild pig and deer are plentiful.

THIN-GA-DÔN.—A revenue circle with eight hundred and ninety inhabitants, in the Kani township of Lower Chindwin district. It includes seven villages, Mingôn, Bawdibin, Ywa-thit, Myaunggôn, Kôngyi, Yezo and Pahè, all situated on the Thingadôn *chaung*.

The forests of the eastern slope of the Mahudaung range abound in teak and other valuable timber and a reserve of about sixty square miles has been delimited.

The only crop cultivated in the circle is paddy. The revenue for 1896-97 was Rs. 1,550 from *thathameda*, and Rs. 23 from State lands.

THIN-GA-DÔN.—A circle in the Maymyo township and subdivision of Mandalay district. It includes the villages of Thingadôn and Thayetkôn, and lies eight miles south-east of Maymyo.

It had a population of one hundred and forty-four persons at the census of 1891. The *thathameda*-tax paid in 1896 amounted to Rs. 400. *Danu* paddy is cultivated.

THIN-GA-DÔN.—A stream in the Kani township of Lower Chindwin district. It rises near Ya-gyi, flows northwards for some eighty miles, and enters the Chindwin river a little below the village of Kin.

Legend.

The following explanation of the name is given: Kathaba, the Buddhist priest, who convened the First Synod after Gaudama's death, retired to the Webula hills at the source of the Patolôn stream. His disciples followed him, but when they reached the Thingadôn stream heard that he had died at the Alaungdaw Kathaba cave, so they went no further, but shook the dust from their robes and returned to India. *Thinga* means a priest's robe and *dôn* to shake).

THIN-GAN-BUT.—A circle in the Taungdwin-gyi township of Magwe district, including the single village of Thinganbut.

THI-NGÈ-DAW.—A village of two hundred and eighty houses in the Ava township of Sagaing district, six miles south-west of Ava.

The village of Chaungu, forty-four houses, is part of the Thingèdaw *thugyi's* jurisdiction.

History.

Thingèdaw in the King's reign had to supply children from eight to ten years of age as Court Pages and this gave its name to the village. The parents of these children were allowed to work State lands irrigated by the Kandawkanhla tank, free of revenue.

THIN-MAUNG.—The Burmese name for Hsen Mawng (*q.v.*).

THIN-NUT.—The Burmese name of Hsen Yawt (*q.v.*).

THIN-TA-PAW.—A revenue circle in the Nato-gyi township, Myingyan subdivision and district.

In 1895-96 the population numbered six hundred and five persons, and the *thathameda* amounted to Rs. 770. No land revenue was collected in the circle.

THIN-TAYA.—A revenue circle in the Natogyi township, Myingyan subdivision and district.

In 1895-96 the population numbered one thousand six hundred and sixty-five persons, and the *thathameda* amounted to Rs. 2,030. No land revenue was collected in the circle.

THIN-THI.—A village in the Pakanngè circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of two hundred and twelve persons, according to the census of 1891.

The *thathameda* amounted to Rs. 510 for 1897-98.

THI-TA-YA.—A revenue circle and village with two hundred and fifty-three inhabitants, in the east of the Mintaingbin township of Lower Chindwin district.

The *thathameda* amounted to Rs. 740 for 1896-97.

THIT-CHO.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, twenty-three miles from Ye-u.

The population numbers one hundred and sixty persons, who paid Rs. 460 *thathameda* revenue for 1896-97. They are all rice farmers.

THIT-Ē-BIN.—A village in the U Taik circle of the State of Pang-tara, Myelat district of the Southern Shan States, due east of the *Ngwe-kun-hmu's* village.

In 1892 it contained one hundred and sixty-six houses, with a population of nine hundred and ninety-five persons, who paid Rs. 731 annual revenue.

THI-GYI DAW.—A village in the Kabyu circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of three hundred and ninety-four persons, according to the census of 1891.

The *thathameda* revenue amounted to Rs. 890 for 1897-98.

THIT-KAUK-SEIK.—A village in the Thit-kauk-seik circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of four hundred and forty-eight persons, according to the census of 1891.

The *thathameda* amounted to Rs. 780 for 1897-98.

THIT-KAUNG-DI.—A revenue circle in the Taungdwin-gyaung township, Mingin subdivision of Upper Chindwin district.

It includes a single village and paid a revenue of Rs. 530 in 1897.

THIT-KÔK-KWIN.—A circle in the Myingun township of Magwe district, including the villages of Thitkôkkwin and Gwedaukkôn.

THIT-KYI-DAW.—A village in the Myotha circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and eighty-two persons, according to the census of 1891.

The *thathameda* amounted to Rs. 360 for 1897-98.

THIT-KYI-TAING.—A revenue circle in the west of the Mintaingbin township of Lower Chindwin district, with seven hundred and seventy-six inhabitants.

It includes four villages, Thitkyitaing, Thekkè-gyin, Kyaungdaw and Sèbyin. The *thathameda* amounted to Rs. 1,410 for 1896-97. The products are paddy and bamboo.

THIT-MYO-DAN.—A village in the Leya circle, Pakôkku township, subdivision and district, with a population of one hundred and seventy persons, acccording to the census of 1891.

The *thathameda* revenue amounted to Rs. 410 for 1897-98.

THIT-NYI-NAUNG.—A village in the Pauk township and subdivision of Pakôkku district, with a population of one hundred and seventy-seven persons, according to the census of 1891, and a revenue of Rs. 279, included in that of Kyabyitkan.

THIT-PIN-GYI.—A village in the Kandein circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and eighty-seven persons, according to the census of 1891, and a revenue of Rs. 360, included in that of Kanbyu.

THIT-PIN-SHI.—A revenue circle in the Myingyan township, subdivision and district.

In 1895-96 the population numbered two hundred and forty-five persons, and the *thathameda* amounted to Rs. 259. No land revenue was assessed in the circle.

THIT-SEIN-BIN.—A village in the Ye Ngan State, Myelat district of the southern Shan States.

In 1897 it contained fifty-six houses, with a population of four hundred and thirty-six persons, and paid Rs. 322-8-0 revenue.

THIT-SEIN-GYI.—A village in the Sheinmaga township of Shwebo district, twenty-four miles from Shwebo town. It is an important trading station on the Irrawaddy river, and stands on the eastern slope of the Min-wun range.

The population consists almost exclusively of traders and numbered one thousand four hundred and thirty-six persons in 1891. The annual revenue then was Rs. 5,013.

THIT-SI-BIN-HLA.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with four-and-a-half square miles of appropriated lands.

It has three hundred and ninety-seven inhabitants and sixty-two acres of cultivation. Paddy, jaggery and *thitsi* are the chief products. The *thathameda* revenue for 1896-97 amounted to Rs. 910. Thitsibin-hla is sixteen miles from Ye-u, in the Kaduma *thugyi*ship.

THIT-SÔN.—A village south of the Moyu *chaung*, in the Shwegu subdivision of Bhamo district.

The inhabitants own sixty-four buffaloes and get an average yield of fifteen hundred baskets of paddy; they do not work *mayin*. The *thathameda* revenue paid in 1893 amounted to Rs. 400. The village is four feet under flood in the rains.

THIT-TAT.—A village in the Taung-nga-kut circle, Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of ninety-five persons and a revenue of Rs. 200 in 1897.

THIT-TAUNG.—A revenue circle in the Pagan township and subdivision of Myingyan district.

In 1895-96 the population numbered seven hundred and fifty persons, the *thathameda* amounted to Rs. 1,096, the State land revenue to Rs. 627-2-0 and the gross revenue to Rs. 1,723-2-0.

THIT-TAW-BYA SOUTH.—A village of twelve houses only in Ava township of Sagaing district, twenty-one miles south of Ava.

THIT-YAIK.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, twenty-eight miles from Ye-u.

The population numbers three hundred and forty-five persons, and the villagers are all engaged in paddy cultivation. The *thathameda* revenue for 1896-97 amounted to Rs. 500.

THIT-YAUNG.—A village in the circle of the same name, in Kani township of Lower Chindwin district. It lies at a distance of a quarter of a mile from the Chindwin river, on the main road from Kani to Pa-le.

It has one hundred and ninety-three inhabitants, most of whom are cultivators; paddy, *jowar*, sessamum and peas are grown. The revenue for 1896-97 amounted to Rs. 310 from *thathameda* and Rs. 35 from State lands.

THIT-YÔN.—A revenue circle in the Myingyan township, subdivision and district.

In 1895-96 the population numbered six hundred and sixty-two persons, and the *thathameda* amounted to Rs. 924. No land revenue was collected in the circle.

THÔN-AING.—A revenue circle in the Kyaukpadaung township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered three hundred and seventy persons, and the *thathameda* amounted to Rs. 474. No land revenue was collected in the circle.

THÔN-DAUNG.—A village of one hundred houses, three miles north of the Nyaungôk *chaung* in the Ma-hlaing township, Northern subdivision of Meiktila district.

About a mile north of the village are three stretches of soap-sand, near the small hills which are said to have given its name to the village. Like many other villages in the township, Thôndaung has a great many *tari* and cocoanut palms. There is a small *in* near the village, which depends for its water-supply entirely on the rainfall.

Thôndaung in Burmese times was under the Nyaungôk *Bo* Maung Maik, but became a distinct jurisdiction when he was outlawed.

THÔN-DAUNG-AING.—A village three-and-a-half miles from Pindalè on the main road to Wundwin, in the Northern subdivision of Meiktila district, with a population of four hundred and eighty persons.

It is one of the few favoured villages of the subdivision, as it has a perennial water-supply, drawn from the Thinbôn stream.

There are several ruined pagodas in the village, but their history is now forgotten. *Bo* Maung Min, the *thugyi* in Burmese times, organized a band of dacoits and kept up an intermittent warfare for many years with the Ti-hlaing *Bo*, Maung San Gaing.

THÔN-EIN.—A village in the Kyaukmi revenue circle, Pathein-gyi township, Amarapura subdivision of Mandalay district, ten miles east-north-east of headquarters.

It had a population of twenty persons at the census of 1891 and paid Rs. 60 *thathameda*-tax.

THÔN-LAN-BYI.—A Chinbôn village in the Thônlanbyi circle, Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of eighty-one persons, and a revenue of Rs. 180 in 1897.

THÔN-ZE.—The Burmese name of the Shan State of Hsum Hsai (*q.v.*).

THÔN-ZE-BE.—A village in the Madaya township and subdivision of Mandalay district, east of the Irrawaddy river.

It has one hundred and eighty-five houses and its population uumbered in 1892 seven hundred and fifty persons approximately. The villagers are cultivators.

THWE-NET.—A revenue circle in the Sa-le township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered four hundred and twenty persons, and the *thathameda* amounted to Rs. 560. No land revenue was collected in the circle.

TI.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of fifty-three persons, according to the census of 1891, and a revenue of Rs. 110.

TI-DAW-MO.—A village in the Kaungmun-chauk-ywa circle, Pathein-gyi township, Amarapura subdivision of Mandalay district, seventeen-and-a-half-miles north-east of headquarters.

It had a population of three hundred and thirty-one persons at the census of 1891.

TI-GÔN.—A village in the Kya-u-yinôn circle, Nga-singu township Madaya subdivision of Mandalay district, south of Kya-u-yin.

The village has forty houses, and the population numbered in 1897 one hundred and twenty persons approximately. The villagers are cultivators.

TI-GYAING.—A township in the Katha subdivision and district, with a population, according to the census of 1891, of seventeen thousand four hundred and eighty-four persons, and an area of five hundred square miles. It is bounded on the east by the Irrawaddy river; on the west by the Minwun hill range and the Kawlin and Wuntho townships; on the north by the Katha and Manlè townships; and on the south by the Tagaung township of Ruby Mines district.

The township in Burmese times was in the jurisdiction of the Myadaung *wun*, and was called the Myadaung township.

It formed until 1892 a part of the Myadaung subdivision, which was then in Katha district, but since that year Myadaung has been made over to Ruby Mines district and Tigyaing joined to the Katha subdivision.

There were in 1897 forty-one *thugyis* and eighty-four villages in the township. Seven items of revenue are collected, namely:—*Thathameda* Rs. 29,660, *kaukkyi* Rs. 7,152, *taungya* Rs. 315, *mayin* Rs. 2,762, fishery Rs. 23,740, excise Rs. 360, tobacco Rs. 2,280, making a total of Rs. 64,269.

Ti-gyaing village is situated on the right bank of the Irrawaddy, and for a short time after the Annexation was the headquarters of Katha district. The name is derived by local etymologists from *hti* an umbrella, and *kyaing* a staff or ward of office. It is the headquarters of the present township and has a court-house, bazaar, combined telegraph and post offices, a *dâk* bungalow, forest office, and Military and Civil Police lines. The town, with its over-hanging pagodas, is very picturesque. It is a calling station for the Irrawaddy Flotilla Company's steamers, but trade does not seem to be noticeably rising. The exports are small and consist chiefly of *ngapi* and dried-fish.

The population of the township comprises Burmans, Shans, and a few Chinese. Their principal occupation is petty trading, cultivation, fishing and wood-cutting.

The Gangaw range ends at Ti-gyaing on the Irrawaddy, after passing through the northern portion of the township. There are numerous large plains watered by numerous creeks in which there are fisheries, and there is much room for the extension of cultivation. Communications everywhere are easy at most seasons of the year.

TI-GYAING.—A circle in the Katha subdivision of the district of that name, comprising four villages with four hundred and forty-three houses.

In Burmese times Ti-gyaing was a small hamlet of some one hundred houses. After the Annexation, a court and a forest office were established and it became a flourishing town.

There were in 1897 a bazaar and inspection bungalow, Civil Police lines, a police-station, and combined post and telegraph offices. The moat and stone fort were destroyed when the military quarters were built. The villagers are mostly traders and cultivators.

There are a few Chinese. They pray, so the Burmans put it, to the *nat* Kyet-san-ni, having no proper place of worship.

Legend.

In the circle is a famous hill which adjoins the Mawlu and Manlè townships and the Mo-hnyin hill range. On its summit in olden times a city was built by two princes named Yanda Pyissi and Nanda Pyissi. During their reign the Chinese invaded the country and the two princes defended themselves at Myingin with a large force of cavalry: the places where their ponies and elephants were stalled are still called Myingyôn and Singyôn, and on the spot where the city was built the ruins of a stone fort are still to be seen. The Chinese were routed and the place where the victory was won was named Tayôk Pauk.

On the summit of the same hill is the Myata-theindan pagoda, built, according to tradition, by King Thiri-dhamma Thawka. King Nara-padisithu went round the world on his *Paung Sekkya*, or magic barge and saw this pagoda and made an offering of his emerald belt, valued at a lakh of rupees, to it. These gave a name both to the pagoda and to the hill on which it stands. Local etymology [*v. supra*] derives the name Ti-gyaing from *hti*, the Royal umbrella, and *kyaing* the Royal staff, which were presented as an offering at the place.

TIL.—A Kachin village in Tract No. 22, Myitkyina district, situated in 25° 28′ north latitude, and 97° 50′ east longitude.

In 1892 it contained fourteen houses, with a population of fifty-four persons. The headman has no others subordinate to him. The inhabitants are of the Lepai tribe and Sadan sub-tribe.

TILI.—A village of Chins of the Yahow tribe in the Central Chin Hills. It lies on a hill east of the Klairôn stream, south of Khein Kham and near the south end of the Yahow valley, and can be reached *viâ* Shunkla, Sekurr, Hmunpi, and Khein Khan.

In 1894 it had twenty houses. The resident chief was Lyen Yam. Tili is subordinate to Vannul and pays tribute to Falam. There is plenty of water along the road, but no good camping-ground. The village is not fenced.

TI-LIN.—A township of the Pauk subdivision of Pakôkku district, consisting of three deep valleys running north and south, is bounded on the east by the Pôndaung range, on the west by the Chin hills and the Maw river, on the south by the Yaw township, and on the north by the Gangaw subdivision.

The hills are stony and barren, and very little cultivation besides paddy is attempted, and even this only near the different streams, so that in years of drought Tilin is liable to partial famine.

The area of the township is four hundred and ninety-three square miles, and it has a population of twelve thousand two hundred and two persons, divided between seventy-three villages. The amount of revenue paid in 1897 was Rs. 23,460. The headquarters are at Tilin village.

Industries.

In the central parts of the township some iron is found and worked into *dhas*. Silk-worm rearing is practised, and the manufacture of silk and lacquerware is carried on to some extent. These industries are in the hands of the Taungthas (*v. infra et sub* Pakôkku).

History.

Tilin was at first a *Sawbwa*ship, peopled by Shans, captives sent from Mogaung. It extended north as far as Ka-le State and included all the country east of the Pôndaung range as far as Myaing. During the reign of Naungdaw-paya, son of Alaungpaya, however, the *Sawbwa* rebelled and was defeated and deposed. A large part of his territory was taken away and a *myothugyi* sent to Tilin. About 1202 B.E. (1840, A.D.) Tilin came under the *Wun* of Yaw, who lived at Pauk. After the Annexation it was made into a township.

Antiquities.

About two miles south of Tilin is the famous Shwekungya-ôk pagoda, said to have been erected by Nara-padi-sithu, King of Pagan. The story runs that whilst he was travelling in a raft on the Maw river he saw a gold fish and pursued it, and eventually caught it in a deep pool under the cliff on which the pagoda now stands. A small tank was dug and the fish put in, and the tank was covered with a golden net, and a pagoda built over it; hence the pagoda was called the Shwe-kun-gya-ôk, 'covered with a golden net.'

Near the Shwekun-gya-ôk is a village of pagoda slaves with whom ordinary Burmans have no intercourse. No Burman will eat with them nor intermarry with them, nor may they come up into a house without permission. Their origin is not quite clear, but the common account is that some hundred years ago there was a great famine and almost the

whole country was deserted. A few families, some fourteen or so in number, who were starving, settled near the pagoda to live on the offerings made there, and so became pagoda slaves. They now number twenty households. They were required in Burmese times to keep the precincts of the pagoda clean and clear off jungle. They now cultivate lands round the village.

The Taungthas.

Scattered about the Tilin township, but chiefly in the central portion, living generally in villages by themselves, are found the Taungthas. Their account of themselves is that they came from Popa hill in the east. The first families settled near the Kyawyaw creek, which flows into the Myittha river just above Min-ywa. When their numbers increased so that enough subsistence could not be found in this settlement, they determined to emigrate. The three headmen, who were brothers, discussed the question of the direction they should take, but the point was settled for them by the branching of a huge *Nyaungbin* in the settlement. One of its branches pointed north, the other east, and the third south, so one brother and his followers settled in Gangaw, the second in Tilin, and the third went down to Yawdwin. The tree is still pointed out.

The language spoken by the Taungthas is quite distinct from Burmese, but is very much like Chinbôk. The names of the most common articles and the roots of all the principal verbs are the same in both languages. The men dress like Burmans, but the women, instead of the *tamein*, wear a white cotton petticoat reaching to the ankles and fastened round the waist with a belt of shells or silver wire. The Taungthas are devout Buddhists, but there is at the same time a good deal of *nat* worship among them. They are more industrious than the Burmans and as a rule, especially the women, are more robustly built. Their features are less Mongolian than of the type of the native of India.

TI-LIN.—The headquarters of the township of the same name in the Pauk subdivision of Pakôkku district.

It is situated on the east bank of the Maw river and contained in 1892 one hundred and twenty houses, with a population of nine hundred and eighty-five persons, who paid Rs. 2,280 revenue. It lies on the Chin Hills frontier, and has a strong Burman police guard.

The town was founded in 110 B.E. (748 A.D.), but was soon deserted Local etymology accounts for the name by the following tradition :—

Legend.

"In 557 B.E. (1195 A.D.) Nara-padi Sithu, King of Pagan, visited the country and encamped near the site of the neighbouring village of Tilin-ngè. The Royal umbrella was planted near the head of the king's sleeping-place. In the morning it was found that the umbrella had opened of its own accord to protect the Royal head from the rays of the rising sun. The king in gratitude built a pagoda and called it 'Htidawya,' the 'place of the Royal umbrella': the pagoda is still to be seen. He also founded a village which be called 'Htilin,' and this name was afterwards given to the present chief village."

TI-LIN-NGÈ.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of four hundred and forty-one persons, according to the census of 1891, and a revenue of Rs. 1,030.

TILUM.—A village of Chins of the Yahow tribe in the Central Chin Hills.

In 1894 it had thirty-seven houses. Kwa-le was the resident chief. Tilun is subordinate to Vannul and pays tribute to Falam.

TIMA.—A circle in the Northern Shan State of North Hsen Wi, situated in latitude 23° 48′ longitude 98° 3′, at a height of two thousand seven hundred and fifty feet, on the direct road from *Wying* Hsen Wi to Wan Tēng and sixty miles distant from the capital.

It is under the Lahtawng Kachin *Duwa* of Kiu Pat, which lies in the hills north of the Ti Ma plain. The plain bestrides the valley of the Nam Ti and is about four miles long and one mile wide. It contains the Shan villages of Ti Ma and Kung Hsa on the left bank of the river, and Man Hai, Na Lōng and Man Sang on the right bank. A little to the west of the plain, just out of the Nam Ti valley, are the Shan village of Pang Lōng and the Palaung village or Lōng Hka. The hills all round are inhabited by Kachins, who form the greater part of the population. The Lahtawng and Lana Maran tribes are the most numerous.

A Shan *hēng* or headman lives at Nā Lōng, and this is the principal Shan village, though the district is always spoken of as Ti Ma. Here and elsewhere in the valley there is plenty of room for large camping-grounds, and there good water is everywhere procurable from the Nam Ti and its tributaries. Good grass is also to be got, and supplies of rice and paddy but not in very large quantities. The Nam Ti is about twenty years wide by two feet deep in December. In 1898 the district had twenty Kachin, five Shan, and three Palaung villages, with a population of about two thousand persons. Apart from the valley of the Nam Ti, Ti Ma consists of grassy hills, thinly wooded.

The *Duwa's* village of Kiu Pat contains fifteen houses of Lahtawng Kachins, with a population of about eighty persons. It stands on the top of a grassy hill, cleared of all trees, except for a thin belt which encircles the village. Two miles below is the chief Shan village of the circle, on the left bank of the Nam Ti. A small amount of gold is washed in the stream. There is a fine teak *pôngyi kyaung*, and a five-day bazaar is held and well attended. A fair amount of trade is carried on with Nam Hkam, and Chinese mule caravans pass through the circle every year, but seldom stop to trade.

TIMMAW or TAMAW.—A Kachin village in Tract No. 30, Bhamo district, situated in 23° 48′ north latitude and 97° 21′ east longitude.

In 1892 it contained seventeen houses, with a population of 41 persons. The headman has no others subordinate to him. The inhabitants are of the Lepai tribe and Hpunkan sub-tribe, and own three bullocks and four buffaloes.

TINAM.—A village of Chins of the Yôkwa tribe in the Southern Chin Hills. It lies three miles south of Rawvan and can be reached by a path leading south from the mule-track.

In 1894 it had fifty houses. Yanhle was its resident chief.

Tinam is slightly stockaded and has plenty of water and a good camping-ground. The village is under the *Ywabôn* of Yôkwa.

TIN-BET.—A revenue circle in the Mingin township and subdivision of Upper Chindwin district.

It includes a single village and paid a revenue or Rs. 530 in 1897.

TIN-DU.—A village in the Tindu circle, Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of twenty-one persons and a revenue of Rs. 450, in 1897.

TIN-GAT.—A village in the Tingat circle, Pakôkku township, subdivision and district, with a population of one hundred and five persons, according to the census of 1891.

The *thathameda* amounted to Rs. 160 for 1897-98.

TIN-GÔK-PIN.—A village in the Pauk township and subdivision of Pakôkku district, with a population of four hundred and fifteen persons, according to the census of 1891, and a revenue of Rs. 1,620.

TINGRING.—A Kachin village in tract No. 34, Myitkyina district, situated in 25° 50′ north latitude and 96° 39′ east longitude.

In 1802 it contained sixteen houses, with a population of forty-three persons. The headman has no others subordinate to him. The inhabitants are of the Maran tribe.

TINGRONG.—A Kachin village in Tract No. 20, Myitkyina district, situated in 25° 8′ north latitude and 97° 39′ east longtitude.

In 1892 it contained sixteen houses, with a population of fifty-seven persons. The headman has no others subordinate to him. The inhabitants are of the Maran tribe.

TINGSIN.—A Kachin village in Tract No. 22, Myitkyina district, situated in 25° 35′ north latitude and 97° 58′ east longitude.

In 1892 it contained twelve houses, with a population of sixty-two persons.

TINGYA.—A Kachin village in Tract No. 18, Myitkyina district, situated in 24° 55′ north latitude and 97° 55′ east longtitude.

In 1892 it contained twenty-five houses; its population was unknown. The headman has two others subordinate to him. The inhabitants are of the Lepai tribe and Sadan sub-tribe.

TIN-GYAUNG.—A village in the Tilin township Pauk subdivision of Pakôkku district, with a population of ninety-two persons, according to the census of 1891, and a revenue of Rs. 200.

TIN-GYI-GAN.—A revenue circle in the Pagan township, and subdivision of Myingyan district.

In 1895-96 the population numbered two hundred and eighty-five persons and the *thathameda* amounted to Rs. 441. No land revenue was collected in the circle.

TIN HSA.—A Lepai Kachin village in North Hsen Wi, Northern Shan States, in Kap Na circle.

It contained fifteen houses in 1894, with a population of ninety persons. The revenue paid was Rs. 3 per household: the people were paddy and maize cultivators by trade, and owned twenty bullocks, ten buffaloes and one hundred and thirty pigs. The price of paddy was eight annas the basket.

TIN-TĀT.—A village of the Southern Shan State of Kēng Tūng. It lies in the extreme north of the central valley of the State and has some forty houses and a monastery.

There are nine other villages in the district, together numbering two hundred and seventy-four houses, according to the State records. Tin Tat is one of the districts of the Pet Ho Hoi of Kēng Tūng.

TIPUI.—A village of Chins of the Haka tribe in the Southern Chin Hills. It lies fourteen miles north of Haka and is reached direct from Haka or by a branch road from the Falam-Haka mule-track.

In 1894 it had one hundred and thirty houses. Shan Nya, Tin Tan, and Sir Hnin were the resident chiefs.

Tipui pays tribute to both Shwe Lyen and Lyen Mo. It is slightly stockaded. There are good camping-grounds with abundant water-supply. The people are mostly Lais, but there are some Shunkla families.

TI RI.—A village in the north-east of the State of Nam Hkai, Myelat district of the Southern Shan States, close to the Loi Maw frontier.

In 1897 it contained twenty-seven households, with a population of one hundred and twenty-five persons. Only nineteen houses paid revenue, contributing Rs. 152 between them. The people are Taungthu and have no irrigated lands.

TIT-CHAN-BE.—A village in the Kandein circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and sixty-three persons, according to the census of 1891.

The *thathameda* amounted to Rs. 180 for 1897-98.

TIYÔN or TIYA.—A Kachin village in Tract No. 38, Myitkyina district, situated in 25° 52′ north latitude and 97° 55′ east longitude.

In 1892 it contained thirty houses: the population was not known. The inhabitants are of the Lepai tribe. The headman has no others subordinate to him.

TI-ZAUNG.—A revenue circle of two hundred and ninety-nine houses, four miles north-east of Myinmu in the Myinmu subdivision of Sagaing district.

The circle contains a large area of *wuttagan* land, which pays one-fourth of its produce to the great Kaung-hmu-daw pagoda near Sagaing.

TIZERL.—A village of Chins of the Yahow tribe in the Central Chin Hills. It lies near the Whenoh village of Tizerl and can be reached *viâ* Yatkum and Loteron.

In 1894 it had sixteen houses. The resident chief was Hmunlwa. Tizerl is subordinate to Vannul and pays tribute to Falam.

TIZERT or TWILAI.—A village of Chins of the Whenoh tribe in the Central Chin Hills. It lies twelve miles west of Katapyal and is reached *viâ* that village.

In 1894 Vantiao was its resident chief. It pays tribute to Falam.

Tizert is called Twilai by the Northern Chins. The village was disarmed in 1893 and is slightly stockaded. There is good camping-ground with good water-supply to the north-west.

TLANGYAWL or TLANGKWEL.—A village of Chins of the Whenoh tribe in the Central Chin Hills. West of Shingnai.

In 1894 it had twelve houses. Tirra Kal was its resident chief. Tlangyawl pays tribute to Falam.

TLAO or KLA.—A village of Chins of the Yahow tribe in the Central Chin Hills. It lies low down in a valley half a mile by track north of the Klao stream, and can be reached *viâ* Shunkla and Yatlier, eighteen miles from Falam post.

In 1894 it had one hundred and forty houses. Vannul was its resident chief. Tlao is the Yahow capital and pays tribute to Falam. There are good camping-grounds all along the Tlao stream, with water all the year round. The village is in four hamlets, each surrounded by a hedge. It could best be attacked from the road, as the ascent from the stream is easy and the track good.

TLORRTAUNG or TWETTEN.—A village of Chins of the Tashôn tribe in the Central Chin Hills. It lies four miles east of Sôngwa and can be reached *viâ* Hmunli and Sôngwa, fifteen miles east of Falam.

In 1894 it had fifty houses. Kwahmon was the resident chief.

Tlorrtaung is a Shunkla village and pays tribute to Falam. It is undefended; plenty of water can be drawn from a small stream near, and good camping-ground is available.

TÔK-HLAUNG.—A circle in the Myothit township of Magwe district, including the villages of Kanzwe and Kanthit.

TOKLAING or MWITUN.—A village of Chins of the Siyin tribe in the Northern Chin Hills. It lies seven-and-a-half miles west of Fort White and is reached by the mule road from Fort White to old Fort White (Toklaing).

In 1894 it had eighty houses. The resident chief was Nokatung.

History.

Toklaing is inhabited by the Toklaing clan of Siyins. It was destroyed in 1889 and the site confiscated for a post; the people then settled down in Pomba, Shak, and Yo, all of which were destroyed in the expedition of 1892-93. The settlers were disarmed and returned to their original site in the year following and Kamlaung, the chief, was deported to Kindat Jail, where he died. Nokatung was then appointed chief, Kamlaung's son being rejected. Nokatung has visited Rangoon.

The village is not stockaded and is easily attacked. Water is brought in by leads. Camping-grounds are available either above, on the site of old Fort White near the water-supply, or near the village by the Mwilwun and Ne Kui streams.

TÔK-SU.—A village in the Pauk township and subdivision of Pakôkku district, with a population of two hundred and forty persons, according to the census of 1891, and a revenue of Rs. 510.

TÔK-TA-TÔK.—A village near the Mu river in Tazè township, Ye-u subdivision of Shwebo district.

The population in 1891 numbered seven hundred and forty-five persons.

The chief crop is paddy. The *thathameda* revenue for 1896-97 amounted to Rs. 1,135. The village is twenty miles from Ye-u.

TÔN.—A revenue circle in the Mingin township and subdivision of Upper Chindwin district, including four villages.

It paid a revenue of Rs. 1,467 in 1897.

TÔN.—A revenue circle in the Salin-gyi township of Lower Chindwin district, including Ton, Ywa-thit, Tandaw-gyi, Alèdaw and Thegaw-gyi villages, with one thousand and fifteen inhabitants. It lies along the right bank of the Chindwin river.

The revenue amounted to Rs 2,690, from *thathameda*, for 1896-97.

TÔN-BAN.—A revenue circle in the Mingin township and subdivision of Upper Chindwin district.

It includes one village only and paid a revenue of Rs. 510 in 1897.

TÔN-BAW.—A revenue circle in the Katha subdivision and district. Half way between the Katha and Yebôk circles.

It included in 1897 four villages, with ninety-two houses. It pays an annual *thathameda* tax of Rs. 870, *kaukkyi* Rs. 64, *mayin* Rs. 71, and *taungya* Rs. 36.

TÔN-BO.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, twenty miles from Ye-u.

The population numbers ninety-four persons: paddy cultivation is the chief industry. The *thathameda* revenue for 1896-97 amounted to Rs. 220.

TÔN-BO.—A village in the Ôn-gyaw revenue circle, Patheingyi township, Amarapura subdivision of Mandalay district, thirteen miles east of headquarters.

It had a population of two hundred and ten persons at the census of 1891, and paid Rs. 470 *thathameda*-tax. It was formerly a military outpost.

TÔN-BO.—A village of one hundred and fifty houses in the Sagaing subdivision and district, eighteen miles north-east of Sagaing.

The manufacture of lime is carried on to an inconsiderable extent.

TÔN-DIN.—A village in the Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of forty-one persons and a revenue of Rs. 70.

TÔN-GAN.—A revenue circle in the west of the Mintaingbin township of Lower Chindwin district, with eight hundred and sixty-four inhabitants.

The circle includes eight villages: Shwelan, Thazi, Padaukkôn West, Chinbyitkyin *taung*, Chinbyitkyin *myauk*, Pyawbwekyin, Tôngan, and Padaukkôn East. The villagers are chiefly cultivators and bamboo mat-makers.

The revenue for 1896-97 amounted to Rs. 2,340, from *thathameda*, and Rs. 57 from State-lands.

TŌNG LŌNG.—A village in the South Riding of the Northern Shan State of Mang Lön West.

It is in charge of the *htamōng* of Ung Tūng and lies not far from that village. There were nine houses and a population of fifty-three persons in April 1891. Upland and lowland rice and some cotton were cultivated. The people seem to have a good deal of Yang Lam blood in them.

TŌNG NA.—A village of nineteen houses standing on a low hill on the east bank of the Nam Hpa, in the Ko Kang circle of the Northern Shan State of North Hsen Wi (Theinni).

The residents are Las and migrated here from Sôn Mu many years ago. There are also five households of Shans, who had just settled in the village

at the beginning of 1892, besides a *pôngyi kyaung* with six monks. The total population in 1892 numbered one hundred and nine persons, and agriculture was the general occupation. About an hundred acres of irrigated land were worked along the banks of the Nam Hpa, besides twice that quantity of highland rice. A few pack animals were kept to carry the grain for sale to opium-cultivating Chinese villages. A small five-day bazaar is held, but the attendance is confined to the villages in the immediate neighbourhood.

TÔN-GÔN.—A village in the Taung-byôn-Ngè Anauk circle, Madaya township and subdivision of Mandalay district, west of Pinya.

It has thirty houses and its population numbered in 1897 one hundred and twenty persons approximately. The villagers are coolies.

TONGSHIEL.—A village of Chins of the Sôkte (Nwengal) tribe in the Northern Chin hills. It lies nine miles north-west of Tiddim, and is reached from Tiddim *viâ* Laibo, three miles: Laikem ford, three-and-a-half miles; thence, ascending to the north-east, two and-a-half miles.

It has twenty-five houses. The resident chief is Shwungnul. The inhabitants are Kanhow immigrants: they were in 1893 disarmed and driven out of Mwial, where they had settled after being burnt out of Tiddim. Tongshiel is subordinate to Howchinkup. There is good water-supply from two streams on the north and south of the village.

TŌNG TA.—A village in the Möng Hsim district of the Southern Shan State of Kēng Tūng. It is fifty-two miles west of the capital and a stage on the main Kēng Tūng road.

The village has eleven houses. The Nam Hsim is crossed here. In the dry months the river is fordable, but the crossing must be made by boat after heavy rains.

TŌNG TA.—Latitude 21° 20′; longitude 99° 25′. A ferry over the Nam Hsim, on the northern road from Kēng Tūng to the Kaw ferry. The river is fifty yards wide, with a rapid current, by two-and-a-half feet deep in March. In the rains it has to be crossed by boat. There is one boat at the ferry.

The village is on the right bank and contained fifty houses in 1894. The best camping-ground is on the left bank. No large supplies are obtainable.

TÖNG UN. A Shan village in the Möng Set circle of the Northern Shan State of South Hsēn Wi.

It had only just been established in March 1892 and then contained two houses, with a population of eleven persons. There was a commencement of upland rice cultivation, to be followed the next year with paddy on irrigated land.

TÔN-GYI.—A revenue circle in the Taungdwin-gyaung township, Mingin subdivision of Upper Chindwin district.

It includes one village only and paid a revenue of Rs. 1,100 in 1897.

TÔN-GYI.—A village in the Nga-singu township, Madaya subdivision of Mandalay district, on the river bank between Yedaw and Sa-gyet.

It has two hundred and sixty houses, with a population of one thousand and forty persons, on an approximate calculation made in 1897. The villagers are traders and cultivators. In the village is the Su-daungbyi pagoda.

TÔN-HÔN.—A village in the Kodaung township of Ruby Mines district, situated in the hills north of the Shweli river, about sixty miles north-east of Momeik.

Tônhôn and the neighbouring village of Lwe-saing offered considerable resistance to a military column sent to restore order in 1892, and the *Duwa* of Tônhôn, Matinhla, a man of considerable influence, fled to China. His brother, Waranaw, is *Duwa* of Manpat (*q. v.*). In 1893-94 Matinhla was induced to return to his village and did excellent service against the outlaws who were still giving trouble, and he has since done good service in charge of the tract of hilly country on the right bank of the Shweli, west of the Lwèwein circle His charge includes the *Chauktaung* and contains in all forty-two Kachin and four Palaung villages.

TÔN-HÔN or TINKHÒN.—A Kachin village in Tract No. 3, Bhamo district, situated in 28° 36′ north latitude and 97° 11′ east longitude.

In 1892 it contained fifteen houses, with a population of forty-six persons. The headman has no others subordinate to him. The inhabitants are of the Lepai tribe and Lawhkum sub-tribe, and own no cattle. There is good camping-ground, and water can be had from two small streams.

TŌN HŌNG.—A township in the *Kawn Nö* or North Riding of Mang Lön West, Northern Shan States. It lies to the north of Na Lao, in a little bay in the hills west of the Salween ridge and running into the Tang Yan plain.

Next to Nawng Hkam this is the most prosperous township in the Mang Lön State. There were in 1892 sixteen villages in Ton Hōng, with one hundred and eighty houses. The amount of lowland paddy-land is considerable and some quantity of sugarcane and areca-nut is also cultivated. Towards the Salween much betel vine leaf is grown and there are extensive orange groves, here as elsewhere, however, quite untended. The bazaar, though not so large as that at Nawng Hkam, is of some pretensions, and there are twelve resident traders, with a couple of hundred pack bullocks. Numbers of people from Tang Yan and Möng Keng come to the bazaar. There is a notable banian tree grove at Tōn Hōng.

The township is picturesque and attractive. The revenue paid is nearly one-half of the total amount collected in the *Kawn Nö*. There is considerable room for expansion and probably twice the population existing in 1892 (one thousand one hundred and eight persons) could find ground to cultivate.

History.

The *htamōng* of the circle fled on the assumption of authority by Tōn Hsang, and returned with Sao Mahā in 1893. During the disturbances which followed all the Tōn Hōng villages were burnt. No recent details are available, but it is certain that most of the villages have been rebuilt, and probably the former prosperity has been restored.

Tōn Hōng is notable as the birth-place of Hkun Sang, the *Sawbwa* of North Hsēn Wi. The *htamōngship* of Tōn Hōng was hereditary in his family.

TŌN HŌNG.—A village in the Möng Pat township of the Northern Shan State of South Hsēn Wi.

It had twenty-nine houses in 1897. The people are Shans, and number one hundred and one adults and fifty-three children. The only occupation

is cultivation. The villagers own forty-two buffaloes and grow a little tobacco.

TÔN-KAUK.—A village of seventeen houses south of Shwegu, in the Shwegu subdivision of Bhamo district.

The villagers own twenty-five buffaloes and grow paddy.

TÔN-MA-TET.—A revenue circle in the Uyu township, Lega-yaing subdivision of Upper Chindwin district, including six villages.

TŌN NŪM.—A Shan village in North Hsen Wi, Northern Shan State, in Möng Si district.

It contained eighteen houses in 1894, with a population of sixty persons. The revenue paid was two rupees per household, and the people were paddy cultivators by occupation, and owned forty bullocks, fifteen buffaloes and five ponies. The price of paddy was eight annas the basket.

TŌN PE.—A circle in the Northern Shan State of Hsi Paw. It is in charge of a *nèbaing* and is bounded on the north-east by Loi Mawk, on the north-north-west by Nam Sam, on the east by SèMun and Nam Lan, on the south by Tawng Tek and on the west by Nawng Kwang.

It included ten villages in 1898 and had a population of nine hundred and thirty-three persons. In the same year it paid Rs. 1,747-8-0 net revenue, and supplied three hundred and sixty-five baskets of paddy. It had also nine hundred and eight *thanatpet* trees, for which Rs. 102-8-0 were rendered. The population is engaged in paddy cultivation, both upland and lowland.

TŌN PŌK.—A small village of Las, situated on a low hill overlooking the Nam Hpa, in the Ko Kang circle of the Northern Shan State of North Hsen Wi (Theinni).

In 1892 there were six houses, with a population of twenty-three persons. They settled here from Sôn Mu many years ago, and cultivate about fifty acres of irrigated rice land and twice that area of highland cultivation.

TÔN-WA.—A village of Chintong Chins in the Southern Chin Hills. It lies fifteen miles south-east of Shurkwa and is reached from Min-ywa across several ridges and small streams.

In 1894 it had one hundred and forty houses. Nunkon, Sabo and Tirkaw were its resident chiefs. There is no stockade and the water-supply is bad, but a camp can be formed inside the village between the two small wells. Tônwa formerly paid blackmail to the Yôkwas, but their claims are now disallowed. It was partially disarmed in 1895. A small amount of rice is available.

TÔN-YWA.—A revenue circle in the Sa-le township, Pagan subdivision of Myingan district.

In 1895-96 the population numbered six hundred and five persons and the *thathameda* amounted to Rs. 923. No land revenue was collected in the circle

TOWLÔN.—A Kachin village in Ruby Mines district, situated in 23° 47′ north latitude and 97° 47′ east longitude.

In 1892 it contained twenty houses; the population was not known. The inhabitants are of the Maran tribe and Lana sub-tribe.

TRINMAW or LOIMAW.—A Kachin village in Tract No. 2, Bhamo district, situated in 23° 45′ north latitude and 97° 2′ east longitude.

In 1892 it contained twenty houses, with a population of sixty persons. The headman has two others subordinate to him. The inhabitants are of the Lepai tribe and Kara sub-tribe, and own twenty bullocks and thirty buffaloes.

TSINGHSANG (SING HSANG).—A village on the eastern side of the Salween river, in the Ko Kang circle of the Northern Shan State of North Hsen Wi (Theinni). It is situated at a height of four thousand seven hundred feet, on the hills overhanging the Salween, midway between the Singhsang and Man Pang ferries.

In 1892 it contained twelve houses, with a Chinese population of sixty-two persons. They cultivate the poppy, maize and hill-rice. The village is built on a flat terrace, at the western end of which is a fine banian tree.

TSUN-KANG (SUN-KANG).—Called by the Shans Man Maü, a village on the east side of the Salween river, in the Ko Kang circle of the Northern Shan State of North Hsen Wi (Theinni). It stands on the summit of a high spur north-east of Kin Pwi, at a height of 5,700 feet.

It had only just been built in January 1892 and contained then five houses, with a Chinese population of twenty-three persons. The new settlers owned six buffaloes and eight bullocks and had already cultivated a considerable area with hill rice and poppy. From here a road follows the summit of the Salween ridge by which a lightly-laden man can reach the Taw Nio bazaar in four days.

TU-GYAUNG.—A village near Shwegu town, in the subdivision of that name of Bhamo district. Some *mayin* paddy is cultivated.

TUKU.—A Kachin village in Tract No. 7, Bhamo district, situated in 23° 40′ north latitude and 97° 25′ east longitude.

In 1892 it contained thirty-two houses, with a population of seventy-seven persons. The headman has two others subordinate to him. The inhabitants are of the Lepai tribe and Kara sub-tribe, and own seven bullocks and six buffaloes. Tuku lies on the Man Si-Nam-Hkam trade route. There is good camping-ground in the paddy-fields below the village, with plenty of water and grass.

TU-MAUNG.—A village in the Ye-u township and subdivision of Shwebo district, eight miles from Ye-u town.

The population numbers five hundred and twenty-seven persons and the area under cultivation is five hundred and thirty-four acres, chiefly of paddy. There is a considerable industry in the shape of manufacture of lacquer-ware, *pôngyi* fans, bowls, stands, and the like. For 1896-97 the *thathameda* revenue amounted to Rs. 1,160.

TU NAW.—A Chinese and Kachin village in North Hsen Wi, Northern Shan State, in Ho Tao circle.

It contained sixteen houses in 1894, with a population of ninety-six persons. The revenue paid was Rs. 3 per household, and the people were paddy, maize, and opium cultivators by occupation, and owned twenty-five bullocks, twelve buffaloes, two ponies and one hundred and eighty pigs. The price of paddy was eight annas the basket.

TUN-BIN.—A revenue circle in the Kindat township and subdivision of Upper Chindwin district, containing two villages, with an approximate area of one-and-a-half square miles of appropriated lands.

The population in 1891 numbered one hundred and ninety persons and the revenue amounted to Rs. 481.

TUN-DÔN.—A revenue circle in the Pathein-gyi township, Amarapura subdivision of Mandalay district, including two villages.

Tundôn village is situated seven-and-a-half miles east-north-east of head-quarters. It had a population of three hundred and ten persons at the census of 1891, and paid Rs. 657 *thathameda*-tax and Rs. 726 land revenue.

TUNG HLWUNG.—A village of Chins of the Tashôn tribe in the Central Chin Hills. It lies four miles north of Yaltu and can be reached *viâ* Hmunli and Yaltu.

In 1894 it had fifteen houses. The resident chief was Koom Sung. Tung-hlwung is a Shunkla village related to Hmunli and pays tribute to Falam. Water is scarce at and near the village.

TUNG SHA.—Also called Hwang Sow Hpa or Kalöng, a Chinese village on the eastern side of the Salween river, in the Ko Kang circle of the Northern Shan State of North Hsen Wi (Theinni). It stands at a height of three thousand five hundred feet, on the shoulder of a steep spur running down to the Salween, and numbered in 1892 six houses, with a total population of forty persons.

The villagers cultivate wide fields of opium on the slopes above the village, besides a considerable area of hill rice.

TŬNG SING—A village in the Möng Heng circle of the Northern Shan State of South Hsen Wi.

It is situated at the foot of the hills which form the boundary with Mang Lön and contained in April 1892 eight houses, with a population of thirty-seven persons. Lowland paddy cultivation was the chief occupation.

TUNGTUUNG.—A village of Chins of the Kanhow tribe in the Northern Chin Hills. It lies one-and-a-half miles east of the road to Tunzan from Tiddim, and is reached by that road.

In 1894 it had twenty-five houses. The resident chief was Put Vum. The people are Kanhows and are subordinate to Howchinkup. The village is not stockaded and has been disarmed. There is a fair water-supply.

TUN HSÖ.—A circle in the Northern Shan State of North Hsen Wi. It lies on the range of hills forming the western boundary between North Hsen Wi and Tawng Peng States and adjoining Möng Mīt, and consists of wooded hills.

In 1898 it had three Kachin and one Lihsaw village, with forty houses and a population of about two hundred persons.

The main village contains ten houses and a population of about fifty persons and is situated on a wooded ridge of the main range.

TUNTUI.—A village of Chins of the Tashôn tribe in the Central Chin Hills. It lies in a valley on the north slope of the hills to the south of the Manipur river and east of Falam, and can be reached *viâ* Saungtè, seventeen miles; or *viâ* Saungtè, Ngan Yawl, and Lyentè, twenty-four miles.

In 1894 it had eighty houses. The resident chief was Möngshim. Tuntui is a Shunkla village related to Lyentè, and pays but little tribute to Falam, though subordinate to it. There is no ground suitable for camping, but there is a good stream with plenty of water on the east of the village.

TUN-YWA.—A village in the Ku-she circle, Seikpyu township, Pakôkku subdivision and district, with a population of one hundred and thirty persons, according to the census of 1891, and a revenue of Rs. 260, included in that of Ku-she.

TUNZAN.—A village of Chins of the Kanhow tribe in the Northern Chin Hills. It lies eighteen miles north of Tiddim and is reached by a road running across the hillsides of Tang, across four small streams.

In 1894 it had one hundred houses. The resident chief was Howchinkup. Tunzan stands at an altitude of three thousand three hundred and sixty-three feet. Howhinckup rendered excellent service during the Chin Hills disturbances. Water is obtained from various streams. There are two good camping-grounds, one below the village, the other five hundred yards north-west on the Manipur road. Tunzan has been partially disarmed.

TUNZAN.—A village of Chins of the Klangklang tribe in the Southern Chin Hills. It lies twelve miles north of Munlipi and is reached from Haka *viâ* Lonzert, thirty-seven miles.

In 1894 it had ten houses. Sandun was its resident chief. The village is under Law-le of Klangklang. It was fined and partially destroyed in 1892; it was at the time slightly stockaded. There is a fair camping-ground four hundred yards north of the village, with good water-supply from the nullahs below. The best camp is on the Bovar, two miles from the village on the Munlipi road.

TUPAUYAN.—A Kachin village in Tract No. 38, Myitkyina district situated in 25° 55′ north latitude, and 97°53′ east longitude.

In 1892 it contained twenty houses; the population was not known. The headman has no others subordinate to him.

TWAYLAM.—A village of Chins of the Klangklang tribe in the Southern Chin Hills. It lies eight miles west of Klangklang and can be reached by the Haka-Fort Tregear road.

In 1894 it had sixty houses. Wunkarr was its resident chief. It is slightly stockaded. Twaylam was disarmed in 1895, and the old stockades are now in ruins. There is good camping ground on the stream below the village.

TWE-DI.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with seven square miles of attached land.

The population in 1891 numbered twenty persons and there were four acres of cultivation. Paddy and *thitsi* are the chief products. The distance from Ye-u is forty miles. The village paid one hundred and seventy rupees *thathameda* revenue for 1896-97. It is under the Taw-gyin *thugyi*.

TWELMU.—A village of Chins of the Kanhow tribe in the Northern Chin Hills. It lies nine miles north-west of Tiddim and is reached by a Chin path.

In 1894 it had eight houses. There is no resident chief. The people are Yos, subordinate to Howchinkup. There are two good streams and a camping-ground. Twelmu has been disarmed.

TWET-NI.—A village in Kan-anauk circle, Pang-tara State, Myelat district, of the Southern Shan States, in the hills south-west of Pangtara main village.

It contained in 1897 thirty-nine houses, with a population of three hundred and fifteen persons, and paid Rs. 177 annual revenue.

TWEYAT.—A village of Chins of the Tashôn tribe in the Central Chin Hills. It lies on a spur south of the Manipur river running down to Tweya ford, and can be reached *viâ* Saungtè near Tunti, distant twenty-three miles.

In 1894 it had twenty-five houses. The resident chief was Hle Mon.

Tweyat is a Kweshin village and pays tribute to Falam, and some of the families are under Haka influence. There is neither good camping-ground nor water close to the village, but there are both in a valley one mile distant to the west. The village has a weak fence round it.

TWIN.—A revenue circle in the Kani township of Lower Chindwin district, including the villages of Twinkônbaw, Twindè, Chindaung, Ywathit, Linpônyi, Taungpyauk and Lechi.

It numbers one thousand seven hundred and sixty-three inhabitants. The main road from Palè to Kani passes through it. The revenue for 1896-97 amounted to Rs. 3,900, from *thathameda*, and Rs. 55 from the lease of the Twin fisheries. Paddy, *jowar* and sessamum are the principal products, and these are raised for home consumption only.

TWIN.—A village near the edge of a lake in the crater of an extinct volcano, which rises from a ridge of hills about three miles north-east of Semyè, in the Budalin township of Lower Chindwin district.

The Volcano.

The summit of the ridge is seven hundred and forty-seven feet above sea level. The ridge runs in a north-easterly direction and meets the Chindwin river at right angles at Shwezayè. (There is another village of the same name on the south edge of the ridge.) The crater is a circular basin two thousand yards in diameter and four hundred feet deep. The lake is four thousand and two hundred feet broad and some one hundred feet below the level of the river; it has a greatest depth of one hundred and eight feet and is of a bright green colour, tasting strongly of sulphate of soda; the sand at its bottom is black. There are several small clumps of toddy, cocoanut and plantain trees round the edge of the lake. The earthquake of June 1897 was distinctly felt at the village of Twin on the edge of the lake, the water of which was much disturbed for several minutes and sub-sided several feet, subsequently rising to its normal height. Shocks of earthquake are frequently felt in villages within a radius of eight miles of Twin. The water in the lake rises in the hot weather when the water in the Chindwin river falls, and falls six feet in the rains when that river is at its highest.

A peculiar insect is found during the rains in its waters; it is known as the *Twin po* and is about an inch long and a tenth of an inch thick; the villagers catch the *Twin po* in nets of coarse cloth, dry them in the sun, and finally after frying eat them with pickled tea, and consider them a great delicacy.

The residents of Twin village and also cats, dogs and fowls suffer from a kind of skin disease which resembles leprosy, except that it is of a merely temporary nature, seldom lasting more than a few weeks.

TWIN.—A lake in the Upper Chindwin district. *Vide* Twin village.

TWIN-BYU.—A revenue circle in the Kyaukpadaung township, Pagan subdivision, of Myingyan district.

In 1895-96 the population numbered seven hundred and twenty-five persons and the *thathameda* amounted to Rs. 1,000. No land revenue was collected in the circle.

TWIN-GYI.—A circle in the Natmauk township of Magwe district, including the villages of Thityadaing, Hpalanbin, Gwe-gyaung, Aingzauk and Twingyi.

TWIN-GYI.—A village of twenty-one houses in the Kyaukyit township, Myinmu subdivision of Sagaing district, three miles from Kyaukyit.

The villagers are chiefly cultivators, and the crops raised are maize, gram and wheat.

TWIN-LAT.—A revenue circle in the Sa-le township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered six hundred and ninety persons, and the *thathameda* amounted to Rs. 1,320. No land revenue was collected in the circle.

TWIN-MA NORTH.—A village in the Oyin circle, Myaing township, Pakôkku subdivision and district, with a population of two hundred and seventy-two persons, according to the census of 1891.

The *thathameda* amounted to Rs. 1,280 for 1897-98.

TWIN-MA SOUTH.—A village in the Oyin circle, Myaing township, Pakôkku subdivision and district, with a population of three hundred and six persons, according to the census of 1891, and a revenue of Rs. 640, included in that of Twinma North.

TWIN-NGÈ.—A circle in the Maymyo township and subdivision of Mandalay district, including three villages.

Twinngè village is nine miles south-west of Maymyo and has a population of two hundred and sixty-one persons, according to the census of 1891.

It was formerly the headquarters of the old Twinngè township.

TWIN-NGÈ.—Formerly the headquarters of the present Thabeikkyin township of Ruby Mines district.

It has a population of eight hundred and seventy-five persons and is situated on the left bank of the Irrawaddy river, about a mile inland. The inhabitants are Burmans and Shans.

TWIN-YWA.—A revenue circle in the Pagan township and subdivision of Myingyan district.

In 1895-96 the population numbered five hundred and thirty persons and the *thathameda* amounted to Rs. 644. No land revenue was collected in the circle.

TWITUM.—A village of Chins of the Kanhow tribe in the Northern Chin Hills. It lies north of Tiddim and Tunzan, and is reached by a Chin path from Tunzan.

In 1894 it had thirty houses. The resident chief was Lyindai.

The people are Dims, subordinate to Howchinkup. Twitum has been disarmed. Water is obtained in fair quantity from holes in a stream-bed east of the village.

TZERRT.—A village of Chins of the Yahow tribe in the Central Chin Hills. It lies on the summit of a spur running southwards to the junction of the Tlao and Klairôn streams, and can be reached *viâ* Shunkla and Yatlier, about nineteen miles.

In 1894 it had one hundred houses. The resident chief was Kotinboi.

It is subordinate to Vannul and pays tribute to Falam. There is not much water and no good camping-ground near the village, but there are good camps anywhere along the stream to the east.

U.—A revenue circle in the Taungdwing-yaung township, Mingin subdivision of Upper Chindwin district.

It includes ten villages and paid Rs 3,759 revenue in 1897. The whole of the land in the circle is State land.

U village was the residence of a *shwe-hmu* in Burmese times and the circle *thugyi* is still given that title. The last *shwe-hmu*, Nga Bya, murdered an Assistant Commissioner.

U-DAUNG.—A circle in the Madaya township and subdivision of Mandalay district, on the Irrawaddy river, including five villages.

U-daung village, east of the Irrawaddy, had sixty-seven houses and a population in 1897 of two hundred and sixty-eight persons, approximately. The villagers are cultivators.

U-DAUNG.—A village in the Indaing township, Tantabin subdivision of Shwebo district, on the Paungwa stream, fifty-seven miles from Ye-u.

The population in 1891 numbered sixty-five persons, mostly paddy cultivators. The *thathameda* revenue for 1896-97 amounted to Rs. 130.

U-DA-YA.—A revenue circle in the Myingyan township, subdivision and district.

In 1895-96 the population numbered six hundred and twenty persons, and the *thathameda* amounted to Rs. 864. No land revenue was collected in the circle.

U-DEIN.—A village in the Madaya township and subdivision of Mandalay district, north of Powa North.

It had one hundred and twenty houses, with a population of four hundred and eighty persons, on an approximate calculation in 1897. The villagers are cultivators.

U-DI.—A circle of a dozen small group of houses within the old city walls of what was once the city of Ava, in the Ava township of Sagaing district.

Udi village has twenty-nine houses, and the whole circle four hundred and two houses. The Udi *thugyi* has subordinate village headmen at Mi-thwe-daik, thirty-four houses; Bèmè, sixteen houses; Singyôn, thirty houses; Pyinsanya, twenty-nine houses; and Mingala or Gandagayit, twenty-five houses. Mat-making is carried on in most quarters of Udi: limes are sold extensively. The ruins of the Laya-dat-kyi *kyaung* are of some antiquarian interest.

Near Udi is a beautiful masonry *kyaung*, visible from the river. It is known as the "Maha-aungmye-bônyan." It was built by Mè Nu, Queen of Bagyidaw, and restored by her daughter, Mindôn *Min's* Queen and mother of Thibaw, in about 1236 B.E. (1874 A.D.). It is now disused.

Besides this *kyaung* there is the Lawka Thayanbu pagoda near the old Ava fort. This was used as a military signalling station in the early days of the Occupation.

Antiquities.

UDIGIRI-RATA.—The classical or Buddhistic name of Mogaung (*q.v.*)

U-GYI.—A revenue circle in the Mingin township and subdivision of Upper Chindwin district.

It includes two villages and paid a revenue of Rs. 360 in 1897.

U-HNAUK.—A revenue circle in the west of the Mintaingbin township of Lower Chindwin district, with two thousand two hundred and four inhabitants.

There are sixteen villages in the circle: U-hnauk, Yeshin, Ywa-tha, Talainggan, Thayetkan, Nyaungyinlôn, Me-ywa, Thazi, Kandaing, Kobin, Yaungwin, Aungchantha, Wa-gyi-daw, Kanyo, Padaukkôn and Winpinchaing. Most of the people are cultivators, the main crops being paddy and *jòwar*; a few make their living by the manufacture of bamboo mats.

The revenue for 1896-97 amounted to Rs. 4,660, from *thathameda,* and Rs. 72 from State-land rent.

U-LAUK.—A village on the left bank of the Irrawaddy river in Myitkyina district, containing in 1891 two houses of Shan-Burmese and fourteen of Kachins, of which one was of the N'kum, two of the Marip, three of the Lahtawng, four of the Singma Sadaw, and four of the Makaung Lahtawng tribe.

The Kachins came down in 1887 from Makaung hill, three days distant to the east. They work *taungya* and *lèpôk* the Shans work some *ye-gya,* and own ten buffaloes.

An easy road leads to Katkyo over the plain, only one stream, the Natlôn near Maingmaw, intervening, and this is easily fordable. There is also a road to Nampaung on the Nantabet, from which it is half a day's march to Talaw.

UMADYET.—A Palaung village of seventeen houses in the Kun Ha circle of Tawng Peng State, Northern Shan States.

It has a population of thirty-five males, thirty-two females, twenty-three boys and sixteen girls; they cultivate hill paddy and own forty-one cattle and two ponies. There are two *zayats* and a monastery. The villagers are of the Ruker Pa-le tribe.

U MANG.—A village in the Ho Ya circle of the South Hsen Wi Northern Shan State, situated under the Loi Ling range, east of the main village of Ho Ya.

There were in March 1892 nine houses, with a population of 61 persons, exclusively engaged in lowland rice cultivation.

U MA SAWN.—A Palaung village of eighteen houses in the Kun Hai circle of Tawng Peng State, Northern Shan States.

It had a population in 1897 of forty-two men, forty-seven women, twenty-two boys and thirty-three girls. They cultivated tea and a little hill paddy, and owned sixty-one cattle and ten ponies. The village has a large plank and brick monastery and four *zayats*. The villagers are of the Pa-le tribe

UM LA.—A Yang Lam village in the Man Hpai circle of the Northern Shan State of South Hsen Wi. It lies north-west of the main village, at a distance of about two miles.

There were twenty-four houses in March 1892, with one hundred and seven inhabitants. These were said to be Yang Lam, but there was certainly a strong admixture of Shan blood, if indeed some of the villagers were not pure Shans. The village is divided into two parts, east and west, at some little interval. Between them is a *pôngyi kyaung,* which had in 1892 seven officiants. The Shan affinities of the inhabitants appeared in the cultivation of some irrigated rice land. A considerable area of hill land was also cropped with rice and cotton.

ŪNG TÜNG.—A township in the *Kawn Taü* or South Riding of Mang Lön West, Northern Shan States. It lies between Manloi and Ho Nga and is in charge of a *htamōng*.

There were five villages in the township, with fifty-nine houses, in 1892. Hill rice is the chief crop, but some cotton and great quantities of pineapples are also grown. An entire village in 1892 left the township to settle in the Man Sè township of Möng Hsu, in the Southern Shan States. The whole of the soil in the neighbourhood of Ūng Tüng is said to be very poor, and until there is no room elsewhere, there is not much probability of an increase of the population in this or any other part of the South Riding.

ŪNG TŪNG.—A village in the South Riding of the Northern Shan State of Mang Lön West. It is situated in the south-west of the State, a few miles from Man Loi and not far from the Möng Hsu frontier.

The village is the residence of a *htamōng*, who has charge also of four other villages. There is a good deal of land available for paddy cultivation, but the people seem to prefer the more laborious system of dry up land fields. This seems to be due to the fact that, though they call themselves Shans, there is a strong strain of Yang Lam blood in them. In April 1892 there were twenty-one houses, with a population of one hundred and eleven persons. They cultivate a good deal of cotton and some fields of pineapples. There is a monastery which had in 1892 eight inmates. Ūng Tüng stands at a height of three thousand feet.

UNKWUN.—A village of Chins of the Sôkte (Nwengal) tribe in the Northern Chin Hills. It lies eight miles west of Tiddim, north of Mwail, and can be reached by a road from Tiddim to Nawn village and thence to Nawn Ford and up the Mwel-haim spur.

In 1894 it had ten houses. The resident chief was Naiyil. The inhabitants belong to the Hwelnum family of Sôktes, but having moved into Howchinkup's territory they are subordinate to him. The village has only recently been established. There is good water-supply from a stream on the west.

UPAI.—A Kachin village in Tract No. 18, Myitkyina district, situated in 24° 56′ north latitude and 97° 53′ east longitude.

In 1892 it contained twenty-three houses; its population was unknown. The headman has no others subordinate to him. The inhabitants are of the Lepai tribe and Sadan sub-tribe and cultivate the poppy.

UPPER CHINDWIN.—A district in the Sagaing Division, lies approximately between 22° 40′ and 26° north latitude and 94° and 96° east longi-

tude. It is bounded on the north by Myitkyina district and Hkamti State, on the south by Lower Chindwin and Pakôkku districts, on the east by Myitkyina, Katha, Shwebo and Lower Chindwin districts, and on the west by the Chin Hills.

Area and administrative divisions.

The approximate area of the district is nineteen thousand square miles, and the population, according to the preliminary census returns of 1891, was seventy-nine thousand four hundred and seventy-five persons (*v. infra sub* population)· There are four subdivisions: Mingin, with headquarters at Mingin; Kindat, with headquarters at Kindat; Lega-yaing, with headquarters at Homalin; and Ka-le, with headquarters at Ka-lewa.

Natural features.

The district, in spite of its size, does not seem to vary much in its main physical features. It is traversed throughout its length by the Chindwin river, which is joined in its downward course by numerous affluents, most of them of small size in the cold weather, but swelling to deep and rapid streams during the rains. The ground is exceedingly fertile, and most of the crops common in Burma flourish. The character of the scenery varies from rugged mountain tracts, rising into peaks five or six thousand feet above the sea, covered with dense forest and cleft by fierce mountain torrents running in narrow rocky beds, in the northern part of the district, to low, open, rolling plains drained by quiet streams in the south.

Mountains.

The chief mountains are the Taung-thôn-lôn, with a greatest altitude of five thousand six hundred and fifty-two feet; the Pônya, range, with a greatest height of four thousand two hundred and seventy-five feet; the Kubo valley range, rising to three thousand one hundred and two feet; and the Thaung-thwut range, which reaches four thousand seven hundred and forty-five feet.

Rivers.

The chief rivers are the Chindwin, the Yu, the Uyu and the Myittha.

The Chindwin rises near the Irrawaddy watershed in about latitude 25° 30′ north and longitude 96° 30′ east, and flows in a northerly direction for about sixty miles. It then traverses the Hu Kawng valley westwards, descending rapidly through a narrow channel shut in by rocks, with frequent rapids and waterfalls in its course, until it enters the Hkamti country; it receives the Uyu at Homalin and flows southwards to its union with the Irrawaddy at Pakôkku. It is navigable throughout the year as far as Kyauksè by boats drawing three feet of water.

Little as yet is known of the upper course of the Uyu. It is believed to rise somewhere in the neighbourhood of the Jade Mines and it falls into the Chindwin at Homalin, after a course varying round from north to south-west. It is navigable during the rains as far as Haungpa by boats drawing three feet of water.

The Yu river rises from the Thaung-thwut range and falls into the Chindwin at Yu-wa. Its course is at first from north to south and then east. It is navigable throughout the year by Burmese boats as far as Chaungzôn. The navigation, however, is very dangerous, and boats often split in two in the rapids.

The Myittha river rises in the Chin Hills and falls into the Chindwin at Ka-le-wa. It runs at first from south to north and then turns east. In

the rains steam-launches can go up as far as Indin, about forty miles from its mouth. Country boats can go to Ka-le-myo, a distance of twenty-eight miles, throughout the year.

Marshes.

Most villages, at any rate where there is a big bend of the river, have large *jheels* behind them, which at the end of the rains often turn into extensive shallow lagoons or broads: these gradually drain off and are cultivated until the end of the hot season, by which time they have generally dried up except for a few pools. They are particularly characteristic of the district.

The chief are—

(1) Between Tun and Bansi, opposite Maukadaw: and at
(2) Kan, near Mingin.
(3) Madaw (small).
(4) Kindat.
(5) Kaiya.
(6) Paungbyin and opposite Pozôndaung.
(7) Minya.
(8) Homalin.
(9) Maing-kaing.

Large quantities of waterfowl frequent these broads and afford capital sport. Wild geese and duck begin to come in large numbers about the end of October or beginning of November, and good shooting is to be got until the end of February, when the geese fly north. Duck still remain on in small numbers. Kaiya and Pozôndaung are good grounds for the geese on their way south, as in November these are really large lakes. Pozôndaung will give a good general bag of geese, duck and teal till the end of February. Snipe come in as soon as the paddy is planted out, sometimes as early as September, and remain till the crop begins to grow thick, when they go off. They return again when the field is reaped, if any water is let in. In large *jheels* like Kaiya, Paungbyin, Kan, Kindat and others, where the ploughing and planting go on steadily as the waters recede, there are always a few snipe to be found, though they are never in very great numbers.

Geology.

Coal has been discovered in the district, but the richness and extent of the field have not yet been ascertained [*see* Chapter XII of Introduction]. Gold is washed in some of the streams, but the amount found is utterly insignificant. Salt is worked, but only to a very small extent. In the north of the district jade and amber mines are said to exist, but their situation and value have not yet been ascertained. The denseness of the jungle growth, here as in many other districts, prevents any examination of the surface, except by those specially equipped for the purpose.

Forests.

Within the Chindwin basin all the descriptions of forest hitherto met with in Lower Burma are represented. Many varieties of valuable timber are plentiful, but for various causes, among them difficulties of transport, distance from large markets, and so forth, teak is the only wood of any practical value at present. The teak forests are roughly estimated to cover an area of from six to seven thousand square miles, of which all but about five hundred square miles are situated in

Upper Chindwin district. They cover the slopes of all the higher ridges and hills up to the twenty-sixth parallel of latitude. Above this the place of the teak is gradually taken by the Indian-rubber tree (*Ficus elastica*).

Before the British occupation in 1885 all forests, even in the Shan States, were considered to be Crown property and the right to work them was leased by the King. The earliest lease of which anything is known is that granted to the Yanaung *wundauk*, which was probably in operation about the period 1870—75. This *wundauk* appears to have had a few elephants, but he does not seem to have worked out large timber in any quantities and probably confined his attention to working small timber in the Mingin and Ka-le neighbourhoods.

The Uyu forests.

At one time he attempted to work the Uyu forests, but they were soon afterwards "closed by order," and the villagers of the district were forbidden to work for him. It is not certain whence the order came, but it has been suggested that it was due to jealousy. In those days a concession such as that given to the *wundauk* must have caused great envy in other less fortunate officials, and it is probable that a secret order was sent from Mandalay by some powerful minister to the local authorities to close the forests. Such an order was doubtless very much to the taste of the villagers, who complained of the way in which they were cheated by the *wundauk*. From that date the forests have never been worked, and it has been and is still most difficult to obtain trustworthy information about them.

Forest administration between 1886 and 1890.

In 1880 a lease of all the Chindwin forests was granted to the Bombay-Burma Trading Corporation, Limited, for a period of eight years, with the option of renewal for a further period of twelve years. When the first lease fell in, in October 1888, a renewal was granted by the British Government for twelve years. In this new lease it was stipulated—

(1) that all girdling should be carried out by the Forest Department;

(2) that payment should be made on the tonnage measurement of logs delivered at revenue stations on the Chindwin;

(3) that a minimum of ten thousand logs a year should be extracted, or a fine imposed; and

(4) that all timber required for Government purposes should be delivered at fixed rates.

The following are the official returns of the timber extracted by the Corporation from the year 1886 on—

Year.	Size.	Logs.	Tons estimated.
1886-87	Full sized ...	20,725	22,797
1887-88	do ...	6,333	7,491
	Under sized ...	1,706	1,174
1888-89	Full sized ...	19,583	24,523
	Under sized ...	2,486	2,840
1889-90	Full sized ...	30,252	26,032
	Under sized ...	2,880	1,977

The Upper and Lower Chindwin districts were formed into one Forest division in May 1887, under a Deputy Conservator with a small office and subordinate staff. Revenue stations were established at Kindat and Alôn and duty levied on timber, bamboos, canes and rubber passing either place. An Assistant Conservator was attached to the division in March 1888, with headquarters at Kindat. In November 1889 the headquarters of the division were transferred to Kindat, and Alôn became the headquarters, of the Lower Chindwin subdivision. A new subordinate staff was sanctioned in 1890.

The amount of revenue collected at revenue stations from 1887 to 1889 is given below. Timber exported to Lower Burma by the Corporation is measured at Pakôkku and is therefore not included:—

Source of revenue.	1887-88.	1888-89.	1889-90.
	Rs.	Rs.	Rs.
Teak timber	71	6,780	13,851
Other wood	603	2,252	3,145
Bamboos	2,978	4,891	9,260
Canes	859	2,584	2,112
India-rubber	75	2,966	3,837
Registration of hammers ...	...	345	1,055
All other sources	30	1,171	1,891
Total Revenue ...	4,616	20,989	35,151

The following table givəs the expenditure for the corresponding three years:—

Head of expenditure.	1887-88.	1888-89.	1889-90.
	Rs.	Rs.	Rs.
Girdling	91	2,879	7,905
Drift	26	...	896
Elephants	202	605	1,591
Buildings	2,621	2,305	2,410
Survey work	461	327	794
Salaries	7,149	14,764	18,347
Travelling allowances	963	3,998	3,062
All other expenditure	176	2,098	1,567
Total expenditure ...	11,689	26,976	36,572

All girdling work is done under the supervision of the Forest Department. In 1888, as the Forest Officer could not superintend the work, permission was given to the Corporation to carry out the girdling themselves. The following statement gives the number of trees that have been girdled:—

Year.	*Number.*
1888	26,500
1889	25,442
1890	27,757

When the Chindwin forest division was formed the whole of the teak areas were undetermined and unsurveyed. Survey work and the description of the forests was therefore of primary importance. The number of miles of traverse and the number of square miles of teak forest mapped out were—

Year.	Miles.	Area.	Remarks.
1887-88 ...	47	Not estimated ...	Sketch maps only.
1888-89 ...	485	780·39 miles ...	*Plus* five hundred and twenty-eight acres valuation survey.
1889-90 ...	320	305·39 miles ...	......

The areas which had up till 1891 been proposed as teak reserves were—

Division.	Reserve.	Area.	Notification and date.
Upper Chindwin ...	Taungdwin reserves...	262 square miles...	Preliminary notification of 23rd November 1888.
Ka-le	Matu	180 square miles.	
Pakôkku ...	Bôn	114 square miles.	
	Laungtaung ...	96 square miles.	
Upper Chindwin ...	Khampat ...	5 square miles.	
	Kindat	149 square miles.	
	Yu	210 square miles.	
	Mauk	112 square miles.	
	Total ...	1,128 square miles.	

No account of the forest administration later than 1891 is available.

Climate.

The climate of the district is healthy during the cold weather, but in the rains and hot season there is much fever, dysentery and diarrhœa and occasionally, at the commencement of the hot weather, there are outbreaks of cholera and small-pox. The most unhealthy portions of the district are the Ka-le and Kabaw valleys, which during the rains are fatal to Europeans.

The rainfall as registered in Kindat was in—

Year.		*Inches.*
1889-90	... ...	85·81
1890-91	... ...	63·89
1891-92	... ...	61·97
1893-94	... ...	87·40
1894-95	... ...	72·45
1895-96	... ...	65·24

Population.

The total population of the district, excluding the Native States, is estimated at 97,793 persons, of whom about 18,000 are Shans: this is a considerable increase on the figures arrived at by the census of 1891. The chief towns are Kindat, Mingin, Paungbyin and Ka-le-myo.

Cultivation and parcels.

The ordinary staples are rice, beans, peas (*sadaw pè*), sessamum, Indian-corn, pumpkins, brinjals, cucumbers, chillies and yams. The price of plough bullocks varies from Rs. 65 to Rs. 85; of buffaloes from Rs. 80 to 100; of cows from Rs. 25 to 50. Fowls are sold in Kindat at two for the rupee, but in the outlying villages four to five are obtained for this sum. The average price of paddy may be taken at Rs. 70 the hundred baskets.

Trade.

The unsettled condition of the Chindwin country for several years after the Annexation and the want of effective means of communication have militated against any adequate development of trade in the district. Such trade as there is is carried on for the most part along the waterways, primarily, of course, the Chindwin river, by which produce is taken down to Mônywa and the Irrawaddy. In some of the townships, notably Taungdwin-gyaung, want of roads leads to almost complete isolation; and in others, as Lega-yaing, there may be said to be no cart traffic at all, trade communications relying entirely on such waterways as are possible. There are two routes by which a certain amount of trade filters into the district, besides the Chindwin river: (1) from Mogaung and Myitkyina and the Jade and Amber Mines Tracts, the Uyu river affords a passage into the Homalin subdivision, and further west still into Thaungthwut; (2) some trade is carried on between Wuntho and the Lega-yaing subdivisions, the chief mart for it being Paungbyin on the Chindwin. Little trade is carried on between the Chins and Manipuris and the river villages, the people of the hills confining their trade relations for the most part to other hill tribes.

The imports of the district are jaggery, oil, salt, cocoanuts, piece-goods, cotton and silk, a little opium for the larger villages, and earthenware vessels,—whilst the exports are teak, bamboo, jade, wax, ebony, cane-mats, amber, pickled tea, India-rubber, and occasionally a little gold.

Administration in Burmese times.

In Burmese times a *wun* was stationed at Kindat who had charge of the administration of the Upper Chindwin and was invested with the fullest military, political, and criminal powers. He was assisted by two *sikkè*, two *na-hkan*, and two *botat-ye* (clerks to the military officers). These were all appointed by the *Hlutdaw*, with the previous sanction of the king. There were five *myo* in Indauktha, five principal villages in Mingin, the Tamu and Khampat *myo*, besides several places of importance on the banks of the upper reaches of the Chindwin, all under the control of this *wun*, who was styled the Khampat *wun*. A military post was kept up at Kindat to guard against raids by the neighbouring frontier tribes. The *wun* held by royal grant for his own use two stretches of land, one for *kaukgyi*, the other for *mayin* paddy, each producing five thousand baskets. Each *sikkè* had assigned to him tracts producing three thousand baskets of each kind. Each *na-hkan* had similar pieces of land returning two thousand baskets. The *botat-ye* cultivated free lands, giving a yield of fifteen hundred baskets of each kind.

In 1223 B.E. (1861 A.D.) these royal grants of land were withdrawn and in their place the *myowun* received a salary of Rs. 3,600 yearly, the *sikkè* Rs. 1,200, the *na-hkan* Rs. 900, and the *botat-ye* Rs. 600 a year each. Up to this date sometimes a *bo* or military commander, and sometimes a *wun* was appointed to administer the district.

From 1120 to 1223 B.E. (1758—1861 A.D.) there were no cultivable lands at the disposal of the people and they were therefore exempted from house-tax, but in its place had to render military service. In 1223 B.E. the *thathameda*-tax was instituted, at the rate of five rupees each family. It was subsequently raised to ten rupees and is still collected at that rate.

The *wun* and *sikkè* had jurisdiction in civil suits, without limit as to the value of property in issue. The judgment of a *sikkè*, *na-hkan*, or *botat-ye* was final only if both parties agreed. In criminal cases the *wun* alone had the power of the death sentence. While on deputation on military duties alone in the district the *sikkè*, *na-hkan* or *botat-ye* had the same powers as the *wun*. At headquarters in Kindat a *sikkè*, *na-hkan*, and a *botat-ye* sitting as a bench could pass a sentence of death.

Such *thugyis* as were under the direct orders of the *shwe-taik wun* were called *shwe-hmu*, as a distinction from the ordinary *thugyis*, who were under the orders of the *wun* and his subordinates, the *sitkè* and *na-hkan*. A *thugyi* or *shwe-hmu* became a *myothugyi* when he acquired jurisdiction over one or more other *thugyis*. Under the *thugyi* there were only the *ywa-gaung* and *ywa-ôk*.

Revenue and history.

Accounts of the history and revenue administration of the Ka-le State in Burmese times will be found under the Ka-le Township head.

Spirit worship.

Nat worship is universal in the district and takes occasionally very curious forms. Mingin is guarded by the Thomaing *nat* on the east, the Nwayè *nat* on the south, and the Maha-giri *nat* on the north, and each has a four-post shrine. Similarly the Maungmagyun *nat* is enshrined in the middle of the town. In *Tabaung* (March) of each year the image of this *nat* is carried through the streets to an accompaniment of drums and gongs, and in *Wagaung* (July) is placed on a boat and rowed up and down the river. The penalty for omission of these observances will be famine, drought or disease.

Maukkadaw is guarded by the Komyo Shin Aungzwa Magyi *nat*, who lives in a large shrine on the bank of the Chindwin river near the Thelataung hill. The story of the building of the shrine is that in 54 B.E. (692 A.D.) Nara-padi Sithu, one of the fifty-five rulers of Paukkan, ordered the execution of his old servant Maung Aungzwa for a certain crime. He became a *nat* immediately after death and appeared to his lord in person and manifested his innocence. Narapadi Sithu then ordered the nine *Sawbwas* of the Kambawsa Shan States with their people to build a splendid shrine for his greater glory and to offer their dutiful homage to him every year.

In 1113 B.E. (1751 A.D.) the Talaings of the Yamanya province rose and destroyed the city of Ratanapura (Ava). One Maung Aung Zaya of Shwebo attacked and defeated them and in 1118 B.E. advanced to Siam at the head of his army. The nine *Sawbwas* of the Kambawsa Shan States with their troops, and the Komyo Shin Aungzwa Magyi *nat* accompained him in the invasion. The *nat* was seen mounted on a white horse and commanded the attack, which ended in a great victory. After the war many shrines were erected to him, among them one by the people of Maukkadaw.

Baing village is guarded by four chief *nats*, the Ywa-dawyin *nat*, the Shwe-nanyin *nat*, the Kindawyin *nat* and the Indaw Shinma *nat*, and for

all four shrines have been built. In *Tabaung* (March) of each year booths are erected and a festival and *pwès* held in their honour. The expenses incurred are defrayed by the village from a collection apportioned to the means of each family.

UPRA.—A Kachin village in Tract No. 18, Myitkyina district, situated in 24° 57′ north latitude and 97° 52′ east longitude.

In 1892 it contained forty houses; its population was unknown. The headman has no others subordinate to him. The inhabitants are of the Lepai tribe and Sadan sub-tribe and cultivate the poppy. Fodder and water are not plentiful. There is good camping-ground below the village.

URAPUM or WALAPUM.—A Kachin (Lahtawng) village in North Hsen Wi Northern Shan State, in Na Ti district.

It contained fifteen houses in 1894, with a population of thirty-seven persons. The revenue paid was one rupee per household and the people were paddy cultivators and traders by occupation, and owned ten bullocks, five buffaloes and fifteen pigs. The price of paddy was eight annas the basket.

U-YIN.—A revenue circle in the Sa-le township, Pagan subdivision of Myingyan district.

. In 1895-96 the population numbered one thousand three hundred and forty persons. The *thathameda*-tax amounted to Rs. 2,333, the State land revenue to Rs. 1,336-7-1, and the gross revenue to Rs. 3,669-7-1.

U-YIN.—A circle in the Natmauk township of Magwe district, including the villages of U-yin South, U-yin North, Kyigan, Myindè-gyi, Thayettaw, Kyauktan and Saing-aung.

U-YIN.—A village in the Thayettabin revenue circle, Pathein-gyi township, Amarapura subdivision of Mandalay district seven miles north of headquarters.

It had a population of two hundred and seventy-nine persons at the census of 1891.

U-YIN.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with three square miles of attached lands.

The population in 1891 numbered one hundred and fifteen persons and there were forty four and a half acres of cultivation. Paddy, *thitsi*, and jaggery are the chief products. The revenue from *thathameda* for 1896-97 amounted to Rs. 350. The village is under the Lema *thugyi* and is eighteen miles from Ye-u.

U-YIN.—A village in the Palano circle, Pakôkku township, subdivision and district, with a population of three hundred and ten persons, according to the census of 1891, and a revenue of Rs. 740, included in that of Nyaungbin.

U-YIN.—A village in the Lingadaw circle, Myaing township, Pakôkku subdivision and district, with a population of eighty-seven persons, according to the census of 1891.

The *thathameda* amounted to Rs. 190 for 1897-98.

U-YIN-DAW.—A revenue circle in the Amarapura township and subdivision of Mandalay district, including four villages, and a bazaar.

The land revenue amounted to Rs. 1,116 in 1891.

U-YIN-DAW.—A village in Madaya township and subdivision of Mandalay district, east of Myinzi.

It has twenty-five houses, and its population numbered in 1897 one hundred persons approximately. The villagers are cultivators.

U-YIN-DAW.—A village in the revenue circle of the same name in the Amarapura township and subdivision of Mandalay district, six miles south-south-east of headquarters.

It had a population of nine hundred and seventy persons at the census of 1891 and paid Rs. 1,730 *thathameda*-tax. It grows excellent mangoes, and the old State gardens were in this village.

U-YIN-GA-LE.—A village in the Nyaung-wun revenue circle, Patheingyi township, Amarapura subdivision of Mandalay district, eight-and-a-half miles east of headquarters.

It had a population of one hundred and forty persons at the census of 1891, and paid Rs. 210 *thathameda*-tax.

U-YIN-MA.—A village in the Aligan circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and seventy-three persons, according to the census of 1891.

The revenue from *thathameda* amounted to Rs. 300 for 1897-98.

U-YU.—A township of the Lega-yaing subdivision of Upper Chindwin district, is bounded on the north by Myitkyina district; on the south by the Lega-yaing township; on the west by the Thaungthwut State and the Homalin township; and on the east by Myitkyina district.

The area is estimated at four thousand four hundred and seventy-two square miles. The township takes its name from the Uyu river, which issues from the hills in Myitkyina district to the north, traverses the township throughout its length, and finally joins the Chindwin just below Homalin.

Natural features.

The country north of Homalin, between the Uyu and Chindwin rivers, is a confused mass of hill ranges falling abruptly as they approach the valleys of the two rivers. Open places are met with at distant intervals. Close to Shwe-dwin and along the Nanpôk *chaung*, a few miles north of Shwe-dwin, there are large *kaing* levels, and opposite to Haungpa there is a similar plain stretching south for some seven miles. The Uyu river has many tributaries, the largest being the Chaunggyi. It rises in the eastern range and after traversing a wide tract of country, covered with teak and heavy jungle, flows into the Uyu sixty miles from the mouth of the latter. There are extensive reserved forests on the Uyu *chaung*.

Minerals.

Jade is found in the Uyu *chaung* to the north of Haungpa. It is reported that jade was formerly obtained in the Nantarit *chaung*, but the place is not worked now, probably because the output did not repay the labour expended.

Salt is found in the Yebawmi circle, but is inferior in quality to that brought up from the lower country, and the quantity obtained by boiling is not enough even for local consumption.

Traces of gold dust are discoverable almost anywhere in the hilly parts of the township. In the Leiksaw, Hènu, Maingkaing and Se-ywa circles

gold-washing is carried on regularly during the rains. The results obtained from the industry are not encouraging. If a man gets from four to five ticals a year he is considered lucky. One tical of gold fetches locally Rs. 30 to Rs. 35. The only village which entirely depends on gold-washing as a means of livelihood is Natsan in the Leiksaw circle. It has about twenty houses.

Some rubies and other precious stones have been found in the drainage of the Yôkkazo *chaung*, which runs into the Uyu river ten miles below Maingkaing, but no large stones have been obtained.

Revenue. The township paid Rs. 41,610 revenue in 1891.

VANGLAI.—A village of Chins of the Kanhow tribe in the Northern Chin Hills. It lies east by a little north of Tiddim, and is reached by a Chin path leading east and by north from the rifle-range.

In 1894 it had seven houses. There was no resident chief. The people are Kanhows, subordinate to Howchinkup. The village has been disarmed. Water is obtainable from a stream.

VANGVA.—A village of Chins of the Whenoh tribe in the Central Chin Hills. It lies south-west of Botung and south-east of Taunghwe, and is reached by a Chin path from Botung.

In 1894 it had twenty houses. Kweg-sin was its resident chief. It pays tribute to Falam. Water is available from a stream about a mile east of the village.

VANHNA.—A village of Lai Chins in the Southern Chin Hills. It lies seventeen miles east of Haka and can be reached by the Haka road.

In 1894 it had one hundred houses. The resident chief was Vanhnyin- The village is fenced. There is good camping-ground, with a plentiful water. supply. The villagers formerly worked iron, but the industry is now dying out. The Burmese call the place Wunhla.

VANKLANG.—A village of Chins of the Yôkwa tribe in the Southern Chin Hills. It lies eight miles east of Rawvan and can be reached from Yôkwa, fifteen miles.

In 1894 it had twenty houses. The resident chief was Hkankwe. The village is under the protection of Seopwa of Yôkwa, and has plenty of water and good camping-ground.

VANYIM.—A village of Chins of the Tashôn tribe in the Central Chin Hills. It lies two miles north-east of Songkwa and can be reached *viâ* Hmunli.

In 1894 it had forty houses. Yakwe was its resident chief. Vanyim is a Kweshin village and pays tribute to Falam. Very little water is available.

VOKLA.—A village of Chins of the Siyin tribe in the Northern Chin Hills. It lies six miles south-west of Fort White, and is reached by various paths leading south-west through old Tavak and old Nashwin, across the stream south of these villages and thence over a spur to the village. There is abundant water-supply from the Haitsaik and Saimwell streams.

In 1894 it had sixty-five houses. The resident chief was Rowkali.

History. Vokla is inhabited by the Bweman clan of Siyins. The clan formerly lived in Bweman near Toklaing, but when their village was burnt in 1889 they moved to Vokla and Nalpi. In 1893 Nalpi was demolished and all the Bwemans collected into Vokla. The chief Lin-

kam was killed in the fight at Tatan in 1889 and the people then elected Powkai as their chief. They were disarmed in 1893.

VOMKWA.—A village of Chins of the Haka tribe in the Southern Chin Hills. It lies fifty miles west of Haka and ten miles west of Wantu, and can be reached *viâ* Wantu or Twagam.

In 1894 it had sixty houses. Nisum, Shwekar and Shadu were the resident chiefs. It has no stockaded entrances. There is good camping-ground on the south.

Vomkwa pays tribute to Tatsim of Haka and is also under Klangklang influence.

VYENG LAN.—A village of the Möng Lin district of the Southern Shan State of Kēng Tūng. It is one mile east of Möng Lin town and occupies the site of an old fortified place, of which the earthen rampart can still be traced.

There are sixty-six houses and a good monastery in Vyeng Lan village, and forty-two houses and a monastery in Lawn Hsai, which immediately adjoins Vyeng Lan and is under the same headman. [*See* Möng Lin.]

WA-BA.—A village in the Mayagan township of Shwebo district, ten miles from headquarters.

Rice cultivation is the chief industry. Rs. 380 *thathameda* revenue was paid for 1896-97.

WABAUNG.—A Kachin village in Tract No. 8, Bhamo district, situated in 24° 10′ north latitude and 97° 25′ east longitude.

In 1892 it contained twenty houses, with a population of eighty-nine persons. The headman has no others subordinate to him. The inhabitants are of the Lepai tribe and Kaori sub-tribe and own no cattle. Camping-ground is bad, but there is a fair supply of water.

WABAW or WABAWLONKAT.—A Kachin village in Tract No. 8, Bhamo district, situated in 24° 5′ north latitude and 97° 33′ east longitude.

In 1892 it contained twenty houses, with a population of eighty-one persons. The headman has no others subordinate to him. The inhabitants are of the Lepai tribe and Hpunkan sub-tribe, and own nine bullocks and three buffaloes.

WABAWGAP.—A Kachin village in Tract No. 3, Bhamo district, situated in 23° 55′ north latitude and 97° 26′ east longitude.

In 1892 it contained twenty-six houses, with a population of sixty-seven persons. The headman has two others subordinate to him. The inhabitants are of the Lepai tribe and Hpunkan sub-tribe, and own twenty bullocks and ten buffaloes. Four hundred baskets of paddy are grown yearly. Water is available from a small stream.

WA-BIN.—A village in the Kyaw circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of one hundred and twenty-two persons, according to the census of 1891.

The *thathameda* amounted to Rs. 130 for 1897-98.

WA-BIN.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of two hundred and twenty-six persons, according to the census of 1891, and a revenue of Rs. 950.

WA-BIN.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of one hundred and fifty-six persons, according o the census of 1891, and a revenue of Rs. 330.

WA-BO.—A village in the Wabo circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of two hundred and eight persons, according to the census of 1891.

The *thathameda* amounted to Rs. 630 for 1897-98.

WA-BÔ-CHAUNG.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a revenue of Rs. 190.

WA-BO-GYAUNG.—A circle in the Ti-gyaing township, Katha subdivision and district, including three villages with one hundred and fifteen houses.

The inhabitants are Burmans and Shans and cultivate *mayin*, *kaukkyi* and *taungya*.

WABONG (PUMKATONG).—A Kachin village in Tract No. 19, Myitkyina district, situated in 25° 20′ north latitude and 97° 16′ east longitude.

In 1892 it contained twenty-two houses, with a population of sixty-five persons. The headman has no others subordinate to him. The inhabitants are of the Lepai tribe and Sadan sub-tribe, and own twelve bullocks and ten buffaloes. There is a single rubber tree. Water is obtainable from two springs below and to the east of the village and there is fair camping-ground; bamboo fodder is obtainable.

WA-BO-YE.—A circle in the Pyintha township, Maymyo subdivision of Mandalay district.

Wabo-ye is the only village in the circle and is situated one and-a-half miles west of Kangyi-gôn, and had a population of seventy persons at the census of 1891; the *thathameda* paid in 1896 amounted to Rs. 140. The villagers are Danu.

WA-CHET.—A village of one hundred and sixty-six houses in the Sagaing township and district, five miles north-east of Sagaing town.

It is of interest for the number of monasteries in the neighbourhood, built in the valleys that run down from the crest of the Sagaing hills, at the foot of which the village lies. They are said to number twenty-four and the austerity of the lives of the monks who live in them has made them famous throughout Burma Buddhist pilgrims to Upper Burma visit them as a matter of course. The view from the hill behind Wachet over these sequestered valleys and peaceful monasteries is extremely pleasing. The pagodas are the Baddamya-sedi, the Ônhmin-thônsè, and the Shinbyu Shinla.

WACHONGTUMBANG.—A Kachin village in Tract No. 14, Bhamo district, situated in 24° 44′ north latitude and 97° 38′ east longitude.

It contained in 1892 fifteen houses, with a population of seventy-three persons. The headman has one village subordinate to him. The inhabitants are of the Lepai tribe and Szi or Asi sub-tribe, and own three buffaloes only.

WA-CHU-TZE.—A village of three houses on the east side of the Salween river, in the Ko Kang circle of the Northern Shan State of North Hsen Wi (Theinni). It is situated at a height of five thousand feet on the eastern slope of the Mo Htai ridge, in the extreme north of the circle.

The inhabitants are Myen (Shan-Chinese from the Möng Ting State) and cultivate maize and opium, the latter in considerable quantities for the size of the village. In 1892, owing to failure of rain in the preceding season, their number had dwindled to fourteen, the remainder having moved into Chinese territory, which is only a few miles distant.

WA-DAT.—A village in the Myintha circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of two hundred and seventy-seven persons, according to the census of 1891, and a revenue of Rs. 450.

WA-DAW-MA.—A revenue circle in the Budalin circle of Lower Chindwin district, including the villages of Wadawma, Hmawdaw, Aung-chantha, Uyin and Kantha, with two thousand four hundred and twenty-four inhabitants. The circle lies about fourteen miles south-east of Budalin.

The village of Wadawma has one thousand and seventy inhabitants. It was formerly the headquarters of the Wadawma township, which a few years ago was amalgamated with the present Mônywa and Budalin townships. It is locally reputed for its jaggery, obtained from what are supposed to be the finest toddy-palms in the district. The revenue for 1896-97 amounted to Rs. 419, from *thathameda*.

WA-DIN.—A village in the Pauk township and subdivision of Pakôkku district, with a population of two hundred and twenty-six persons, according to the census of 1891, and a revenue of Rs. 460.

WAGA.—A Kachin village in Tract No. 28, Myitkyina district, situated in 25° 39′ north latitude and 97° 58′ east longitude.

In 1892 it contained seventeen houses, with a population of fifty-six persons. The headman has no others subordinate to him. The inhabitants are of the Maru tribe and own seven buffaloes.

WAGAKA.—A *Kumlao* Kachin village in Tract No. 39, Myitkyina district, situated in 26° 25′ north latitude and 97° 38′ east longitude.

In 1892, it contained fourteen houses; its population was not known. The inhabitants are of the Marip tribe. The headman has no others subordinate to him. There are no cattle in the village.

WA-GAN.—A village in the Paikthin circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and seventy-one persons, according to the census of 1891; the *thathameda* amounted to Rs. 270 for 1897-98.

WA-GIN-GÔN.—A revenue circle in the Pathein-gyi township, Amarapura subdivision of Mandalay district.

Wagingôn is the only village in the circle and is situated twelve miles north-east of headquarters. It had a population of one hundred and five persons at the census of 1891, and paid Rs. 230 *thathameda* and Rs. 180 land revenue.

WA-GYI-AING.—A circle in the Myothit township of Magwe district, including the villages of Wa-gyi-aing, Manawgôn, Yôndaw and A-we-gyo.

WA-GYI-DAW.—A village in the Kunlat circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and fifty persons, according to the census of 1891.

The *thathameda* amounted to Rs. 300 for 1897-98.

WA HKEP.—A Kachin village in North Hsen Wi, Northern Shan States, in Nam Hkam circle.

It contained thirty houses in 1894, with a population of eighty-five persons. The revenue paid was Re. 1 per household and the people were paddy-cultivators by occupation, and owned thirty bullocks, fifteen buffaloes and forty-five pigs.

WAILEKWA or KWUNGLYIN.—A village of Chins of the Whenoh tribe in the Central Chin Hills. It lies between the Tuipi and Tyao rivers, ten miles from the former, and is reached by a path running south-east and ascending steeply.

In 1894 it had thirty houses. Wailè was its resident Chief. The people are Whenohs, tributary to Falam. Water is obtainable in a nullah.

WAING-CHO.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with twelve square miles of attached land.

The population in 1891 numbered one hundred and three persons, and there were two acres of cultivation. *Thitsi* and paddy are the chief products. The village is thirty miles from Ye-u and paid Rs. 270 *thathameda* revenue for 1896-97. It is under the Tawgyin *thugyi*.

WAING-MAW.—A village on the Irrawaddy river south of Myitkyina in Myitkyina district, containing thirty-four houses, of which three are of Lepai-Kachins. The village is healthy and above the reach of the highest floods: the villagers are mostly employed as brokers between the Kachins and the down country traders.

Before the Annexation about a thousand Chinese merchants came down yearly from Maingla and Santa with five hundred mules carrying pots, *kawsaws*, cloth, opium and spirits, but did not usually break bulk here, passing on with their goods to the Jade Mines. Waingmaw

History.

was in 1890 the headquarters of a *Kayaing-ôk* whose jurisdiction was bounded on the north by Maingna, on the south by the Nantapet *chaung*, and on the west by the Irrawaddy. The village then owned five buffaloes and ten bullocks.

In 1890 there were to the east of Waingmaw the following Shan-Tayôk villages, "protected" by the Sadôn Kachins and paying no allegiance to the British Government.

	Houses.	
(1) Wa San	20	About one day's journey distant.
(2) Nat Myin	10	
(3) Lwe Saw	50	About two *daings* east.
(4) Nā Kălăw	...	Two *daings* east of Katkyo.

In 1239 B.E. (1877 A. D.) U Tāk, then *Myauk Atwin Wun*, on a visit of inspection to Bhamo was given presents by the villages of Natmyin and Lwesaw.

WALAW (A).—A Kachin village in Tract No. 38, Myitkyina district situated in 25° 46′ north latitude and 97° 39′ east longitude.

In 1892 it contained twelve houses; its population was not known. The headman has no others subordinate to him. The inhabitants are of the Lahtawng tribe.

WALAW (B).—A Kachin village in Tract No. 38, Myitkyina district, situated in 25° 48′ north latitude and 97° 39′ east longitude.

In 1892 it contained twenty-eight houses; the population was not known. The headman has no others subordinate to him. The inhabitants are of the Lepai tribe.

WALLAWUN.—A village of Chins of the Kanhow tribe in the Northern Chin Hills. It lies seven miles east of Tiddim, and is reached by a Chin path through Nginnon village.

In 1894 it had fourteen houses; the resident Chief was Powpum. The people are Kanhows, subordinate to Howchinkup.

Wakawun has been disarmed. It was destroyed in 1889, and the people then rebuilt it near its former site.

WA MU.—A Lahtawng Kachin village in North Hsen Wi Northern Shan State, in Möng Ya circle.

It contained thirty houses in 1894, with a population of one hundred and sixty persons. The revenue paid was rupees three per household and the people were paddy and tobacco cultivators by occupation, and owned fifty bullocks, ten buffaloes and five ponies.

The headman of the Möng Ya circle lives in this village, which is situated at a height of about five thousand five hundred feet, on the saddle of a high ridge running down to the Salween.

WAMUNGATONG or MAMUNGATONG.—A Kachin village in Tract No. 25, Myitkyina district, situated in 24° 32′ north latitude and 97° 3′ east longitude.

In 1892 it contained thirteen houses, with a population of seventy-seven persons, who owned nineteen buffaloes The headman has no others subordinate to him: the inhabitants are of the Lepai tribe and Kara subtribe.

WANG MA HAW.—A tributary of the Salween river, which it joins in about 24° 10′ north, in the extreme north-east of the Northern Shan State of North Hsen Wi (Theinni).

For about a mile above its junction with the Salween it formed in 1892 the boundary line between the Mang Ka circle of North Hsen Wi and the Shan-Chinese State of Mang Shik (Möng Hkawn), in the sub-prefecture of Lungling.

The Wangma flows due east for about three miles before joining the Salween and rises to the north in Mang Shik or Chefan.

WĀN HKAM.—A village and small circle of the Southern Shan State of Kēng Tūng. It is situated in the hills, fifteen miles north east of the capital town.

The village is built in a dell, and is surrounded by fine bamboos and timber trees, interpersed with small tea plantations. It has a very handsome monastery. The people are Tai Loi. There are eighteen houses, most of which are occupied by several families. Three Kaw villages are attached to Wān Hkam for revenue purposes.

The village is said to have been one of those founded by the Wa, after their expulsion from the valley of Kēng Tūng by the conquering Hkön. The head men take part in the investiture of each new *Sawbwa* of Kēng Tūng handing over the State as the old lords of the soil.

WAN HKAM.—A village of the Möng Wa district of the Southern Shan State of Kēng Tūng.

It has fifty-three houses and a monastery, and is on the Nam Lwe. *See* Möng Wa.

WĀN HKĀI.—The chief village of the Möng Wa district of the Southern Shan State of Kēng Tūng. It has thirty-seven houses and a monastery.

A bazaar is held here *See* Möng Ma.

WĀN HOK.—A village of the Möng Wa district of the Southern Shan State of Kēng Tūng.

It has two hamlets (East and West), together numbering thirty-seven houses and a monastery. *See* Möng Wa.

WĀN HOK.—A village of the Möng Yang district of the Southern Shan State of Kēng Tūng.

It has forty houses and a monastery. *See* Möng Yāng.

WĀN HOK.—A *Tai Loi* village in the Southern Shan State of Kēng Tūng. It lies in the hills between the valley of the Nam Ma and the valleys of Möng Lwe and Möng Yang, and is a stage on the Möng Ma-Möng Yang road, being nineteen miles from the former and twelve miles from the latter place.

There are twelve houses and two monasteries and three small *zayats* inside the village.

WĀN HSAI.—A village of the Southern Shan State of Kēng Tūng. It is situated in the hills, fifteen miles north-east of Kēng Tūng town and of the main road from there to Möng Yawng, at a height of about five thousand feet.

It is surrounded by trees and bamboo groves, and the view of the Kēng Tūng valley from the village is one of much natural beauty. There are several pagodas and *theins* and a good brick monastery. The houses, of which there are sixteen, are well built and comfortable. The people are *Tai Loi* and, as several families live together in one house, the population is probably not less than two hundred and fifty persons. In the hill fields rice and sugarcane are grown, and the people also descend to work small irrigated fields in narrow valleys of the range. A noteworthy product is tea, of which a considerable quantity is gathered from plantations near the village. Water is excellent and the streams perennial, but these are at a little distance from the village, and do not yield a very large supply. Good roads connect Wan Hsai with Kēng Tūng plain, and with other *Tai Loi* villages, of which there are five in the vicinity. For 1897 the village was assessed at Rs. 70 revenue.

WĀN HSEN KIAU.—A village of the Southern Shan State of Kēng Tūng. It lies in the hills between Möng Lwe and the Mèkhong river, and is a stage on the road from Möng Lwe to the ferry at Lawn Hsai.

There are nineteen houses and a small monastery. The people are *Hkamu* by origin, but they have been Buddhists for many years.

WĀN HSEO.—A village of the Möng Ma district of the Southern Shan State of Kēng Tūng.

The village has sixty houses and a monastery. *See* Möng Ma.

WANKATAUNG or WUNKATAUNG.—A Kachin village in Tract No. 7, Bhamo district.

In 1892 it contained thirty houses, with a population of eighty-six persons. The headman has no others subordinate to him. The inhabitants are of the Lepai tribe and Hpunkan sub-tribe, and own ten bullocks and five buffaloes. The village has a fair water supply.

WAN KAWNG-PENG TAWNG.—A township of the Southern Shan State of Kēng Tūng. It lies along the upper waters of the Nam Lwe Sai, a tributary of the great Nam Lwe, directly north of Kēng Tūng town and south of the districts of Möng Lwe and Möng Yāng.

By the State records it contains one hundred and fifty houses, paying a revenue of Rs. 226. The population is Lem and Lü.

WAN KWAI.—A Chinese village in North Hsen Wi, Northern Shan States, in Nam Kyek circle of Möng Si.

It contained twelve houses in 1894, with a population of one hundred and twenty persons. The revenue paid was three rupees per household and the people were paddy, maize and opium cultivators by occupation, and owned fifteen bullocks, eight buffaloes and eighty pigs. The price of paddy was eight annas the basket.

WAN KYĒ.—A village of the Möng Yāng district of the Southern Shan State of Kēng Tūng. It has thirty-nine houses and a monastery. *See* Möng Yāng.

WĀN LAW.—A ferry-village of the Southern Shan State of Kēng Tūng, on the Mèkhong river, about twenty-five miles south of the point where the river enters British territory from the north.

The crossing is fairly easy, and is used by traders from Kēng Tūng by the northern route to Möng Hsing, and by people from the cis-Mèkhong Panna of Kēng Tūng. Möng Hsing is distant twenty-five miles.

The village has eight houses and is surrounded by betel-palms, and there are some clearings for hill rice. Two Kaw villages in the hills are under Wān Law. The hamlet on the opposite side of the river (Wān Sān) has seven houses.

WĀN LEK.—A circle of the Hsām Tao district of the Southern Shan State of Kēng Tūng.

The gun-making villages of Wān Pāng Yung and Wān Pyu are in this circle. *See* Hsam Tao.

WĀN LEK.—A village in the north-east of the Southern Shan State of Kēng Tūng, on the Mèkhong river, seven miles south of the mouth of the Nam Ngā, where the former river enters British territory from the north.

It has thirty-three houses and a monastery. The people are Lü. Wān Lek was a direct-paying village, or circle of Kēng Cheng, and passed to Kēng Tūng in May 1896, with the other cis-Mèkhong Kēng Cheng districts. There is a considerable Kaw population in the hills. Before the 15th January 1896, a hilly tract on the left bank of the Mèkhong was occupied by Kaw villages subordinate to Wān Lek and used by the Lü of that village

for hill cultivation. Though scarcely a regular ferry, the crossing is not difficult and a few dug-outs and rafts are usually obtainable. A road runs to Keng Tawng opposite Wān Lek, by which Möng Hpōng and Möng La in the XII Panna can be reached. Boats descend the Mèkhong as far as Pā Hkā. A hill road connects Wān Lek with Möng Htan, where the route to Möng Hè is joined.

WAN LEM.—A village of the Möng Ma district of the Southern Shan State of Kēng Tūng.

It has forty-two houses and a monastery. *See* Möng Ma.

WĀN MAW.—A village in the *Kawn Kang* or Mid Riding of the Northern Shan State of Mang Lön West. It is situated about a mile north-east of Man Pēng, the capital of the State, and some distance below it.

In April 1892 there were nineteen houses, with eighty-nine inhabitants. Wan Maw is in the *hsang hke hpōng*, and the inhabitants render service to the Chief instead of paying tribute, and also pay in a tithe of the grain they grow. The village is in two groups of thirteen and six houses respectively; paddy cultivation is the chief industry. A great deal of sugar-cane was, however, also cultivated. The village stands at a height of three thousand feet.

WĀN MŌNG.—A village in the South Riding of the Northern Shan State of Mang Lön West, situated in the rolling hills west of the Salween river, which rise to a height of three thousand and five hundred feet.

It is in the Ho Nga *htamōng*ship and had in April 1892 eleven houses, with a population of seventy-four persons, all Shans. They cultivated upland and lowland rice and a little sugar cane.

WAN NAM YI.—A *Tai Loi* village of the Southern Shan State of Kēng Tūng. It lies in the hills nine miles north-west of Möng Ma, and about thirty miles in an air line north-by-east of Kēng Tūng town.

There are nine houses and two monasteries. Wan Nam Yi is a stage on the road between Möng Ma and Möng Yang. Other *Tai Loi* villages in the hills near are Nam Hkai (ten houses and a monastery) and Wān Kyeng Men.

WĀN PA HKĀN.—A village of the Möng Yāng district of the Southern Shan State of Kēng Tūng.

It has thirty-five houses and a monastery. *See* Möng Yāng.

WAN PA LÖN or the Thirty-Eight Pilu Village.—The designation by which the northern portion of trans-Salween Karen-ni is locally known. This tract is bounded on the north by the Loi Lan and the Hwe Lang; on the east by the Loi Lan; south by the Loi Hsang and Kyawk Pye, that is to say, by the northern watershed of the Mè Pai; and west by the Salween.

Roughly the area may be taken at three hundred and fifty square miles. The whole is exceedingly well watered, but apart from what may be drawn from the forests the country can never be of any great value. The population, with the exception of the hundred or so Shans who live at Mè Hsèt, is exclusively Red Karen. Of the thirty-eight villages originally founded twenty-one only remain. The average number of houses in a village may be taken at twenty; the population of the whole may, therefore, be set down at about

2,000 persons. The bulk of the villages are situated high up on the hills, but as the people follow the usual hill system of cultivation, the village sites are not permanent the villages being abandoned every few years and the inhabitants removing to other localities.

History.

The history of the colonization of the tract is thus given. About forty years ago a Taungthu, named Pilu, was sent over by Sawlasā, then ruler of Karen-ni, to found villages, and thus relieve the congested population on the west side of the Salween. He planted thirty-eight Karen-ni villages, whence the name by which the tract is known. At that time the Mè Hawng Hsawn State did not exist and Sawlasā, who was a great sportsman, actually built himself a *haw* where Mè Hawng Hsawn now is, whence to conduct his shooting excursions. This seems to have been afterwards abandoned, and Mè Hawng Hsawn was then colonized by fugitive Shans from Möng Nai and Mawk Mai.

There appears to be but little teak in the district, which is only of note from the fact that the trade route from Hsataw and Mawk Mai to Mè Hawng Hsawn and Chieng Mai traverses it. This is a fair bullock road and is probably the best line of approach to Mè Hawng Hsawng from the west. There are ferries across the Salween at Ta Taw Maw, Ta Paw Küta and Ta Hsai Chawng.

WĀN PA SĀNG.—A village of the Möng Yang district of the Southern Shan State of Kēng Tūng.

It has thirty-four houses. *See* Möng Yāng.

WĀN PEN.—A village and district of the Southern Shan State of Kēng Tūng. It lies west of the capital town, in the central valley of the State.

There are some forty houses and a monastery in the main village. The other villages, of which there are about twenty-two, are for the most part scattered along the banks of the Nam Hkön river. According to the State records the district has in all six hundred and twenty-one houses. It is under one of the *Ho Hoi* of Kēng Tūng.

WĀN PING.—A small village and circle of the Southern Shan State of Kēng Tūng. The village is on the Nam Lwe, on the main road between the capital town and Möng Kai.

It has sixteen houses and a small monastery. There is a ferry across the Lwe and a track leads to the Hsam Tao district. Two villages of Akö in the hills belong to this circle.

WAǸ PUNG.—A village in the South Riding of the Northern Shan State of Mang Lön West, in the township of Nam Seng. It stands on the righf bank of the Salween river, on the ridge immediately overhanging it.

In April 1892, there were nine houses with fifty-one inhabitants, all Shans. They cultivated hill rice and some betel-vine gardens.

WAN PYU.—A village of Wān Lek circle, Hsam Tao district of the Southern Shan State of Kēng Tūng.

Wan Pyu is one of the gun-making villages. There are two hamlets, together numbering sixty houses. Pāng Yung (twenty-six houses) is another village of gunsmiths.

"There are one hundred and twenty-three houses employed in the craft. * * * * Though the weapon manufactured is a very primitive one, its pattern, if not its material, has improved in the last few years. Formerly it was merely a flint-lock 'gas-pipe.' Now the Tower Musket pattern has been adopted for purcussion caps. Pistols of the same pattern are also manufactured. The barrel is made of iron bar, the bore being drilled by a drill. The exterior is then worked down and smoothed on a grinding stone until round and polished. The touch-hole is also drilled. When ready the barrel is fitted on to the stock, which at first is a mere stick or log of wood, its true shape being given to it when the barrel has been welded on. The locks are fitted on last. The cost of materials of these weapons is iron, Rs. 3; stock, annas 4.

"They sell for from Rs. 9 to Rs. 12. The guns are made sometimes to order. Sometimes a small stock is made and hawked about the country, a ready sale being usually found in the Kēng Tūng plain. The material comes from China; locks also are frequently bought ready made, the hammer and spring being usually brought by Chinese traders. A man usually takes fifteen days to complete a gun.

"From Pāng Yung (the centre of the circle) there are two ways of reaching Kēng Tūng—(1) *viâ* Ta Lu, (2) *viâ* Ta Lom—over the Nam Lwe.

"The Ta Lom route is twenty-eight miles and is said to be the best." [*Captain H. B. Walker, D.C.L.I., Intelligence Branch, 1894.*] *See* under Hsam Tao.

WAN SIRI PUM.—A village of the Southern Shan State of Kēng Tūng. It lies in the central plains north of the capital town, and is the residence of one of the *Ho Hoi* of Kēng Tūng.

The village has forty houses and a monastery. There are twenty other villages in the district, with a total of three hundred and eighty-one houses, according to the State records.

WAN TA.—A village of the Möng Wa district of the Southern Shan State of Kēng Tūng. It is on the Nam Lwe, and has fifty-six houses. *See* Möng Wa.

WĀN TĀP.—A village of the Southern Shan State of Kēng Tūng. It was the old frontier village of the Möng Yawng district or sub-State of Kēng Tūng. It is seven miles from Möng Yawng town, and three from the boundary of that district with Möng Yu, which was until 1896 a district of Keng Cheng [Möng Hsing.]

The village consists of two hamlets (Wān Tap and Wān Dam), practically adjoining, and numbers forty-one houses. There is a monastery with some small *zayats*. Betel-palms are cultivated in the gardens. The area of irrigable rice-land is extensive, and the people are well-off.

The amalgamation with Kēng Tūng State of the cis-Mèkhong Keng Cheng district has robbed Wān Tap of its importance as a frontier post. In Burmese times there was a customs station here, under the direction of the Burmese official posted at Möng Yawng.

WANTU.—A village of Chins of the Haka tribe in the Southern Chin Hills. It lies forty miles west of Haka, on the west bank of the Nuitvar, and can be reached from Haka *viâ* Hripi.

In 1894 it had one hundred houses; Radun, Yuimaung and Taungvom were its resident Chiefs. The village has influence over the surrounding country and is slightly stockaded. Camping-ground is poor and water is scarce.

Wantu pays tribute to Shwe Hlyen of Haka, and Klangklang influence also extends to the village. The people are Lais and the original settlers were of the Shanpi family.

WA-NWÈ-GÔN.—A revenue circle in the Lèwe township, Pyinmana subdivision of Yamèthin district.

Legends.

The circle is much older and was originally much more powerful than Lèwe. Maung Bo Haik gives the following local history: King Thiri-dhamma Thawka (Asoka) in B.E. 223 (1061 A.D.) [the date is quite imaginary] summoned all the Kings in his dominions to receive religious relics. There were eighty-four thousand of them and the ruler of Wa-nwègôn was one. The relics he received were the brains of the Buddha Gaudama and they were enshrined in the Shwe Litla, pagoda near Wa-nwègôn and twenty-two thousand *tas* north of Toungoo, at a place where the Buddha himself is said to have grazed in the form of a buck deer.

Wa-nwè-gôn itself is said to have been named after its founder, Maung Nwè, who built it on the plans of the minister Nanda Kyawzwa, one hundred *tas* from east to west and eighty from north to south, with a wall ten cubits high and a moat outside. The town was called Nwègôn at first, later changed to Wa-nwè-gôn.

The next mention of Wa-nwè-gôn is in the time of King Alaung Sithu. Particulars of his birth—he is said to have been or *Kala*, a foreigner—are thus given. The Tilaingshin Kyasit *Min*, King of Pugayama, had a daughter named Shwe Ainsi. She was very beautiful and her reputation had spread far and wide. One day the Padeikkaya Prince came flying to the Princess's chamber. He was able to fly through the air by virtue of a magic ruby which he carried in his mouth. The Princess received him graciously and the two got on very pleasantly together. Unhappily on his way back the Prince met a *Rahanda*, to whom he was unchivalrous enough to speak of his love passages. The holy man, who was called Shin Arahan, told the whole story to Shwe Ainsi's father and said if the intrigue was allowed to go further, Pugayama city would become tributary to the foreign State to which Padeikkaya belonged. King Tilaingshin Kyasit therefore told the *Rahanda* to intercept the prince on his next visit and tell him that Shwe Ainsi was married to the King's nephew Sawyun. Shin Arahan could fly too and he told Prince Padeikkaya in the air. The Prince fainted on the spot and fell down and was killed, and the magic ruby lodged in the branches of a *thinganit* tree. But Shwe Ainsi had a son by him and he became King under the name Alaung-sithu.

When he became King, Alaung-sithu set out on a barge made of *thinganit* wood to worship at the Shwe Litla pagoda. He repaired it and enlarged it to a height of thirty-six cubits and set up four boundary pillars, besides digging a tank. The land assigned to the pagoda extended in all directions, north, south, east and west, as far as an elephant could be heard to trumpet. Any one who cultivated land within these limits had to pay

fifteen baskets of paddy, which were sold and the proceeds used for the advantage and behoof of the pagoda and of the monks who lived near it.

King Alaung-sithu, when at the Shwe-letla pagoda, asked who was in charge of Wa-nwè-gôn and was told that it was a man named Maung Shwe Hnyin, and sent his minister Nanda Thuriya to summon him. Shwe Hnyin said he was subordinate to nobody and that none of the *myothugyis*, his predecessors, had received orders from any one for a great number of years. He therefore refused to come. The minister insisted, so Shwe Hnyin tied a stone round his neck and committed suicide in the Wa-nwè-gôn moat. Alaung-sithu went to Wa-nwè-gôn on his barge and commanded the corpse of Shwe Hnyin to rise! the corpse rose with the stone round its neck. Alaung-sithu divided it into three portions, but when he wanted to go on, his barge would not move. It was then discovered that Shwe Hnyin had become a *natsein* and would not permit the barge to move until he was assigned a place to live in. King Alaung-sithu accordingly built him a spirit-palace and assigned him a spacious territory, extending round about it for several thousand *tas* on every side. The barge was then freed and the King built two pagodas at Wa-nwè-gôn, one the Paung Daw U and the other the Paung Daw Chi, to commemorate the incident, and Shwe Hnyin's descendants were put in charge of Wa-nwè-gôn.

Long afterwards, in 847 B.E. (1485), one of his descendants under orders from the King raised nine battalions of infantry and sixteen squadrons of cavalry. Some of these were named as follows:—

Sundaung-Myin.	Yanaung-Myin.
Zeya-yawda-Myin.	Migè-hman-Myin.
Suna-Myin.	Yôntha-Myin.
Letwè midaik-Myin.	Letwè koso-Myin.
Yesaw-Myin.	Yan-naing-Myin.
Letwè-Myin.	Kanthayi-Myin.
Nat-Myin.	Wa-nwègôn-Myin.
Letya-midaik-Myin.	Tasaung-Myin.

Shwe Hnyin had a very handsome daughter and in 876 B.E. (1514), when King Maha Thinzeyathu visited the Thagaya tank, which had burst its embankment, he came across the girl, saw that she had the five signs of perfection and took her back with him to Toungoo. There she had a dream that the sun entered her womb, which she told to the King. He said that if she bore a son after that, he would make her one of his Queens. She did bear a son, who, besides being singular in being born with a single hair, "the colour of red brass," on his head, came into the world in the middle of a violent thunder-storm. He was called Tabin Shweti, on account of his solitary red hair, and his mother was made a queen with the title of Yaza-dewi.

With Tabin Shweti the Toungoo kingdom came to an end and with it Wa-nwè-gôn, which it is said then remained deserted for one hundred and seventy-four years. It was reestablished in 1114 B.E. (1752) by a Talaing named Sittat Welu, who soon gathered two hundred households round him, and in 1145 B.E. (1783) he was appointed *Myothugyi* by King Bodaw. After this many more villages were established, a great number of which ceased to exist at the time of the Annexation.

In 1150 B.E. (1788) one of them, Lè-we, was founded-which at the present time is the headquarters of the township. It got its, name because it was

very far from the paddy-fields but it prospered notwithstanding this. The date when it superseded Wa-nwè-gôn is not mentioned, but it appears to have been after the Annexation.

WĀN YĀN HKAM.—A village of the Möng Lwe district of the Southern Shan State of Kēng Tūng, with twenty-five houses and a monastery. *See* Möng Lwe.

WAN YIN (Burmese Banyin).—A state in the Eastern Division of the Southern Shan States, situated in the valley of the Nam Tan Hpak (Tabet *chaung*) lying between 20° 20′ and 20° 30′ of north latitude and 97° 15′ and 97° 30′ of east longitude, and occupying an area of some two hundred and thirty square miles. It is bounded on the north by the State of Nawng Wawn; on the east by Möng Sit and Möng Pawn; on the south by Hsa Htung; and on the west by Yaung Hwe.

Boundaries.

In former times Wan Yin was included in the Nawng Wawn State, from which it was separated in 1188 B.E. (1826), when it became a distinct State. In 1224 B.E. (1862) Wan Yin again came under the rule of Nawng Wawn and it was subsequently detached a second time.

History.

The succession of chiefs since that date has been:—

Hkun Hsaw, 1227 B.E. (1865), who received the title of *Myoza* in 1236 (1874) and died in 1893.

Hkun Lōng, who died at the Durbar at Taunggyi in May 1897

His son, Hkun Han, a boy of about ten years of age, succeeded him, and is the present *Myoza* under the guardianship of Hkun Yön, who is his uncle, and the younger brother of the late Hkün Lōng.

The revenue inspection of the Wan Yin State has been twice carried out: by Mr. F. H. Giles, *Myoôk*, in 1891, and by Mr. D. M. Gordon, Subdivisional Officer, in 1897. At the first inspection the following figures were recorded. The number of villages was one hundred and forty-two, with a total of one thousand eight hundred and ninety-five houses, of which five hundred and sixty-two were exempted from taxation as the houses of officials, relatives of the Chief, poor servicemen, or new settlers, leaving a balance of one thousand three hundred and thirty-three houses assessable.

The Revenue inspection of 1891.

The area of land under cultivation was—

	Acres.
Paddy-land	755
Taungya...	540
Gardens	157
Total ...	1,452

The number of cattle was—

Elephants	7
Buffaloes	2,060
Bullocks	779
Cows	1,758
Ponies	126
Ploughs and harrows	1,795
Carts	2
Boats	40

and the total population was estimated at 9,339 persons.

Of 1891.

In 1897 there were one hundred and sixty-eight villages, with a total of two thousand three hundred and five houses, of which six-hundred and ninety-eight were exempted from taxation, leaving a balance of one thousand six hundred and seven houses liable to taxation. The average of houses per village was between thirteen and fourteen.

The area of land under cultivation was—

	Acres.
Paddy-land	876½
Taungya	647
Garden	47½
Total ...	1,571

The number of cattle was—

Buffaloes	2,189
Bullocks	833
Cows and calves	3,154
Ponies...	143
Carts	8
Boats	80

These figures all show a large increase on those of 1891, except in population, which in 1897 was estimated at 9,337 souls, or a decrease of two on the 1891 figures.

The occupations of the male adults in 1897 were—

Agriculture—

Cultivators of lowland fields	1,014
Cultivators of *taungyas*	836
Cultivators of gardens	134
Coolies...	154
Total ...	2,138

Trade—

Bullock-traders	122
Petty traders	42
Bazaar-sellers	135
Total ...	299

Artizans—

Gold and silversmiths	13
Blacksmiths	1
Carpenters	11
Tailors	13
Shoemakers	13
Basket makers	6
Lime burners	2
Doctors	24
Liquor brewers	18
Weavers and spinners	5
Potters	4
Ferrymen	12
Fishermen	6
Hat makers	2

Artizans—concluded.

Umbrella makers	8
Paper makers	2
Thitsi extractors	3
Milk sellers	1
Natteins (spirit mediums)	3
Aged and infirm	36
Officials and followers	87
Pôngyis and *upazins*	74
Total ...	344

The various races in the State were—

Shans	3,339
Taungthus	5,546
Burmans	24
Yang Sek	27
Inthas	178
Li-hsaws	66
Chinese	1
Hindustanis	1

Natural features.

The Wan Yin State consists chiefly of rolling downs, with a high mountain range to the east, Loi Maw, the highest peak, attaining an elevation of 8,099 feet, or nearly 5,000 feet higher than the level of the Tam Hpak valley, which is about 3,100 feet at Wan Yin.

It is well watered by the Tam Hpak, Nam Lut, Nam Tam and Nam Wun streams.

Population races.

The State is largely peopled by Taungthus, adjoining as it does Hsa Htung, the headquarters of the Taungthu race. They generally avoid the lowlying country. In the circle of Gaunggyi, which is mostly plain and marsh, the Taungthus largely outnumber the Shans, and have adapted themselves to aquatic pursuits. Shans inhabit the plains to the west and north, the Intha villages being mostly on the Nam Tam Hpak, the Wertesn boundary of the State. The Burmans are mostly Court officials and their families are found in and near the capital town. There is one village of Yang Sek on the hills near the north-east border of the State, and one of Li-hsaw near the summit of Loi Maw. The latter come from the hills on the borders of Möng Küng and Möng Nawng and cultivate the poppy.

In the six years from 1891 to 1897 the number of houses increased by four hundred and ten, of which two hundred and seventy-four were assessable. The population, however, is said to have remained stationary. The general appearance of comfort in the Wan Yin State is very noticeable. In few States of the same area are there so many well-built and liberally patronised *kyaungs*.

The houses are mostly well built too: bamboo and thatch predominate as house-material, there being few houses with teak or wooden posts, though the monasteries are wooden buildings. As in Hsa Htung the districts on the Nam Tam Hpak are not healthy. The large plains lying round Wan Yin town are annually flooded during the rainy season. The Shans living in these plains are of poor physique, while the upland Taungthu is strong and robust.

The principal crop is rice, the outturn from the irrigated lands being very considerable. In the Nā Hsan circle, which lies mostly in a highland glen, the number of ingeniously terraced fields is large. In Loi Hawm *thanatpet* is largely grown. Indigo is now little grown, the use of aniline as a dye having led to the practical extinction of the industry. The poppy is cultivated by the Li-hsaw village on Loi Maw, but the crop is still in the experimental stage.

Cultivation.

Three bazaars are held; one at Wan Yin town, one at Nā Hsan and the other at Nam Lawt. Beyond paddy little is exported. There are no forests. The tribute paid by the State has been annually—

	Rs.
1888-90	4,000
1891-92	6,000
1893-97	6,000
1898-1902	7,500
Total ...	17,000

Revenue divisions in the State of Wan Yin.

Serial No.	Name of *Hĕng*ship.	Number of villages.	Number of houses.	Revenue Collection.
1	Loi Hūn	19	202	1,980 0 0
2	Nā Hsan	22	208	2,160 13 0
3	Bam Pōng	18	155	866 15 0
4	Bam Hpwī	20	198	1,614 15 0
5	Pā Kò	17	221	2,307 15 0
6	Pā Law East	12	203	1,684 6 0
7	Pā Law West	21	181	1,687 13 0
8	Gaunggyi	32	355	2,261 3 0
9	*Utaik* villages	3	36	225 8 0
10	*Singye-bon*	5	119	210 8 0
11	*Myoma*	1	139	......
	Total ...	170	2,017	15,000 0 0

Large villages in the State of Wan Yin.

Serial No.	Name of circle or village.	Number of villages in the circle.	Number of houses in the village.	
	NAH SAN CIRCLE ..	22	...	Adjoining Mōng Pawn State.
1	Wan Kōng ...	...	26	Shan-Taungthu village.
2	Na Hsī Hsawk ...	...	30	ditto.
	WAN HPWI CIRCLE ...	20	...	Adjoining Mōng Pawn and Hsa Htung States.

Large villages in the State of Wan Yin—concluded.

Serial No.	Name of circle or village.	Number of villages in the circle.	Number of houses in the village.	
3	Nawng Hsa Pang ...	...	42	Taungthu village.
	PĀ KÈ CIRCLE ...	17	...	Adjoining Hsa Htung State.
4	Loi Hsam Hsip ...	...	29	Taungthu village.
5	Wan Kan ...	...	31	ditto.
	PA LAW (E.) CIRCLE ...	12	...	Adjoining Hsa Htung State.
6	Hsai Hkaw ...	...	32	Taungthu village.
7	Pang Sōng ...	...	39	ditto.
	TAUNGGYI CIRCLE ...	33	...	Adjoining Yawng Hwe and Nawng Wawn States.
8	Hpai Kawm ...	...	32	Shan village.
9	Pang Mun ...	...	27	Taungthu village.
10	Nawng Mo ...	...	30	Shan-Haiya village.
11	Nam Kat ...	...	34	Shan-Taungthu village.
	Singyebôn VILLAGES.	5	...	......
12	Pa Hpai ...	...	37	Shan village.
13	Wan Yin-ga-le ...	...	44	ditto.
14	Wan Yin *Myoma* ...	...	139	Shan and Burman.

WA-PYU-DAUNG.—A revenue circle in the Thabeikkyin township of Ruby Mines district. It stands on the Government cart-road, about eleven miles east of Thabeikkyin.

The population numbers four hundred and thirty persons, mostly Burmese.

WARA.—A Kachin village in Tract No. 7, Bhamo district, situated in 23° 49′ north latitude and 97° 30′ east longitude.

In 1892 it contained fifteen houses, with a population of fifty-three persons. The headman has no others subordinate to him. The inhabitants are of the Lepai tribe and Hpunkan sub-tribe, and own three bullocks only. Water is procurable from several small streams.

WARABÔN.—A Kachin village in Tract No. 7, Bhamo district, situated in 24° north latitude and 97° 27′ east longitude.

In 1892 it contained twenty-four houses, with a population of one hundred and ninety-eight persons. The headman has four others subordinate to him. The inhabitants are of the Maran tribe, and own two bullocks and eleven buffaloes. Water is far away and there is no good camping-ground.

WARADUT.—A Kachin village in Tract No. 19, Myitkyina district, situated in 25° 19′ north latitude and 97° 43′ east longitude.

It contained in 1892 twenty villages, with a population of eighty-three persons. The headman has no others subordinate to him. The inhabitants are of the Lepai tribe and Sadan sub-tribe, and own eight bullocks.

WAROR or WARAW.—A Kachin village in Tract No. 18, Myitkyina district, situated in 25° 4′ north latitude and 97° 55′ east longitude.

In 1892 it contained twenty-eight houses; its population was unknown. The headman has no others subordinate to him. The inhabitants are of the Lepai tribe and Szi or Assi sub-tribe. Water is obtained from a spring to the east of the village, but the supply is not plentiful; there is good camping-ground, with plenty of fodder.

WARRAW or WURAKRAN.—A mixed Marip and Maran village in Tract No. 18, Myitkyina district, situated in 24° 59′ north latitude and 97° 47′ east longitude.

In 1892 it contained twenty-one houses; its population was unknown. The headman has no others subordinate to him. The poppy is cultivated.

WASHA.—A Kachin village in Tract No. 38, Myitkyina district, situated in 26° 12′ north latitude and 97° 52′ east longitude.

In 1892 it contained fifteen houses; its population was unknown. The headman has no others subordinate to him. The inhabitants are of the Lepai tribe.

WASIK.—A Kachin village in Tract No. 12, Bhamo district, situated in 24° 30′ north latitude and 97° 34′ east longitude.

In 1892 it contained thirty-five houses; its population was unknown. The headman has no others subordinate to him. The inhabitants are of the Lepai tribe and Szi sub-tribe, and own no cattle.

WA STATES.—The Wa country is not very well-known and though most of it, except the north-eastern portion, is mapped, the information regarding the greater part of it has been gathered by parties marching through it rapidly, or is derived from native sources.

The La and Wa.

The people themselves make a sharp distinction between La and Wa, but from the ethnological point of view they seem certainly mistaken, though administratively the distinction may prove important. If the racial view be adopted it may be said in general terms that the Wa country is a tract extending from the Nam Ting on the north to the Nam Hka on the south, that is to say roughly, between 21° 30′ and 23° 30′ north latitude, and that the Salween on the west and the Salween-Mèkhong watershed on the east bound it in these directions. In this block of country the Wa race, under whatever name called, is overwhelmingly predominant, and the population to the square mile, though it cannot be determined, is undoubtedly considerable and far exceeds that of any part of the Shan States proper of equal area.

Sporadic settlements.

In the north, along the Nam Ting, along the banks of the Salween, near the Nam Hka, and in scattered settlements in the valleys here and there, are a considerable number of Shans. The Hui-tzu or Panthays have several villages in the north round Pang Lōng. The Lahu or Muhsö are very numerous round Möng Hka, on the hill mass on which Nawng Hkeo, the famous lake, is situated, and there are numerous villages of them all over the country at high alti-

tudes, seldom under five thousand feet. There are here and there villages of Kachins. But these settlements, except perhaps those of Pang Lōng and Möng Hka, are always completely subordinate to their immediate Wa neighbours and can only be called tenants on sufferance.

Natural aspect.

The whole area is a confused mass of hills, averaging about six thousand feet, and these are cut up by numerous streams and torrents, affluents of the Salween or of its great tributary the Nam Hka. These streams all have very deep channels, some being more like clefts than ravines. Here and there the banks are so steep as to be impracticable even for men. The hill-roads are usually very good, the making of good roads being a characteristic of the Wa race. In the valleys there are none and, indeed, they are not often possible. Cross-roads usually follow spurs or saddle-backs The country has been so much cultivated that there is little or no jungle, and this is particularly the case in the wilder and less known parts. Any forest there is is usually on the hill crests and in the valleys. The spurs have numerous rounded knolls, and if they are not cultivated, these are usually overgrown with rank grass twelve to fifteen feet in height.

Cultivation and Industries.

The crop most cultivated is probably the poppy, then maize, Indian-corn, beans and legumens of different kinds, and hill-rice; on the 'civilized' outskirts hill rice is most common. In the Wild Wa country beans are grown for food and rice only for making liquor.

Poppy seems to increase in quantity the farther one advances into the wilder and less known parts. Beyond blacksmith's work among the men and the family clothweaving of the women, there are no manufactures. There are undoubtedly mineral deposits, but their precise position and the richness of the ores are not known.

Polity.

Wa government seems to be really a system of village communities, certainly so in the wilder parts, but the following States are particularized and reference may be made to each under its own head :—

(1) Mang Lön with dependencies.
(2) Ngek Lek and the Twelve Wa Chiefs' Federation.
(3) Loi Lön.
(4) Sön Mu and the Hulu *Wangs*.
(5) Kang Hsö.
(6) Wa Pēt Ken.
(7) Süng Ramang.
(8) Möng Hka (Lahu).
(9) Möng Hsaw (Shan)'
(10) The Wild Wa country, a convenient term for the unknown portion.

The Wild Wa country at any rate seems to consist of a series of village communities rather than of States, loose as is the control in many of the so-called Wa States which we know. Each village has its own *Kraw* or *Ramang*, independent of all others, but with agreements for the mutual respect of heads and for coalition against a common enemy. But even these minor confederations seldom extend beyond one range of hills. Dwellers on other hills are looked upon as strangers and probable enemies. At the same time head-hunting among the Wa is a religion, not a pastime or a

business. The beheading of a man is a sacrificial act, not an act of brutal ferocity.

Among the Wa States known, and partially known, the styles Naw Hkam, Naw Hkam U, Naw Hseng, Hkam Höng, Hkam Ai, Naw Hkun Tön Hkam, Hpa Lōng, Hpa Lam constantly recur. They are titles, not names, and singularly enough they are Shan and not Wa. The ordinary name for a chief in the Wa language is *Ramang*, which seems to correspond to the Kachin *Duwa* ; *Kraw* is used only for a village headman with no pretension beyond. *O-Lang-La* would appear to be another title, but it is only known to be applied to the Chief of Sūng Ramang.

As to the use of the Shan titles mentioned, Naw Hkam, Naw Hpa, and possibly Naw Hkam U seem to designate ruling chiefs. The Naw Hsengs appear to be always younger brothers of a ruling chief. Naw Hkun Tön Hkan appears to be the regular designation of the eldest son of a ruling chief, who is also what the Shans call *Kyem-möng*, or heir apparent.

WATAN.—A Kachin village in Tract No. 8, Bhamo district.

In 1892 it contained twenty-six houses, with a population of sixty-seven persons. The headman has no others subordinate to him. The inhabitants are of the Maran tribe and Lana sub-tribe, and own eleven bullocks and three buffaloes.

WA TAW.—A Wa village in North Hsen Wi, Northern Shan States, in Nam Hsawn circle of Möng Si.

It contained eighteen houses in 1894, with a population of fifty persons. The revenue paid was two rupees per household and the people were paddy, maize, and opium cultivators by occupation, and owned twenty bullocks, four buffaloes and sixty pigs. The price of paddy was six annas the basket.

WATER.—A Kachin village in Tract No. 3, Bhamo district, situated in 23° 46′ north latitude and 97° 20′ east longitude.

In 1892 it contained twenty houses. Its population was unknown. The headman has no others subordinate to him. There are five bullocks only in the village, and water is scarce. The inhabitants are of the Lepai tribe and Hpunkan sub-tribe.

WA-THÈ.—A village in the Ye-u township and subdivision of Shwebo district, eight miles from Ye-u.

It has a population of two hundred and eighty-two persons, and the area under cultivation amounts to three hundred and fifty-six acres, mostly cropped with paddy. A good deal of lacquer-ware is turned out, besides *pôngyis'* fans, earthen bowls, and wooden stands. The *thathameda* revenue for 1896-97 amounted to Rs. 890. The village is the headquarters of the Wa-thè *Gaingôk Sayadaw*.

WA-THI.—A revenue circle in the Myingyan township, subdivision, and district.

In 1895-96 the population numbered one hundred and five persons, the *thathameda* amounted to Rs. 126, the State-land revenue to Rs. 73-3-3, and the gross revenue to Rs. 199-3-3.

WA-TU.—A village in the Maingna circle of Myitkyina district.

It contained in 1890 ten houses, half Kachins of the Lawkhum-Lahtawng tribe and half Shan-Chinese. The estimated population was fifty persons.

WA-YA.—A revenue circle with one thousand one hundred and fifty inhabitants, in the Kani township of Lower Chindwin district. It is situated on the left bank of the Chindwin river, north of Kani, and includes the villages of Waya, Kywetpo, Ônbingôn, and Mogaung.

The crops cultivated are paddy, *jowar*, sessamum and peas. The revenue for 1896-97 amount to Rs. 2,050 from *thathameda*, Rs. 5 from State-land, and Rs. 28 from the lease of the Waya fishery.

At Waya village is the Shwe-môktaw pagoda. It is believed to have been built by Anawra-hta (in 1688 A.D.), King of Pagan, who visited the place in 1050 A.D., but there is no record of this in the precincts.

WA-YA.—A village in the Waya circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of one hundred and forty-seven persons, according to the census of 1891.

The *thathameda* amounted to Rs. 670 for 1897-98.

WA-YAN.—A village in the Ko Kang trans-Salween circle of the Northern Shan State of Hsen Wi (Theinni). It is about a mile from Ken Pwi, and is situated at a height of four thousand five hundred feet, on the steep slope towards the Chingpwi stream.

It is called by the Shans Pang Tap, and contained in 1892 thirty-one houses, with a population of one hundred and thirteen persons, all Chinese. They cultivated large quantities of opium and hill rice and also maize, Indian-corn, and a few fields of barley. The village is in the *Kang* or township of Ken Pwi.

WA-YIN-DÔK.—A village in the Madaya township and subdivision of Mandalay district, south of Madaya.

It has thirty-five houses, and its population numbered in 1897 one hundred and fifty persons approximately. The villagers are cultivators.

WA-YIN-GYAING.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of one hundred and six persons, according to the census of 1891, and a revenue of Rs. 160.

WA-YIN-GYI.—A revenue circle with one hundred and nine inhabitants, in the Kani township of Lower Chindwin district. It is situated on the banks of the Yewa *chaung*, east of the Mahudaung range.

The villages of Wayin-gyi, Ko-dwin, Tutaungbauk and Nyaung-thamya are in this circle. Paddy is the only crop cultivated to any extent. The revenue for 1896-97 amounted to Rs. 550, from *thathameda*.

WA-YO.—A circle in the Magwe township and district, including the villages of Shwedôkkan and Letkôkpin.

WA-YÔN.—A revenue circle with two hundred and forty-four inhabitants, in the Kani township of Lower Chindwin district. It is situated in the south of the district and includes three villages, Wayôn, Indaw, and Ingyinbin.

Paddy, *jowar* and peas are cultivated. The revenue for 1896-97 amounted to Rs. 890 from *thathameda* and Rs. 5 from State lands.

WA-YÔN-GÔN.—A revenue circle in the Kindat township and subdivision of Upper Chindwin district, including seven villages and covering an approximate area of two square miles.

The population in 1891 numbered two hundred and ninety-four persons and the revenue amounted to Rs. 1,371.

WA-YÔN-GÔN.—A village in the Nga Singu township, Madaya subdivision of Mandalay district.

The village has thirty houses and a population of one hundred and twenty persons, on an approximate calculation made in 1897. The villagers are cultivators and coolies.

WA-YÔN-THA.—A revenue circle in the Kindat township and subdivision of Upper Chindwin district, including three villages, with an approximate area of one and-a-half square miles.

The population numbered four hundred persons and the revenue amounted to Rs. 702 in 1891.

WA-ZI-YWA.—A village in the Lan-ywa circle, Pakôkku township, subdivision and district, with a population of seventy-five persons, according to the census of 1891, and a revenue of Rs. 210, included in that of Lanywa.

WÈ-BAUNG.—A small village in the Momeik township of Ruby Mines district, on the cart-track from Momeik to Twinngè, about thirty-five miles west of Momeik.

There are paddy-fields near the village and game abounds in the jungles round. Rhinoceros have been shot on the Hnamadaw range, south of Wèbaung, and elephant, deer, bison and wild cattle are numerous.

WE-DAUNG.—A village in the Wedaung circle, Myaing township, Pakôkku subdivision and district, with a population of four hundred and three persons, according to the census of 1891.

The *thathameda* amounted to Rs. 920 for 1897-98.

WEDU UMA.—A Kachin village in Tract No. 12, Bhamo district, situated in 24° 34′ north latitude and 97° 32′ east longitude.

In 1892 it contained fifteen houses, with a population of forty-five persons. The headman has one village subordinate to him. The inhabitants are of the N'khum tribe, and own ten buffaloes. Five hundred baskets of paddy are raised yearly.

WÈ-GYI.—A circle in the Ti-gyaing township, Katha subdivision and district, including two villages with thirty houses.

The villagers are Shans and Burmans. They are fishermen, and cultivate also *mayin* and *taungya*.

WE-GYI.—A village in the south of the Shwegu subdivision of Bhamo district, ten miles from Mankin.

The village, after being destroyed by Lwesaing Kachins, was refounded in 1238 B.E. (1876 A.D.) by U Shwe Ni. The villagers cut bamboo and canes and work a little *lè*.

WÈ-GYI.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, on the Mu river, eight miles south of Ye-u.

The population numbers one hundred and sixty-five persons: the chief industry is rice cultivation. The *thathameda* revenue for 1896-97 amounted to Rs. 290.

WÈ-GYI.—A village of thirty-one houses on the right bank of the Irrawaddy river, in the south of Myitkyina district.

No *lè* is cultivated, all the villagers being engaged in working *taungya*. A little tobacco is also grown. There is a Forest Department rest-house north of the village. To the east are the Kachin villages of Kumchaung, Sambugaung, and Mangsi.

WÈ-GYI.—A village in the Taung-byòn-ngè Anauk circle, Madaya township and subdivision of Mandalay district, south of Pin-ya.

It has eighty houses, and the population in 1897 numbered three hundred and fifty persons approximately. The villagers are cultivators.

WÈ-GYI SIN-YWA.—A revenue circle in the Amarapura township and subdivision of Mandalay district.

Wègyi Sinywa is the only village in the circle and had a population of two hundred and twenty persons at the census of 1891. It is situated twelve miles south-east of headquarters, and paid Rs. 390 *thathameda*-tax.

WE-HIN-GA-MA.—A circle in the Madaya township and subdivision of Mandalay district, south of Tawbu.

It has sixty-five houses and its population numbered in 1897 two hundred and fifty persons approximately. The villagers are cultivators.

WEKKA-BU.—A circle in the Pyinmana subdivision of Yamèthin district.

History.

It was founded in 875 B.E. (1513 A.D.) by Ma Wit Pu, the sister of Le F, the founder of the first Ela and Aunggalein (Nga-Aunglein) *myo*. The first settlement was called Wit Pu, but this name was gradually changed to Wekkabu. King Maha-thiri-zeyathu made it a walled town, with walls four hundred *tas* long on two sides and three hundred *tas* on the others. The inhabitants were chiefly Naungpalè and Ngwedaung Karens, sent by Le È the *Ngwe-kun-hmu*.

The old city was deserted in 1688 but was re-established in 1783 by one Maung Shwe Myat, under orders from King Bodaw.

Wekkabu was deserted in 1886 but again established in 1891 and in 1897 had forty-seven houses. It lies to the south-west of Pyinmana.

WEKKA-DAW.—A village in the Kabyu circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of three hundred and sixty-seven persons, according to the census of 1891.

The *thathameda* amounted to Rs. 920 for 1897-98.

WEKKA-THE.—A circle in the Taungdwingyi township of Magwe district.

It includes the villages of Wekka-the and Kun-gyan.

WEK-KÈ.—A village in the Madaya township and subdivision of Mandalay district, on the east bank of the Shweta *chaung*, between Madaya and Taungbyôn.

It has thirty-five houses and the population numbered in 1897 one hundred and twenty-five persons, approximately.

WEKKÔK.—A village in the Gwe-gôn circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of two hundred and ninety-four persons, according to the census of 1891.

The *thathameda* amounted to Rs. 780 for 1897-98.

WELAKONG.—A Kachin village in Tract No. 8, Bhamo district, situated in 24° 21′ north latitude and 97° 37′ east longitude.

In 1892 it contained forty-six houses, with a population of one hundred and twenty-six persons. The headman has two others subordinate to him. The inhabitants are of the Lahtawng tribe and own nineteen bullocks, twenty-eight buffaloes and five ponies. Camping-ground is bad and water is only procurable at a distance of half a mile down the slope to the west.

WE-LAUNG.—A revenue circle in the Taungtha township, Myingyan subdivision and district.

In 1895-96 the population numbered one hundred and seventy persons and the *thathameda* amounted to Rs. 175. The land revenue collected was Rs. 37-2-6 and the gross revenue Rs. 213-2-6.

WE-LUN-WUN NGA-DAT-GYI.—A large image of Buddha in the Dawezè quarter of Sagaing town.

The pagoda.

It was put up in 1010 B.E. (1648 A.D.) by Min-yè-yandameik, King of Ava. The height of the image is thirty-two cubits. The annual festival commences on the third and ends on the fifth increase of *Thadingyut* (October). Some four or five thousand people usually attend it. The Gautama is the largest in Sagaing district, and there are few of equal size in Upper Burma.

WÈ-MA.—A village on the left bank of the Irrawaddy river, in the Shwegu subdivision of Bhamo district.

It was resettled in 1240 B.E. (1878 A.D) after having remained deserted for a long time owing to Kachin raids from Naungmo on the opposite bank. Nine brothers came across to Wèma, and all the eleven households now living in the village are related. The inhabitants work *taungya*, cut teak, and do a little fishing. The village is waist deep in flood in the rainy season.

WE-MA.—A village in the Anaukkabyu circle, Seikpyu township, Pakôkku subdivision and district, with a population of one hundred and thirty-one persons, according to the census of 1891.

The *thathameda* amounted to Rs. 250 for 1897-98.

WEMAW or HWEMAW.—A Kachin village in Tract No. 15, Bhamo district, situated in 24° 51′ north latitude and 97° 8′ east longitude.

In 1892 it contained twenty-eight houses, with a population of ninety-seven persons. The headman has no others subordinate to him. The inhabitants are Shan-Burmese, and own no cattle.

WET-BO.—A village in the Seik-che circle, Myaing township, Pakkôku subdivision and district, with a population of seventy-three persons, according to the census of 1891.

The *thathameda* amounted to Rs. 210 for 1897-98.

WET-CHAUNG.—A revenue circle with seven hundred and ten inhabitants, in the Kani township of Lower Chindwin district. It lies along the left bank of the Chindwin river below Kani and includes the villages of Wetchaung, Natkyi, Odaingtwin, Inchaung, Swebin and Wetchaung-ngè.

The crops cultivated are paddy, *jowar*, sessamum and pulses. The revenue for 1896-97 amounted to Rs. 2,130 from *thathameda*, and Rs. 110 from the lease of the Wetchaung fishery.

WET-CHIN-GAN.—A circle in the Taungdwingyi township of Magwe district, including the village of Wetchingan only.

WET-CHÔK.—A revenue circle in the Magwe township and district, about thirty miles north-east of Magwe.

It grows excellent maize, which is yearly exported both for food and for its leaves, which are used for cheroot-wrappers.

WET-CHU-IN.—A revenue circle in the Pagan township and subdivision of Myingyan district.

In 1895-96 the population numbered nine hundred and sixty-five persons, the *thathameda* amounted to Rs. 1,630, the State Land revenue to Rs. 548-14-2, and the gross revenue to Rs. 2,171-14-2.

WET-GAUNG.—A village in the Alègan circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and nine persons, according to the census of 1891.

The *thathameda* amounted to Rs. 180 for 1897-98.

WE-THA-GÔN.—A village on the right bank of the Irrawaddy river in Myitkyina district, midway, between the mouth of the Mogaung *chaung* and the point where the Bhamo-Myitkyina boundary crosses the Irrawaddy.

It was deserted in February 1891, the villagers migrating to the east bank.

WET-IN.—A revenue circle in the Kindat township and subdivision of Upper Chindwin district, covering an approximate area of fifteen square miles.

The population in 1891 numbered fifty-one persons.

WET-KÈ.—A revenue circle in the Budalin township of Lower Chindwin district, with one thousand three hundred and thirty-three inhabitants. It lies on the right bank of the Mu river and embraces the villages of Wetkè, Kywe-pagan and Taung-hmwa.

The principal products are paddy, *jowar*, peas and sessamum. The revenue for 1896-97 amounted to Rs. 2,500, from *thathameda*.

WET-KYA.—A revenue circle in the west of the Mintaingbin township of Lower Chindwin district, with four hundred and forty-seven inhabitants, chiefly cultivators and mat makers.

There are three villages in the circle, Hkayu, Lepatin, and Wetkya. The *thathameda* amounted to Rs. 115 for 1896-97.

WET-KYA.—A village in the Seinmyet circle, Myaing township, Pakôkku subdivision and district, with a population of two hundred and eighteen persons, according to the census of 1891.

The *thathameda* amounted to Rs. 470 for 1897-98.

WET-KYAUK.—A village in Meiktila township, Southern subdivision of Meiktila district, with sixty-six houses.

Etymology.

Local etymology fits the following story to the name of the village. A king of Ava, named Swa Saw-ke, while marching his army south, arrived at Wetkyauk and asked why the village was so called. An aged *pôngyi* told him that a pig, sculptrured in stone, had been buried under the site of the village by four flying squirrels (*shinpyan*). The king had the ground dug up; the stone

pig was found and in its right eye was a ruby worth a kingdom's purchase and this the king took away with him. [' *Wet*' means a pig and ' *kyauk*' a stone.]

WET-KYÔN.—A village in the Myaing township, Pakôkku subdivision and district, with a population of one hundred and thirty-nine persons, according to the census of 1891.

The *thathameda* amounted to Rs. 470 for 1897-98.

WET-LU.—A revenue circle in the Natogyi township, Myingyan subdivision and district.

In 1895-96 the population numbered two thousand nine hundred and ninety-five persons and the *thathameda* amounted to Rs. 2,862. No land revenue was collected in the circle.

WET-MA-SUT.—A revenue circle in the Magwe township and district on the Irrawaddy river, about fourteen miles above Minbu.

Wet-ma-sut was formerly a large town, and numerous small pagodas remain to prove its importance. Most of them are, however, now in ruins and the monasteries deserted, and there remain only a few huts to which the island cultivators of the Irrawaddy retire, when the waters rise too high to let them live on their cultivation. The place gave its name to a *Wun* in Burmese times.

WET-MI.—A village in the Pauk township and subdivision of Pakôkku district, with a population of two hundred and fifty-seven persons, according to the census of 1891, and a revenue of Rs. 490, included in that of Myaungwun.

WET-PO.—A circle in the Natmauk township of Magwe district, including the villages of Kedwet, Ôkshitgôn, Indaw, Tebinsan, Chaungnet, Nabedanand Ma-gyibin.

WET-PÔK.—A village in the Anauk Chauk-taing circle, Myaing township, Pakôkku subdivision and district, with a population of five hundred and forty-four persons, according to the census of 1891.

The *thathameda* amounted to Rs. 1,290 for 1897-98.

WET-PYU-YE.—A small village in the Hsa Möng Hkam State, Myelat district of the Southern Shan States, on the Government cart-road, forty-nine and-a-half miles from Thazi railway station.

A furnished bungalow and transport shed have been erected for the convenience of travellers. Supplies are scarce.

WET-SA-LE.—A village in the A-legan circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and twenty-six persons, according to the census of 1891.

The *thathameda* amounted to Rs. 210 for 1897-98.

WET-TAIK.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with half a square mile of appropriated land.

The population in 1891 numbered sixty-eight persons, and there were twenty-one acres under cultivation. The principal products are paddy and jaggery. The village is nine miles from Ye-u and paid Rs. 126 *thathameda* revenue for 1896-97. It is under the Ywama *thugyi*.

WET-THET (North).—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of one hundred and eighty-four persons, accrding to the census of 1891, and a revenue of Rs. 370.

WET-THET (South).—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of three hundred and eighty-seven persons, according to the census of 1891, and a revenue of Rs. 880.

WET-TO.—A circle in the Myothit township of Magwe district, including the village of Thègôn only.

WET-TO.—A village in the Tazè township, Ye-u subdivision of Shwebo district, with a population in 1891 of sixty-one persons.

The chief crop is paddy: the *thathameda* revenue for 1896-97 amounted to Rs. 200. The village is thirty-seven and-half miles from Ye-u.

WET-TU.—A revenue circle in the Katha subdivision and district, under a *myothugyi*.

It contained in 1897 twelve villages, with three hundred and eighty-eight houses. There are nine subordinate *ywathugyis*. Wettu, the headquarters, stands on the right bank of the Shweli river, about thirty miles south-east of Katha. It yielded in 1897 the following annual revenues:—

	Rs.
Thathameda-tax	3,720
Kaukkyi-tax	48
Mayin-tax	646

Wild elephants are plentiful in the forests which cover the greater portion of the *myothugyi*ship. The villagers go in constant fear of them and they do much damage to the crops. The great bulk of the inhabitants are cultivators. The villages of Kuka and Daunggyi are noted for the manufacture of square grass-woven mats.

WET-TU.—A village in the Katha township, subdivision and district, containing in 1897 fifty-three houses. It is situated on the right bank of the Shweli river, about thirty miles from Katha.

Wettu is the headquarters of the Wettu *myothugyi*ship.

WETUI.—A village of Yotun Chins in the Southern Chin Hills. Wetui lies six miles north-west of Lungno and is reached from Lungno, six miles.

In 1894 it had fifteen houses. The resident Chief was Ya Sum. The village is under the influence of Yalut of Lungno. It is not stockaded. There is a plentiful water-supply with fair camping-ground.

WET-WIN.—A township in the Maymyo subdivision of Mandalay district, bounded on the north by the State of Hsum Hsai (Thônzè) and Möng Lōng *Taunglet*, on the east by Hsum Hsai, on the south by Maymyo township and on the west by Madaya.

Its population in 1891 numbered nine thousand eight hundred and eighteen persons, and its area was one hundred and ninety square miles.

WET-WIN EAST.—A circle in the Wetwin township, Maymyo subdivision of Mandalay district.

Wetwin East is the only village in the circle and is situated on the Lashio road, and had a population of four hundred and thirty persons at the census of 1891. The *thathameda* paid for 1896 was Rs. 350.

WET-WIN NORTH.—A circle in the Wetwin township, Maymyo subdivision of Mandalay district, including two villages.

Wetwin North is the township headquarters and has a Burman Police post, a Public Works Department bungalow, and large *pôngyi kyaungs* on the Lashio road. It had a population of three hundred and forty-eight persons at the census of 1891. The circle paid Rs 530 *thathameda* in 1896. *Danu* paddy is cultivated.

WET-WIN SOUTH.—A circle in the Wetwin township, Maymyo subdivision of Mandalay district.

Wetwin South is the only village in the circle and is situated on the Lashio road: it had a population of three hundred and forty-two persons at the census of 1891. The *thathameda* paid by the village for 1896 amounted to Rs. 410.

WET-YE.—A revenue circle and village in the Budalin township of Lower Chindwin district, with three hundred and seventy-eight inhabitants. It lies in the north-west of the township, on the borders of Shwebo district.

The revenue in 1896-97 amounted to Rs. 490, from *thathameda*.

WET-YE.—A revenue circle in the Taungdwingyaung township, Mingin subdivision of Upper Chindwin district.

It contains one village only, and paid Rs. 70 revenue in 1897.

WING HKÈ.—In latitude 20°, longitude 99° 30′, a ferry over the Nam Kôk, three and-a-half miles below Ta Tawn, on the southern route from Möng Fang to Möng Ngam.

The ferry-village was formerly on the left bank of the river, but was deserted and was rebuilt in 1892 on the right bank. It contained in 1894 ten houses of Shans.

The Mè Kok is here one hundred and twenty yards wide, with an island one hundred yards long and forty yards broad in the middle; the bed is sandy and rocky and the current strong. Between the left bank and the island it is two and-a-half feet deep; between the island and the right bank it is five feet deep in January, the deepest part being close to the right bank. There are two boats, holding ten and six men respectively. These when tied together side-to-side will take five Panthay saddles with loads, and if a raft were thrown across them it would carry a good deal more. Boats cannot cross straight as they have to go round the island: to load the boats, to take them across, unload them, and bring them back again takes half an hour. Mules can be easily swum across.

On the left bank there is good camping-ground in thin jungle, three hundred yards along the Möng Ngam road. No supplies are obtainable.

Communications. There are two roads to Möng Fang, north and south of the Mè Fang; the former, though slightly longer, is the easier.

DISTANCES.

		Miles.
From Wing Hkè to Mōng Fang (northern route)	...	20
From Wing Hkè to Mōng Fang (southern route)	...	18½
From Wing Hkè to Ban Mè Chan ...	...	41

WÌNG HSA.—A village in the Nam Hkam circle of the Northern Shan State of North Hsen Wi. It is situated just at the foot of the hills overlooking the Nam Mao plain, about half a mile from the *Myoza's* town.

There were thirty-three houses in the village in February 1892, with one hundred and forty-nine inhabitants. Ninety-three of these were Shan-Chinese and the remaining fifty-six were Palaungs of the Humai branch. Great fields of pineapples are grown on the slopes round the village, and the villagers also cultivate a considerable stretch of paddy in the plain which extends over to the Nam Mao. There is a *pôngyi kyaung* close to the village with four ministrants, supported by the Palaungs.

WĪNG KANG.—A Shan-Chinese village in the Nam Hkam circle of the Northern Shan State of North Hsen Wi, situated on the lower slopes of the range which bounds the Nam Mao (Shweli) plain on the south.

There were twenty-five houses in the village in February 1892, with one hundred and twenty-four inhabitants. These were almost all engaged in rice cultivation in the plain below the village, and also grew some sugar-cane and pineapples.

WING KAO.—A prettily wooded village in East Mang Lön, Northern Shan States, at an altitude of 3,600 feet, in latitude north 22° 17′, longitude east 98° 59′.

Wing Kao, as its name implies, is the old capital. It is on the Ta Küt-Loi Nüng road, eleven miles north-north-east of the former place, and had sixteen houses in 1897. The population is Shan, with a few Kachins. There is good camping-ground for one hundred men below and to the east of the village in small paddy-fields, with good water, but supplies are scanty. The village is on a fairly level ridge, but the country on either side falls away into deep glens.

WĪNG LĒNG.—A village on the southern border of the Ho Ya circle of the South Hsen Wi Northern Shan State, close to Möng Yai, the residence of the *Sawbwa*.

It contained in March 1892 twelve houses, with fifty-eight inhabitants. They were all engaged in paddy cultivation and paid an annual toll of twenty baskets of paddy, in addition to personal service rendered to the *Sawbwa*.

WIN-GYAN.—A revenue circle and village in the Pathein-gyi township, Amarapura subdivision of Mandalay district, some twelve miles north-east of headquarters.

It had a population of three hundred and sixty-three persons at the census of 1891. It paid a land revenue of Rs. 206 and a *thathameda*-tax of Rs. 500 for 1896-97.

WIN-LÔN.—An Indawgyi lake village in the Mogaung subdivision of Myitkyina district.

It was destroyed in Haw Saing's rebellion in 1883.

WIN-U-YIN.—A village in the Pakôkku circle, township, subdivision and district, with a population of two hundred and forty-two persons, according to the census of 1891.

The *thathameda* amounted to Rs. 210 for 1897-98.

WIN-WA.—A revenue circle in the Taungdwingyaung township, Mingin subdivision of Upper Chindwin district.

It includes a single village and paid Rs. 640 revenue in 1897.

WIN-WA.—A village in the Ye-u township of Shwebo district, with a population of eighty-six persons and a cultivated area of 46·28 acres.

Paddy is the chief crop. Two hundred and fifty rupees *thathameda* revenue was paid for 1896-97.

WIN-WA.—A village in the Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of two hundred and ninety-five persons, according to the census of 1891, and a revenue of Rs. 620.

The *thathameda* amounted to Rs. 430 for 1897-98.

Winwa is on the Chin border and is noted for its pagoda, the Mantagiri, standing on a hill of the same name east of the village.

WIN-WA.—A village of twenty-eight houses, ten miles south of Shwegu in the Shwegu subdivision of Bhamo district.

The inhabitants are Burmese and Shan-Burmese and own fifty-eight buffaloes. They work *mayin* at Petlat *in*, north of the village, and grow a little fruit. They settled in Winwa in 1877.

WO LŌNG.—A village in the Man Sang circle of the Northern Shan State of South Hsen Wi.

It had been very recently established in March 1892, and then contained three houses with seventeen inhabitants. They cultivated low-land paddy.

WORABUM.—A circle in the Northern Shan State of North Hsen Wi. It is situated on a low range of hills adjoining the southern portion of the Nïng Lōm circle.

In 1898 it had four Kachin villages and a population of about two hundred and fifty persons. The main village contains ten houses and a population of about one hundred persons, and is situated on the summit of a well-wooded ridge.

WU CHAWNG or PING PANG.—A Lepai Kachin village in North Hsen Wi Northern Shan State, in Ping Pang circle of Möng Si.

It contained sixteen houses in 1894, with a population of fifty-five persons. The revenue paid was one rupee per household and the people were paddy, maize and opium cultivators by occupation, and owned sixteen bullocks, four buffaloes and sixty pigs. The price of paddy was eight annas the basket.

WULANG or WABANG.—A Kachin village in Tract No. 16, Myitkyina district, situated in 24° 56′ north latitude and 97° 41′ east longitude.

In 1892 it contained twenty houses, with a population of sixty persons. The headman has no others subordinate to him. The inhabitants are of the Lepai tribe and Sadan sub-tribe. A scanty supply of water is obtained I from a small spring two hundred feet below the village on the east side and camping-ground is rather confined.

WUN-BO.—A revenue circle and village in the Budalin township of Lower Chindwin district, with eight hundred and fifty-four inhabitants. It lies on the left bank of the Chindwin river, between the Shweza-ye and Le-mye circles.

The Shwe-môk-taw pagoda festival is held in October of each year here. The chief products of the village are *jowar* and peas. The revenue for from 1896-97 amounted to Rs. 980, *thathameda*.

WUN-BO-GÔN.—A village of twelve houses of Shan-Burmese on the right bank of the Irrawaddy river, in the Shwegu subdivision of Bhamo district.

They immigrated from Yalôn on the Kaukkwe *chaung* in 1245 B.E. (1883 A.D.) when that village was raided by Haw Saing. In 1894 the whole village moved to Myaing ywa because of an outbreak of cholera in Wunbogôn.

WUN-BYE.—A village of five hundred and forty-two houses, three miles from Myinmu in the Myinmu township of Sagaing district.

At the Annexation the *Myothugyi* raised a force of two hundred men which was of some value in restoring order.

WUN-BYI.—A village in the Wunbyi circle, Pakôkku township, subdivision and district, with a population of one hundred and twenty-five persons, according to the census of 1891.

The *thathameda* amounted to Rs. 90 for 1897-98.

WUN-DÔN. –A revenue circle in the Budalin township of Lower Chindwin district, including Wundôn and Aung-chantha villages, with four hundred and seventy-four inhabitants. It lies in the north of the township.

The chief products are paddy and sessamum. The revenue for 1896-97 amounted to Rs. 730, from *thathameda*.

WUN-DWIN subdivision.—*See* Northern.

WUN-DWIN.—A township in the Northern subdivision of Meiktila district. The township is seven hundred square miles in area and had in 1891 a population of sixty-six thousand four hundred and sixty-three persons.

Wundwin town was in Burmese times the headquarters of the *Ashe-let Myintatbo*.

The Thedaw bazaar, close to Wundwin, is frequented by traders from Mandalay and Yamèthin and occasionally by Shans, who come down by way of the Gwe-gya pass. Wundwin is the headquarters of the subdivision.

WUN-DWIN.—The headquarters of the Northern subdivision of Meiktila district. In the early days of the Annexation it belonged to the Southern subdivision, of which the headquarters have now been transferred to Thazi.

The public buildings are court-houses for the Subdivisional Officer and *Myoôk*, a post office, and bungalows for the Subdivisional Officer and the Assistant Superintendent of Police. There is a Civil Police *thana* and a small Military Police outpost.

Wundwin has a population of six hundred and fifteen persons, and there are a few natives of India. It is said that long ago there was an Indian settlement here and the strain is still supposed to be traceable in the features and build of the people.

In Burmese times a *Myintatbo* and a *Myin-saye* held their courts here and the place was occasionally visited by a *Wun* from Mandalay. The village was also the centre of a *ngasèsi*, and the *myinsi* owed allegiance to the Ingôn *myingaung*.

There are a few pagodas built by private persons, and a small solitary pagoda, the Yazamuni, built by King Thibaw in memory of his murdered half-brothers. At this pagoda a festival is held every year in *Tagu*.

The village boasts of no historic name. Its population is mainly agricultural, and there are a few weavers. A small free bazaar is held every fifth day.

WUN-GYUN.—A village in the Pauk township and subdivision of Pakôkku district, with a population of seventy persons, according to the census of 1891, and a revenue of Rs. 400.

WUNHALKUM.—A village of Chins of the Whenoh tribe in the Central Chin Hills. It lies south of Tawnghwe and can be reached *viâ* Shellum and Taunghwe.

In 1894 it had twenty-five houses. Van-hwe-kai was its resident chief. It pays tribute to Falam.

WUN-KA-THE.—A village of Chins of the Sôktè tribe in the Northern Chin Hills. It lies between Saiyan and Toklaing, about twelve miles from Fort White, and can be reached from Fort White by the mule-road to Toklaing and thence by a path leading west over the spur through old Pomba to the Twemdwi stream; thence up the spur by a path leading directly to the village.

In 1894 it had one hundred and eight houses; the resident Chief was Kaitawm. It is subordinate to Doktaung, the Soktè Chief. Wunkathe was destroyed in 1889 and disarmed in 1893. Water is found in several wells in the village and a small stream trickles through it, but the supply is slender.

WUN-LE.—A village in the Pauk township and subdivision of Pakôkku district, with a population of one hundred and sixty-nine persons, according to the census of 1891, and a revenue of Rs. 400.

WUN-LO.—A revenue circle in the Sa-le township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered seven hundred and seventy-five persons and the *thathameda* amounted to Rs. 1,329. No land revenue was collected in the circle.

WUN-THO.—A subdivision of Katha district, comprising the townships of Wuntho, Kawlin and Pinlèbu.

It has an area of two thousand three hundred square miles and the population is estimated at sixty-eight thousand nine hundred and eighty persons. No census was taken in 1891, because at that time it was a semi-independent State, and the *Sawbwa* in that year broke out in actual revolt.

History, from local sources.

The following is given as the history of the State by Maung Yan Aung, a local *lugyi*.

Seven hundred and fifty years after the creation of the world, the State of Wuntho was first established by the *Sawbwa* Kan Nyin of Kēng Tūng. At this time Pathu-dewa was King of the Kutha-wadi country. Pathu-dewa was a son of the first Mahā Thamada, or Universal Monarch, who governed in accordance with the Ten Laws incumbent on kings. There were sixty-four kings in each line of the three Maha Thama, and the total number of kings was one hundred and ninety-two. During these successive reigns there were two hundred and sixty-four *Sawbwas* of Wuntho

There was a re-settlement of the State three hundred years before the Lord Gaudama became manifested as Buddha. At this time the town of Salin was established by King Sawnyi, and the King of Tagaung was Sabu-

dipa-daza-yaza. This monarch set up a new line of *Sawbwas* and this house furnished two hundred and four rulers in regular succession.

After this, two *Sawbwas* named Hkun Taung and Hkun Kyaing succeeded one another.

1382 A.D.

In the year 744 B.E. (1382 A.D.), during the reign of Mingyizwa Sawkè, the Wuntho *Sawbwa* was named Paung Kè and in the year 796 B.E. (1434 A.D.) the name of the *Sawbwa* was Saw Nyi.

The next names mentioned are—

945 B.E. (1583 A.D.) Minkadu.

954 B.E. (1592 A.D.) Tho Ye.

961 B.E. (1599 A.D.) Tein-nyin-sa Saing Hkan.

981 B.E. (1619 A.D.) Thakin Kaw Nyo.

Wuntho and Mohnyin.

After the death of the last named, his widow, Saw Nin Mein, governed the State until 1009 B.E. (1647 A.D.) when, during the reign of Minyè Nandameit, son of Nyaungyan Mintaya-gyi, King of Ava, Sit Naing became *Sawbwa*, having previously held the title of *Myoza* of Mosit.

In 1033 B.E. (1671 A.D.), during the reign of Pyi-min, the younger brother of Thalôn Mintaya, *Kyëmmöng* U Kyaw, son of Sit Naing, became *Sawbwa* and in the following year the seat of government was moved to Mo-hnyin.

In the year 1059 B.E. (1697 A.D.), during the reign of Man-aung Yatana, a resident of Ava named Maung Kyin Baw was appointed *Sitkè* of the State, but was removed in the following year and Maung Sun was appointed *Sitkè* in his place, only to be succeeded in five years' time by Kyaung Pyu.

Eventually, in 1076 B.E. (1714 A.D.), when Hman-nanshin Mintaya ascended the throne, Myat Kaung, son of the last *Sawbwa* U Kyaw, succeeded to his father's dignity and title. During seventeen years there had been no titular *Sawbwa*.

In 1113 B.E. (1751 A.D.) King Hanthawa-dipa's capital, Ava, was destroyed by an invasion of Talaings from the Yamanya province. Then Maung Aung Zeya, from the Myin-ahmudan tract in Shwebo, established by the king who founded Sagaing, collected a force, overthrew the Talaings, and became king, with Shwebo as his capital. This was in 1115 B.E. (1753 A.D.).

Three years later Aung Nyo, brother of Myat Kaung, became *Sawbwa*.

He was succeeded in 1141 B.E. (1778 A.D.) by Maung Tin, in King Singu's time, and two years later the Royal Patent as *Sawbwa* was renewed to him, when King Aung-tha dethroned his brother. Maung Tin died in 1158 B.E. (1796 A.D.).

At this time the *Pawmaing* of Mye-ni, a village in the *Sawbwa*ship, was at King Badôn's capital, and he obtained an appointment order as *Myothugyi* of Wuntho. His name was Maung Taw Zan and he had been one of the attendants of a daughter of the Ka-le *Sawbwa*, who had married the *Sawbwa* of Wuntho and brought a number of Ka-le people with her. These settled first in the village of Myelin and afterwards established the village

of Taung-gyat. Maung Taw Zan became their *Pawmaing*, with his head-quarters at Myeni, and it was in this way that a stranger got charge of the State of Wuntho.

Maung Taw Zan died in 1160 B E. (1798 A.D.) and he was succeeded as *Myothugyi* by his son Maung Tha Ywè. He declared himself to be hereditary *Myothugyi* and figures as such in the official records (*sittan*) of 1164 B.E. (1802 A.D.).

Maung Tha Ywè died in 1189 B.E. (1827 A D.), and Thwin Pyu and Maung Kwe were appointed *asiyins* in his place; but after a time Maung Shwe Tha, a step-son of Tha Ywè's, received the title of *Myothugyi*. A *Myo-wun* Maung Pe Nge, came up shortly after and put the two *asiyins* to death. He was denounced to the *Saingya Windawhmu* by Shwe Tha and carried off prisoner to the capital.

In 1195 B.E. (1833 A.D.), Shwe Thi, the descendant of an illegitimate son of a former *Sawbwa*, Thohônbwa, was appointed to the charge of Wuntho, with the title of *Myothugyi*. Intrigues, and the presentation of daughters to the *Saing-ya Wun*, resulted in the division of Wuntho into two parts, the Lower and the Upper, which were put in charge of Tha Set and Kya Det, as *Taik ôks*.

About this time Wuntho seems to have gone to the highest bidder, and in 1211 B.E. (1849 A.D.) San Tit, son of the headman of Kawlin, became Wuntho *Myothugyi*.

Shwe Tha, 1852-1878.

Eventually, however, one Shwe Tha, who had rendered service to King Mindôn in his seizure of the throne of Burma, was appointed *Myothugyi* of Wuntho in 1214 B.E. (1852 A.D.). He successively received additional charge of the ten U-yu villages, Maing-Kaing, Shwe A-she-gyaung and Shwe A-lè-gyaung. Additional service in the Padein Prince's rebellion in 1866 resulted in his being formally named *Sawbwa*, with the title of Maha Wuntha Thohônbwa. The title had then long been in abeyance, and was conferred now as a mere personal reward, with no idea of conveying either the rights or the dignities of the true Shan *Sawbwas*, though the usual attempt is made to prove that Shwe Tha was of the regular line of the old *Sawbwas*. Immediately after his appointment the five villages of Indauktha were added to Shwe Tha's charge as *Sawbwa* of Wuntho, and in 1236 B.E. (1874 A.D.) he received the new title of Maha-theidi-zeya-thohônbwa, and the circles of Ganan-ma and Ganan-pwa and Nanka.

Maung Aung Myat, 1878—1891.

Shwe Tha seems to have deserved his honours and to have been a man of energy, for in 1875 he cut a cart-road across the Min-wun range at a personal expense of Rs. 7,000. In 1877 the Kachins of Yinba, Hla-me and Nga Aw rose in revolt and Shwe Tha, with three hundred men from Wuntho and two hundred from Shwe-ashe-gyaung and Ganan-ma, suppressed them and made their *duwa* Saw Tin, "and twenty hills under him" submit and pay tribute.

When King Mindôn died in 1878 and King Thibaw succeeded, Maung Shwe Tha abdicated in favour of his eldest son Maung Aung Myat, who was then twenty-one year's of age and acting as a *Sa-set Kun-ye-gaing* (Page-of-Honour) in the palace. In 1244 B.E. (1882 A.D.) Aung Myat was confirmed as *Sawbwa* with the title of Maha-wuntha-thiri-yaza-thohôn-

bwa and in the following year, when he went to the Mandalay Court, had this raised to Mawriya-maha-thiri-yamanta-yaza.

In the waning of *Tazaungmôn* (November) 1885, King Thibaw was deported by the British Government, and on the fourth waning of *Pyatho* (23rd January 1886), Aung Myat left Wuntho and established himself at Pinlèbu. On the first waxing of *Tabaung* 1252 B.E. (7th February 1891), he fled from Kyaingkwin and has kept out of the way ever since.

The British Government appointed Maung Po Tu, *Myoôk* of Wuntho, and dispensed with his services in the following year, and there has been a new *Myoôk* nearly every year since that time.

As a history this is barely satisfactory and is more patriotic than accurate. It is practically certain that Wuntho (Shan, *Wying* Hsö, the city of the tiger) was never an independent Shan State, and in the palmy days of Mogaung and Mo-hnyin was probably a mere *htamōng*ship.

1891. The Wuntho, rebellion.

In February 1891, the *Sawbwa*, Aung Myat, who up to that time had remained on fairly friendly, but not altogether satisfactory, terms with the British Government, rose in rebellion. He was probably suspicious of the action of Government in introducing the railway into part of his territory. The reservation of forests also and the demand for disarmament, but most of all the influence of his stubborn old father, Maung Shwe Tha, who was then living in hiding in the territory, probably led him to this action. The Military Police posts along the western borders were simultaneously attacked. This led to an expedition being sent into the State, but before it arrived local parties had put an end to all resistance. Wuntho was then brought under direct control and divided between Katha and Ye-u (Shwebo) districts. Further particulars will be found in Chapter IV of the Introduction.

WUN-THO.—A township in the subdivision of that name of Katha district. Its boundaries are,—on the north, the Banmauk township; on the east, the Manle and Ti-gyaing townships; on the south the Kawlin township; and on the west, the Pinlèbu township.

It had in 1897 an estimated population of twenty thousand nine hundred and forty-four persons and an area of seven hundred square miles.

In 1897 there were thirty-seven revenue circles in the township. Of these Mawnaing, Mawhka, Gyo-daung and Nanhkan circles did not belong to the former Wuntho State. Gold was formerly washed in them and in Burmese times they were in charge of *Shwegun-hmus* or *Shwe-hmus*, under the *Shwe-wun*. The remaining thirty-three circles were all in Wun-tho State. Gyodaung and Mawnaing are the largest circles.

WUN-THO.—The headquarters of the Wuntho subdivision of Katha district. It lies in a rich valley surrounded by hills, but is very unhealthy in the rainy season.

Wuntho is a station on the Mu Valley Railway and is gaining much in importance as a trade centre for export of grain It was the former residence of the *ex-Sawbwa* of Wuntho, who rebelled and was deposed in 1891. After the British occupation of Upper Burma, however, the *Sawbwa* changed his abode to Pinlèbu. The public buildings are a court-house and bazaar. The population numbered about one thousand two hundred persons in 1891.

WYING NAM.—A Shan village in North Hsen Wi, Northern Shan State, in Hsen Wi circle.

It contained twenty houses in 1894, with a population of eighty persons The revenue paid was four annas per household and the occupation of the people was paddy cultivation and trading, and they owned ten bullocks, ten buffaloes, and three mules and ponies. The price of paddy was twelve annas the basket.

WYING TANG.—A Kachin (Lashi) village in North Hsen Wi, Northern Shan States, in Pang Lôm circle of Möng Si.

It contained sixteen houses in 1894, with a population of fifty persons. The revenue paid was one rupee per household and the people were paddy, maize, opium and wheat cultivators by occupation, and owned twenty bullocks, twelve buffaloes, three ponies and sixty pigs. The price of paddy was six annas the basket.

YA-BIN.—A village in the Tazè township, Ye-u subdivision of Shwebo district, sixty-two and-a-half miles from Ye-u.

There were one hundred and twelve inhabitants in 1891 : rice was the chief product. The *thathameda* revenue for 1896-97 amounted to one hundred and forty rupees. There is a Civil Police post in the village.

YA-BÔN.—A Palaung circle in the Kodaung township of Ruby Mines district, containing three Palaungs and three Kachin villages. It is situated at the south-western corner of the township, about thirty miles east of Momeik.

The principal village is Yabôn.

YA-BYIN.—A village in the Maw State, Myelat district of the Southern Shan States. It is situated about four miles south of Myogyi and is about one thousand feet above the Zawgyi valley.

In 1897 it contained forty-five houses and paid Rs. 380 annual revenue. The inhabitants number one hundred and ninety-four persons, and are chiefly Danu : they grow pine-apples on an extensive scale for sale in the markets of the plains. No rice is grown, and water is very scarce.

YA-DAW.—A village in the Yadaw revenue circle, Pathein-gyi township. Amarapura subdivision of Mandalay district, six and-a-half miles east of headquarters.

It had a population of ninety persons at the census of 1891, and paid Rs. 133 *thathameda*-tax.

YA-GYI-BYIN.—A village in the Taungzôn circle, Myaing township, Pakôkku subdivision and district, with a population of two hundred and nine persons, according to the census of 1891, and a revenue of Rs. 510, included in that of Taungzôn.

YA-GYI-BYIN.—A village in the Pauk township and subdivision of Pakôkku district, with a population of two hundred and eighty-seven persons, according to the census of 1891, and a revenue of Rs. 380.

YA-GYI-GÔN.—A village in the Kwemyôk circle, Ye-za-gyo township, Pakôkku subdivision and district, with a population of eighty-eight persons, according to the census of 1891, and a revenue of Rs. 160.

YALPI OR TINYAWL.—A village of Chins of the Whenoh tribe in the Central Chin Hills. It lies five miles south of Bwelri and is reached *viâ* North Loteron, Tilum, and Bwelri.

In 1894 it had twenty-five houses. Hlekal was its resident chief.

Yalpi pays tribute to Falam. Water is available in a stream close to the village.

YALTU.—A village of Chins of the Tashôn tribe in the Central Chin Hills. It lies four miles north-west of Hmunli and can be reached *viâ* Hmunli, sixteen miles.

In 1894 it had twenty-five houses. Ne Lyen was its resident chief.

Yaltu is a Shunkla village tributary to Falam. Plenty of water is available in a stream near the village.

YA-MÈ-THIN.—A district in the Meiktila division, with an area of four thousand two hundred and fifty-nine square miles, and a population, in 1891, of two hundred and seventeen thousand persons. This total, apart from other causes, has, however, been considerably altered by the transfer, in September of 1896, of eighteen circles from the Pyawbwè township to Meiktila district.

Boundaries.

The district is bounded on the north by Meiktila, and on the south by Toungoo districts; on the east by the Myelat territory of the Southern Shan States and by various tribes of Karens under petty chiefs; and on the west by Magwe and Myingyan districts.

Divisions.

It is divided into the subdivisions of Yamèthin and Pyinmana, and these are further divided into six townships as follows:—

Townships	Subdivision
Yamèthin, Pyawbwè, Yindaw,	Yamèthin subdivision.
Pyinmana, Lèwe, Kyidaung-gan	Pyinmana subdivision.

The Pyinmana subdivision was a separate district from the Annexation in 1885 until October 1893, when it became part of Yamèthin district. The division between Pyimnana and Yamèthin districts, as originally constituted, was the Ngaleik *chaung*, on the right bank of which the town of Pyinmana is situated. Subsequently, however, the country to the south of the Sin-the *chaung* was handed over to Pyinmana, and the following townships lying to the north were taken from Meiktila: Yindaw, Yanaung, and Nyaungyan, besides a portion of the *Shwe-pyi Yan-aung* or *Myin* district.

Finally, in 1893, the present Yamèthin district was formed. It comprises the Burmese jurisdictions of the Toungoo-Yamèthin *Hnit-myo-wun*; the Yindaw-Yanaung-Tayanga *Thôn-myo-wun*: the Nyaung-yan-Hlaingdet-

Thagaya *Thôn-myo-wun*; and the Nyaung-zwe-*si* of the Shwe-pyi Yan-aung cavalry jurisdiction.

The two subdivisions differ very considerably in character, since while Yamèthin is just on the verge of the dry zone of Upper Burma, Pyinmana with its heavy forests usually has a heavy rainfall.

Natural features.

The district has on the west the northern portion of the Pegu *Yomas*, and on the east the Shan Hills rise abruptly, clothed in thick jungle.

Between these two ranges of hills is, in Yamèthin, a large plain with here and there slight elevations intersected by small streams, while in Pyinmana the greater part is forest. Geographically and climatically the two subdivisions may conveniently be treated separately.

(1) Yamèthin subdivision.

The Yamèthin subdivision may be divided from north to south into three main sections. The eastern section, some twenty miles in width, consists entirely of hills running in broken parallels from north to south and ranging from three thousand to six thousand feet in height and divided from one another by deep valleys. The highest point is either the Byinkye range in the south-eastern corner, or the steep hog's back of Sintaung, almost due east of Yamèthin town. The heights have not been determined. The Sintaung joins the crest of the watershed to north and south. The Paunglaung river rises on its southern flank, and pursuing its course under the name of the Sittang, flows down to the Gulf of Martaban. To the north, rising on the northern declivity, flows another Paunglaung, known lower down as the Myittha, which joins the Irrawaddy at Ava and so also reaches the Gulf of Martaban. This eastern tract is sparsely inhabited by a race of mixed Shan and Burmese origin, and there are a few scattered villages of pure Karens. They live a toilsome and miserable life. Through these hills run several passes to the Myelat division of the Shan States. These are little used and are most of them very rough and difficult to all baggage animals except the Shan bullock.

The middle strip, also about twenty miles in width, contains the richest land in the subdivision. It is low-lying and fertile, watered by tanks and streams, and here are situated all the larger villages.

The western strip, of an average width of about thirty miles, is diversified with jungle, large and small, barren hills and fertile valleys, the tailing-off of the Pegu *Yoma*. Here many of the people live by cutch-boiling and other jungle crafts. Their food is in a great measure confined to millet, and in bad years they get but little rice. As a race they are smaller and dark than the people of the paddy plains. Buddha-yaza, the Kyimyindaing Prince, and other rebel leaders long held out in the thick jungles in the south-west of this tract, and many engagements took place, notably at Lesawtaung, where the Sinthè breaks through a narrow gorge in the hills. Few of the hills in this strip rise above a few hundred feet.

The chief rivers, besides the Paunglaung and the Myittha, are the Ngawin Chaungmagyi, Thitsôn and their tributaries.

The lakes or artificial reservoirs are those of Nyaungyan, Kyauksè and Inbaung, and a number of smaller works dotted about all over the subdivision.

(2) Pyinmana subdivision.

The Pyinmana subdivision may be described as a huge forest, with a cultivated tract some twenty miles in radius around the town of Pyinmana, and small patches elsewhere in villages and along the sides of streams. On the east rise the hills which stretch back to the Shan plateau, while in the west the country gradually rises to the crest of the *Yoma* ridge which, however, does not rise to any considerable height. The subdivision is well watered in the rains, but, with the exception of the Sittang river and some smaller affluents of it, which take their rise in the eastern hills, there are no perennial streams.

The principal mountains are on the east, and rise to an altitude of some six thousand feet.

There are no specially important passes from the Shan Hills, but there is a route *viâ* Yezin which is a good deal used by Shans in the cold weather.

The only river of the subdivision is the Sittang or Paung-laung, which rises in the hills east of Yamèthin and for the first part of its course runs through a wild mountainous country until it debouches into the plains south-east of Pyinmana. From this point it is known as the Sittang. All the streams of the Southern subdivision are affluents of it, the most important being the Sinthè, Ngaleik and Yônbin, all of which rise in the Western hills. The Sittang is navigable all the year round, but none of the other streams is.

The only lake in the subdivision is the Ingyaung, which covers an area of six square miles. It is included in the Pe-lwe forest reserve. There are also a number of marshes, at Sedôngyi, Neyaungbya, Sin-ôn Tein, Kywètalin, Taungzin, Gwedaukyu, Thit, Kaukket, Sit-hto and Pauk, covering in all an area of twenty-nine square miles.

Climate.

The Yamèthin or northern subdivision lies as regards its rainfall between the Wet and the Dry zones, with the result that in some years it is capable of producing the crops of both climates and in some years of neither. In good years plentiful crops of paddy, sessamum, Indian-corn and maize are produced, but the rainfall is exceedingly capricious, and it has been known to occur in such a way as to spoil every kind of crop. The only crop that can be depended upon with certainty is paddy in the circles of Baw and Nyaunggaing, in the south-eastern portion of the subdivision. These are watered by two considerable hill streams, the Môn and Le-ngè, which never fail in the rains.

In the Pyinmana subdivision, on the other hand, the climate is damp for six months of the year and dry during the rest. No records of temperature are available, but the rainfall is given as follows :—

	Inches.
1893	51·69
1894	60·46
1895	51·36
1896	48·85

Mineral product.

Mineral products may be said to be almost non-existent or at any rate not ascertained. Salt is produced in small quantities in Paukaing and Sadaung circles, but the industry is gradually dying out, owinn to the imposition of the tax of Rs. 5 per cauldron now levied, and to the facilities for obtaining better

salt from Lower Burma by rail. At Pinthaung, sixteen miles north-east of Yamèthin, there are the remains of old workings from which copper, lead and silver were extracted at some remote date. At Yamèthin and Yindaw in Burmese times saltpetre was extracted, from which gunpowder was manufactured, and a salt alkaline earth is found in many parts of the district and is used as soap. In the hills to the east of the district, intervening between the Shan plateau and the plains, are caverns of very considerable extent and interest, notably those at Libyin, thirty-five miles north-east of Yamèthin.

The soil in the plains is in some places clayey and in others sandy. The water everywhere is more or less brackish on account of the presence of Fuller's earth. In the Thagwin hills in the Pyinmana subdivision mica is found but is not worked.

Forests.

There are seven hundred and eighty-five square miles or five hundred and two thousand four hundred acres of reserved forests in the Pyinmana subdivision. The principal Reserves are—

	Square miles.
Yanaungmyin	14
Yeni	66
Minbyin	145
Yônbin	130
Palwe	130
Kaing	20
Pozaungtaung	70
Taungnyo	100
Ngalaik	110

By a notification, dated the 3rd December 1898, the Myittha Reserve in the Yamèthin subdivision, with an approximate area of ninety square miles, was constituted. The more productive forests in this subdivision are in the east and contain teak and *pyinkado*, with a large proportion of *indaing*. Cutch grows extensively on the Magwe border, chiefly in irregular strips of jungle intersecting cultivated areas. The cutch jungles have been much overworked and are threatened with extinction.

Population.
Natives of India.

A large body of natives of India has been settled for many generations in a portion of the Yamèthin subdivision and usually live in villages apart from the Burmese. The origin of the settlement is given as follows: In the year 1070 B.E. (1708 A.D.) King Arlangiri ruled in Delhi. He had two sons, the younger of whom was jealous of the Crown Prince and eventually seized and imprisoned his father and usurped the throne. The Crown Prince fled from Delhi to Calcutta with three thousand of a following, and from Calcutta made his way to Arakan, where he and several of the chief emigrants died. At this time the King at Ava was Bodaw Sa-ne Mingaung, grandfather of the King of Ava who was taken prisoner by Rajadirit, King of Pegu. This King allowed the Delhi fugitives to come from Arakan to Ava, but when he found them so numerous ordered them to settle by *O-sa*, or batches of seven families, in each of the follwing places: Taung-ngu, Yamèthin, Nyaungyan, Yindaw, Meiktila, Myedu, Ngayanè, Kawthanthi and Sibatbya. The immigrants numbered sixty-three families and were thus separated for safety's sake. At each settlement a fixed area for their residence and cultivation was marked out.

The following were the boundaries allowed for the residence of the Yamèthin *Kulabyo*, as the new settlers were called: to the north, Magyibin and Pasittôk; to the south, the Sithema *chaung;* to the east, the Ônbin *chaung*, Yelè; and to the west, the Lemyaung-baungyo.

The limits within which they might cultivate were,—on the north, the Myeni *chaung*, near Shadawgan; on the south, the Kudaritkôn; on the east, the Nyanswe-gôn; and on the west, the Thitke-gyun. Both these tracts were jungle and waste land at the time of allotment. The lands were not considered crown lands but free gifts from the king, and differ entirely from the so-called *Kulabyo Ahmudan-sa*.

Karens.

The people of Pyinmana are Burmans, with an admixture of Shans. There are some Karens on the eastern border, especially in the Kyidaunggan and Lèwe townships, and a mixture of Indians and Chinese in the town of Pyinmana itself. Besides the Karens in the townships there are two native Karen States, under *taungsas* who pay tribute at Pyinmana and are under the Subdivisional Officers there. These are Alèchaung Bawgata and Padaung *Ko-ywa*. There is also one village of White Karens, so-called Htalaings, who have no money, refuse to intermarry with Burmese, have a distinct language of their own, and "eat rotten flesh." This village is called Thagiwun and is about ten miles east of Shwemyo.

It is probable that there has been a large increase of population in the southern subdivision from the time of the Annexation, especially since the opening of the railway, and during the years when crops failed in the Dry zone and were successful in the Pyinmana townships. The chief towns in the southern subdivision are Pyinmana, Lèwe, Kyidaunggan, Shwemyo and Yazin. Pyinmana is a long way ahead of the others, which are little better than the ordinary jungle village. It has a fine court-house, built on the plan for district headquarters. There is a hospital with accommodation for thirty-six patients, besides a branch dispensary in the town. Pyinmana has a Municipal Committee and a population of over thirteen thousand persons. The income in 1896 was Rs. 34,502 and the expenditure Rs. 36,478. There is a fine municipal bazaar which brings in an income of Rs. 19,747 annually. (*v.* also *sub. voc.*, Pyinmana.)

Pyinmana owes its prosperity to the teak industry above everything else. The lessees of the valuable teak forests are the Bombay-Burma Trading Corporation, Limited, and the carrying on of their business has brought great wealth to many of the inhabitants of Pyinmana. Some local industries have arisen in the wake of the Bombay Burma-Trading Corporation, Limited. Among them may be mentioned a saw-mill and a soda-water manufactory.

Agriculture and industries.

The principal occupation of the people is rice cultivation. Of handicrafts, silk-weaving is the most noteworthy; carpentry, drawing, and cutlery manufacture are also common crafts. The inlaid *dha* and dagger blades of Mindan near Yamèthin are well-known. The *dhas* are inlaid in gold, silver and brass.

Scarcity of rain is the rule in the northern part of Yamèthin subdivision, and cultivators would seldom have a successful harvest were it not for the water stored in the many artificial tanks. Those at Yamèthin and Nyaung-

yan are of the greatest importance and enable the harvesting of two crops annually. The average holding of a family is about four or five *pès* (seven to nine acres). The chief crops are,—besides rice, sessamum, Indian-corn, *jowar*, and vegetables such as tomatoes, brinjals and onions. Millet, gram, beans and sweet-potatoes are sparingly cultivated. The average produce per *pè* of the different kind of crops is paddy and *pyaung* (maize) eighty baskets per *pè*; millets (*lu* and *sat*) fifty; peas and beans twenty; and gram (*kulapè*) thirty. There is no rotation of crops. The weaving is carried on for the most part in the east of the district near the hills. Silk-worms are raised by the Danus. Sugarcane, tobacco and the betel-vine are cultivated in small patches.

Communications and trade.

The chief cart-roads in Burmese times were the Minlan running from Hlaingdet and the north through Pyawbwè and Yamèthin to Pyinmana; the road from Meiktila to Pyawbwè *viâ* Yindaw; and the Thabyedaung pass from the Shan States into Theingôn. The railway now runs through the whole length of the district from north to south. There is a good deal of trade carried on by pedlars from the Irrawaddy through Taungdwingyi. The imports into the district from the Shan States are chiefly ponies, cattle, cigar-leaf, onions, chillies, ginger, stick lac, jaggery, Shan paper and wood-oil. The exports to the Shan States are salt, *ngapi*, oil and peice-goods.

The army in Burmese times.

In the time of the Burmese kings there were several classes of *ahmudan* or soldiery. There were six classes of interior *ahmudan*: the *Myauk ta-wè, Taung ta-wè, Myaukmayapin, Taungmayapin, Myauk taya-ngasè*, and *Taung taya-ngasè*; and six classes of exterior *ahmudan*, namely, the *Ywe Let-wè, Ywe Let-ya, Let-wè Chaung, Letkya Chaung, Natsu Let-wè*, and *Natsu Let-kya*.

The *Kulabyo ahmudan*.

Besides these cohorts of *Atwin* and *Apyin Ahmudan Chaukso* there were many other classes, of whom the *Kulabyo* formed one. The *Kulabo Ahmudan* were exclusively raised from the descendants of the Delhi emigrants, and numbered one hundred and fifty. These men were permanently quartered in the Palace and received a monthly wage of Rs. 10. If, however, any of them preferred to have land instead of their monthly pay, plots were assigned in the localities from which they came. The one hundred and fifty men who formed the corps came from different localities, but the grants of land were always made to the *Ahmudan* in his own neighbourhood and the land was worked by his relations. A Yamèthin man could only get land at Yamèthin, not at Yindaw or Meiktila. The Yamèthin *Ahmudan*, however, appear never to have taken any of these grants in lieu of wages. At any rate there are no *Ahmudan-sa* lands in the district. At Myedu and Kyauksè on the other hand, Crown lands seem to have been generally taken up.

Administration in Burmese times.

In Burmese times Yamèthin was governed by a *Myowun*, who had five *Myothugyi* subordinate to him besides many *Ywathugyis*. He was, therefore, known as the *Ngamyowun*, the five towns being Wadi, Batta, Myo-hla, Panking and Nyaungaing. The order of precedence of officials superior to the *Myothugyi* ran thus: the *Kayaing Wun*, the *Myo Wun Sitkè*, the *Lè Wun Sitkè*, the *Thittaw Wun Sitkè* and the *Nahkan*. The last-men-

tioned was next superior to the *Myothugyi* and exercised petty criminal jurisdiction. The *Sitkès* ranked according to seniority, their offices being otherwise considered of equal dignity, and they had equal powers in criminal cases. The *Myo Wun* and *Kayaing Wun* generally made Pyinmana, then known as Ningyan, their headquarters, owing to the important teak industry and the proximity of foreigners on the border, while the others ordinarily remained in Yamèthin.

The *Kayaing Wun* was also known by the name of *Komyo Wun*, having nine districts in his charge, namely, Pyinmana (called Taung Ngu), Yamèthin, Meiktila, Yanaung Tayanga, Nyaungyan, Pin, Natmauk and Kyaukpadaung. The *Myo Wun* was called the *Hnit-myo Wun*, having charge only of the Taung-ngu (Pyinmana) and Yamèthin districts. The *Lè Wun* was in charge of all cultivated lands and of the rivers and tanks, and the *Thittaw Wun* of the forests. Technically the power of life and death rested with the king only, but practically all these officials exercised the fullest powers. Bribery prevailed in every case, for the judge's salary depended on it. Torture was always practised, but was more openly carried out in King Thibaw's time than in the time of his father. Officials obtained their position really by bribes, it might almost be said by purchase. The following was the Yamèthin scale of the so-called *Kadaw Letsaungdaw*:—

	Rs.
For a *Kayaing Wun*ship	10,000
For a *Myo Wun*ship	5,000
For a *Lè Wun*ship	2,000 to 3,000
For a *Thittaw Wun*ship	2,000 to 3,000
For a *Sitkè*ship	2,000 to 3,000
For a *Myothugyi*ship	1,000 to 2,000
For a *Ywathugyi*ship	500

but there was no fixed limit—whoever paid most got the appointment. The *Myothugyi* and *Thugyi* were the only officials who were appointed on hereditary claims. The others were subject to loss of office at the caprice of the King, or according to his need of money; and during part of King Thibaw's reign officials often succeeded one another at an interval of only a few months. There was no such thing as a regularly instituted Civil Court. Any person could commence his suit anywhere before any official from a *Ywagaung* upwards, provided he paid the *Kun-bo*, the Royal fee, which was handed by the officer trying the case to the *Kun-bo-tein*, the Collector of court-fees. No suit could be decided except in the presence of the parties, and when judgment was passed the parties were asked whether they would abide by the decision. If they agreed both parties ate *letpet* and the decision was considered final. If one party demurred he refused to eat the pickled tea and might then refer the case to any superior official, or to the non-official arbitrator, if the other party agreed to the person nominated. Very often, however, the objecting party was thrashed by the court officials into accepting the arbitrament and eating the *letpet*. Debtors were usually very severely treated, put in the stocks out in the sun or rain, saw their children and other relations sold as slaves, and were themselves so sold, in direct disobedience to the *Dhammathat*.

Revenue in Burmese times.

The sources of revenue were chiefly *thathameda*, taxes on Crown lands and water-supply, and the *sè-hnityat akauk*, the twelve sorts of taxes, including bazaar collections, imposts on forest produce, and export and import duties. The latter were usually leased out to speculators, but the remainder were collected by the *thugyis*, who received a commission of ten *per cent.* on their collections. The rate of *thathameda* was ten rupees the household. The towns of Yindaw, Yanaung and Tayanga had separate administrative officials; so also had Nyaung-yan and the *Myin-ne*, which only came under Yamèthin after the Annexation.

The *Myin* and *Athin*.

The people of the Myin district were called *Myin Ahmudan* or cavalry, while those of the other tracts were called *Athin*. The *Myin* people were always liable to be called out for active service in war time, and in time of peace as many as ten *per cent.* of the number of households had to remain in the Palace on service. These men received monthly wages (v. *supra*) varying from seven to ten rupees. In return for their service the *Myin* people were allowed the privilege of travelling to any part of Burma without molestation, and without being responsible to any official other than one of the *Myin* country. Even if they committed a crime, no matter how heinous, they could only be punished by their own officials. The *Athin* men, if they left the district, could be sued for debt by none other but *Athin*. An *Athin* had no control whatever over a *Myin* man, even if he resided in the *Athin's* district. He had to refer any matter of offence to the nearest *Myin* official.

And since the Annexation.

The revenue levied now in the southern subdivision is (*a*) *thathameda* and (*b*) a *Kyweshin* or pair of buffaloes-tax; and in some parts *pègun* or land-tax.

Kyweshin is land-tax assessed in a simple way at Rs. 9 for the area which one pair of buffaloes ought to be able to work. *Pègun* is a land-tax levied on the area cultivated at so much per *pè*. Both existed in Burmese times.

No information is available as to the amount of revenue realized from Pyinmana by the Burmese Government.

The Land revenue for 1896-97 from the Pyinmana subdivision was—

	Rs.
Pyinmana	56,357
Kyidaunggôn	38,830
Lèwe	47,390

The revenue is collected by the *thugyis* or village headman, who are remunerated by receiving a share of the collections, generally ten *per cent.*, as commission.

The same heads of assessment hold in the Yamèthin subdivision and revenue is collected in the same manner.

History of Toungoo from local sources.

The following notes on the history of Pyinmana have been collected by Maung Bo Haik:

The city of Toungoo, said to have been the capital of the country called Zeya-wutana, was founded in B.E. 641 (1279 A. D.) by the Princes Thawun-gyi and Thawun-ngè fabled to have been the sons of Thawunletya, the King of Delhi.

They were succeeded in 687 B.E. (1325) by King Kanginba, who governed the country till B.E. 847 (1485).

He was succeeded by Mingyimyo, who took the title of Maha-thiri-zeyathura. The country had been much ravaged before his accession and he built a new capital at the point where the Kabaung river enters the Paunglaung. This was finished in the year 853 B.E. (1491) and was named Dwara-wadi (the city at the mouth of the river). He established nine posts to the north of his capital, at Swa, Myohla, Pyinmana, Kyaukchit, Ngasingin, Shwemyo, Talaing-the, Nyaunglun and Myadaung.

The legend of Kyaukchit.

Kin-ywa Kyaukchit (*Kyaukchit guard-village*) was situated to the north of the Nga-leik stream, three hundred *tas* from it, and it was at first called the Kyitthôngôn *kin*, but the name was changed in 856 B.E (1494 A.D.) because when the King was on his way to Panya one of his elephants, Shwe-kyè, lay down on the ground and refused to eat or get up again. Consultation with the learned men revealed the fact that a banian tree in which a *nat* (called the Nyaungsaung *nat*) lived had been lopped of its branches for the elephants. Offerings were made to the banian-dweller *nat*, but he refused to be appeased until a young woman, Ma Min Byu, came and made offerings. The Nyaung Saung *nat* then signified that he was satisfied, by allowing the elephant Shwe-*kyè* to get on its legs again. King Maha Thiri Zeya-thura was so much pleased that he gave the *natwin*, Ma Min Byu, a scarf wrought in gold, such as is worn by the Northern Queen, a ruby ring weighing two tickals, and the title of Myatazaung, with the right to enjoy the taxes and emoluments of the Kyithônbôn tract. It was afterwards discovered that the rubies in the ring were imitiation stones, so the name of the circle was changed to Kyaukchit (spurious stones). Kyaukchit includes the modern circles of Ningyan, Pyinmana and Ywagauk, and Pyinmana itself is often called Kyaukchit.

The meaning of Pyinmana.

The name Pyinmana has a similar "Diversions of Purley" etymology. King Kayinba of Toungoo, before he came to the throne, had worked as a cultivator in the fields near Kèlingôn, a village north of Toungoo. There he loved a maiden named Byima like his own daughter. When he became king he raised Byima to the rank of princess. But Byima had worked in the fields too and she thought it better to run away with a peasant lover than to stay in the Palace. When she eloped she took with her a gold betel-box, set with rubies, and a very valuable ruby ring which belonged to King Kayinba. She was pursued and overtaken on a rising ground near Gyin-lo village in Kyaukchit, where she had halted in her flight. Byima was taken back, the King forgave her for the love that he bore her and made her a princess again, and the place where she was captured was called Byima-na (the place where Byima stopped) and this modern tongues choose to pronounce Pyinmana.

The limits of Kyaukchit Kindaw.

King Maha Thiri Zeya-thura assigned the following limits to Kyaukchit Kindaw: to the east, one thousand *tas* as far as the Sin, the river at Kamawa seik and the Môkso Nyaungbin, adjoining the Taungwin circle; to the west, three thousand *tas* as far as the Nga-leik stream at Ziwa-chwètè-seik-as far as the Lema Chit-tha circle: to the north, two thousand and five

hundred *tas* as far as the Kyaukpôn-Kyauktan footpath, touching the Pyagaung Letha circle; to the south, two thousand *tas*, as far as Natkaungkan, bordering on the Wetkabu circle; to the north-east, one thousand *tas* to the Sin-the Ôkyedwin, bordering on Shwebe circle; to the north-west, three thousand *tas* as far as Se-kyetèbingôn, Nga-ye Thit-ngôk, bordering with Pyagaung Letha circle; to the south-east, three thousand and five hundred *tas* as far as Thanthe-kayin Shwe In Ôklôk Myaung, bordering with Ela circle; to the south-west, two thousand and five hundred *tas* as far as the Kyagu stream, Taungdi Kyabinin, next to Yanaungmyin circle. The King then appointed one Thit Tin to be *thugyi*. There were one hundred houses at the guard station, but otherwise the district was thinly inhabited.

Maha Thiri Zeya-thura, after his visit to Panya, from which he returned by way of Taungdwingyi, built a new capital called Kètumadi in 872 B.E. (1510) and there he died twenty-one years later.

His son, Mintaya, who succeeded him, moved before long to Hanthawadi and left Kètumadi in charge of an official with the title of Minyè-theinkathu.

Kyaukchit under the Alaung-paya dynasty.

There were several changes in the Toungoo-Kètumadi line of kings, but the descendants of the *thugyi* Thit Tin succeeded one another in regular order in charge of Kyaukchit and it outlasted the kings of Toungoo-Kètumadi and prospered greatly. Finally, in 1114 B.E. (1752), Alaungpaya seized the Talaing *Thôn Yat*, Kètumadi, Hanthawadi and Yamyin-nya, and then Nga Nyôn of the Kyaukchit family obtained formal letters of appointment from him as *thugyi*, and when he died his son, Tha Dun Aung, succeeded him, in the time of Sinbyushin.

So matters went on till the time of Padôn Myosagyi (King Bodaw) who, when he transferred his capital from Ava to Amarapura, put his son in charge of Toungoo and his daughter in charge of Yamèthin. The son began a rebellion and Bodaw-paya came down with an army to put an end to it; when he reached Kyaukchit he made enquiries as to boundaries, and was told by the *Myedaing Amat* that the Toungoo district extended as far as the Kyeni-kan, the tank at Yamèthin town. Upon this the king said that Toungoo, in charge of his son, was too big, and Yamèthin, in charge of his daughter, was two small, and he fixed upon the Nga-leik stream as the boundary between the two districts. This was in 1163 B.E. (1801) and a result of the re-arrangement was that many of the Kyaukchit villagers moved south of the Nga-leik.

Tha Dôkgyi, *thugyi* of Ningyan (Pyinmana), and Kyaukchit.

In the time of the Sagaing King, Toungoo was put under a *Myowun* and about the same time Tha Dôkgyi a *Dhamya Bo*, came and settled with fifty households in the Kyaukchit circle south of the Nga-leik. The breadth of that stream was ten cubits and Tha Dôkgyi built a culvert, or *ningyan ku-tada*, over it, so that people could walk over and hence the new village was called Ningyan. This was in 1194 B.E. (1832) and the village of Ningyan increased very rapidly in size, so much so that Tha Dôk Gyi was appointed *thugyi* of Ningyan Kyaukchit by the Toungoo *Myowun*. In the same year the village of Thitngè-gyin, five hundred *tas* west of Ningyan, was established by one Maung Shwe Bya, and within the year another village, Gônmingin, was established west of this

about five hundred *tas* by Maung Cheik Gyi, while Yaukthwa-in was built two hundred and fifty *tas* off to the south. All these villages still exist and many more were settled about the same time, among them being the large village of Sinandôn, which has about one hundred and fifty houses. Altogether Tha Dôk Gyi, though he was a stranger, and a man apparently with not a very good reputation in the past, seems to have been a person of great energy and to have attracted great numbers of new settlers and when Shwebo *Min* became King, he was appointed *Myothugyi* of Kyaukchit, Pyinmana and Wetkabu circles. Soon after he dammed up the Nga-leik stream south of Sinandôn village for irrigation purposes and greatly increased the area available for rice cultivation.

Maung È Maung, *thugyi.*

Tha Dô Gyi died in 1208 B.E. (1846), in the same year as Shwebo *Min*, and was succeeded by his son Maung È Maung, during whose time also there was a great increase of population.

After the Second Burmese War, which happened in his time, Kyaukchit Pyinmana, Ela and a number of other circles included in the Fifty Two Cities of Toungoo, did not pass with that place to Great Britain, but remained under the King of Burma. For this reason they were called the *Toungoo Nèkyan*, the part left behind when Toungoo was taken. These circles were, besides those mentioned, Wa-nwe-gôn, Minbyin, Yaw, Aungmyin, Lema, Taungnyo Taunggwin and Kyidaung.

Pyinmana in Mindôn's time.

In 1220 B.E. (1858) King Mindôn appointed the Malun *Myoza*, Maha Mingaung Thithatha, with the title of *Kalawun*, to take charge of all the southern frontier districts, and immediately afterwards the working of the Pyinmana teak forests for the export of timber was begun. The first result of this was that the irrigation embankment on the Ngaleik stream was breached by the accumulation of teak logs and much land was thrown out of cultivation, but in 1861 Maung È Maung built another dam at Beik-peinyaung, some distance lower down, which partly made up for the loss.

Maung È Maung died in 1871 and was succeeded by his son Maung Ya Baing, who, however, in 1873 lost the Wekkabyu circle, which by Royal Order was given to Sein Bôn, with the title of *myothugyi*. Maung Ya Baing retained charge of the Pyinmana *myothugyi*ship after the Annexation until the year 1890, when he died.

The *myothugyi*-ship was then done away with and quarter *thugyis* were substituted. There were eight of these *ayat-thugyis* :—

	Houses.
Mingala *ayat*	214
Thasi *ayat*	181
Masoyein *ayat*	302
Shwebo *ayat*	150
Shwe Kyi *ayat*	201
Cha-ne *ayat*	277
Gôndan *ayat*	157
Yanaurg *ayat*	175

At the time of the Annexation the town was known as Ningyan, but Pyinmana was very soon substituted for this name.

History since the Annexation.

An account of the military operations in the Yamèthin and Pyinmana districts will be found in the Introductory Chapter.

Antiquities.

The Lawkamayazein pagoda is thirty-three cubits high and stands inside an enclosure of forty-five cubits square, a short distance south of Pyinmana town. It is comparatively modern, as it was begun in 1869 by the Zanit Pala Sinwun under orders from King Mindôn, who sent images and sacred relics to be enshrined in it, as well as five thousand rupees towards the cost of erection. It took three years to build and the name. Lawka Mayazein, by order of the king, was engraved on a slab of stone and set up in front of the pagoda. The shrine is gilt and an annual feast is held in February.

The Yaza-muni pagoda was built by the *Myoók* under instructions from King Thibaw.

The Yanaungmyin Shwela-hla pagoda is said to be one of the eighty-four thousand built by the King Thiri-dhamma Thawka.

Other pagodas are the Baing Wundaung and the Gaudapalin at Taungnyo. The former was built by two sisters who spun cotton on the hill and "carried the price" to the Posaung hill at Kyidaunggan. The Gaudapalin is also said to be one of Asoka's eighty-four thousand pagodas.

YA-MÈ-THIN.—A subdivision and township of the district of the same name in the Meiktila division, with an area of about three thousand square miles and a population in 1891 of 159,093 persons.

It is bounded on the north by Meiktila district; on the east by the Myelat territory of the Southern Shan States; on the south by the Pyinmana subdivision of Yamèthin district; and on the west by Magwe and Myingyan districts. It is divided into the townships of Yamèthin, Pyawbwè and Yindaw.

The greater part of it is a somewhat dry, undulating, scrub-jungle covered plain. There are fairly productive forests under the Shan Hills on the east and cutch was formerly grown in large quantities in the Pegu *Yomas* on the west, but the cutch jungles have been so utterly overworked as to have nearly ceased to exist.

YA-MÈ-THIN.—A township in the subdivision and district of the same name, including seventy-four revenue circles.

The average revenue for three years is given as—

	Rs.
Thathameda	86,088
State land	1,483
Irrigation	11,500
Excise	16,585

The population numbered, according to the 1891 census, 86,779 persons, but in 1896 twenty-six revenue circles were transferred from Yamèthin to Pyawbwè and the population was estimated at seventy-four thousand six hundred and ninety-one. Recent details are, however, not supplied and this is probably an under estimate.

YA-MÈ-THIN.—The headquarters town of the district of that name in the Meiktila Division, is the residence of the Deputy Commissioner, Assistant

Commissioner, Battalion Commandant of Military Police, Superintendent of Civil Police, and other officers.

It was formerly the headquarters of the Commissioner of the Eastern Division, now moved to Meiktila. It has a large bazaar which realizes about four thousand rupees a year. The population in 1891 numbered four thousand persons, and a Municipal Committee has been established.

Etymology.

The town is said to have been founded by King Anawra-hta of Pagan in the year 666 B.E. (1304 A.D.). The original name was *Nwa-mè-ta-thin,* meaning a herd of black bullocks, as black bullocks were said to have been found near where the present town of Yamèthin is situated. Others, however, attribute the name to the colour of the water. The soil is largely impregnated with nitre and other mineral substances, and this gives the water a darkish colour, whence the name *Yamèthin*, or tract of black water.

There are large railway repairing shops at Yamèthin.

The rainfall in the town is given as follows:—

	Inches.
1893 ...	42·10
1894 ...	42·32
1895 ...	34·00
1896 ...	19·13

YA-MÔN-DAUNG.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with seventeen square miles of appropriated land.

The population in 1891 numbered three hundred and sixty-nine persons, and there were nine acres of cultivation. Paddy and *thitsi* are the chief products. The village is thirty-nine miles from Ye-u. The *thathameda* revenue for 1896-97 amounted to Rs. 560. Yamôndaung is under the Tawgyin *thugyi.*

YAMTSIN.—A village of Chins of the Haka tribe in the Southern Chin Hills. It lies five miles north of Rimpi on the Tashôn border, and can be reached from Haka *viâ* Rimpi.

In 1894 it had twenty houses. The resident chief was Byenhno.

The village pays tribute to Lyenmo of Haka. It is not stockaded and there is a plentiful water-supply.

YAMWÊ or ZAMUL.—A village of Chins of the Tashôn tribe in the Central Chin Hills. It lies two miles north-west of Falam post, on the north slope of the hills on the right bank of the Manipur river, close to the old post. It can be reached by a fair Chin track leading over the hill at the back of the Falam post, two miles.

In 1894 it had one hundred and fifty houses. Nètung was its resident chief. Yamwe is a Tashôn village and is closely related to Falam. There is a fair water-supply, and plenty of good camping-ground.

YAN-AUNG.—A village in the Taungbôn circle, Pakôkku township, sub-division and district, with a population of fifty-four persons, according to the census of 1891.

The *thathameda* amounted to Rs. 1,600 for 1897-98.

YAN-AUNG-MYIN.—A village of the Pyinmana subdivision of Yamèthin district.

It is said to have been founded by King Thiri-dhamma Thawka and to have been formerly called Naungpyin. It was originally two hundred *tas* square and had a wall six cubits high. The situation, however, was against it and it never seems to have prospered, though it is counted as one of the

History.

Fifty Two Walled Cities of Toungoo in the year 847 B.E. (1485). It was destroyed when Toungoo city fell and Nat Shin Naung was captured by Thiri-dhamma Yaza. It then remained deserted until the time of Alaungpaya, when the Peguans who happened to be on the spot resisted the recolonization. They were easily driven out and the result was that the old name of Naungpyin was changed to Yan-aungpyin.

The circle in 1897 had one hundred and ninety-six houses. There were many villages deserted in the troubles which followed on the Annexation. How many have been resettled is not stated.

YAN-BYAN.—A village in the Ngè-do revenue circle, Amarapura township and subdivision of Mandalay district, two miles south-south-west of headquarters.

It had a population of one hundred and sixty persons at the census of 1891 and paid Rs. 160 *thathameda*-tax.

YAN-DA-BO.—A revenue circle in the Myingyan township, subdivision and district.

In 1895-96 the population numbered four hundred and forty-one persons; the *thathameda* amounted to Rs. 1,134, the State land revenue to Rs. 34-14-0 and the gross revenue to Rs. 1,168-14-0.

YAN-DA-BO.—A small village on the eastern bank of the Irrawaddy river, in the Myingyan township, subdivision and district.

It is famous as the village at which the treaty of Yandabo was signed, on the 24th of February 1826. The treaty ended the first Burmese war. Yandabo is a large pottery village, and has a population of four hundred and forty-one persons.

YANG-FANG.—A Chinese village of ten houses in the Ko Kang trans-Salween circle of the Northern Shan State of North Hsen Wi (Theinni).

It lies west of Sa Ti Hsu, on the hill slopes falling towards the Salween, at an altitude of 5,000 feet, and contained in 1892 sixty-three inhabitants, whose main cultivation was poppy. Some quantity of hill rice and a good deal of barley and Indian-corn for the manufactures of liquor were also grown. Yang-fang is the headquarters of one of the nine *Kangs* into which the circle is divided. Sa Ti Hsu is in the Yang-fang *Kang*.

YAN-GIN-TAUNG.—A revenue circle in the Patheingyi township, Amarapura subdivision of Mandalay district, including two villages.

In the circle are stone quarries. The land revenue paid by the circle amounts to Rs. 252.

YAN-GIN-TAUNG.—A village in the revenue circle of the same name, Pathe-in-gyi township, Amarapura subdivision of Mandalay district, fourteen miles north-north-east of headquarters.

It had a population of five hundred and fifty-five persons at the census of 1891, and paid Rs. 1,060 *thathameda*-tax. Close by the village are stone quarries. Yan-gin-taung has a large stock of cattle and lies on a route, little

frequented at present, over the hills into Maymyo and the Northern Shan States.

YANG-TAW-HSAN.—A Chinese village in the Ko Kang trans-Salween circle of the Northern Shan State of North Hsen Wi (Theinni). It is situated high up in the hills overhanging the Salween and contained in 1891 twenty houses, with a population of eighty-one souls, entirely Chinese.

They cultivated four or five hundred acres of poppy, and forty or fifty of Indian-corn for the manufacture of liquor, which they flavour with stramonium grown for the purpose. Besides this some cotton and hill-rice were also cultivated. Some ponies are bred here and the villagers owned also thirty-five bullocks and buffaloes.

YANGTI or YANTUI.—A village of Chins of the Tashôn tribe in the Central Chin Hills. It lies five and a half miles west of Molbem and can be reached from Fort White *viâ* Molbem.

In 1894 it had thirty houses. The resident Chief was Lyimkam. The inhabitants are Norns or Tashôns and Soktes from Môlbem, and are tributary to Falam. Camping-ground and water are available.

YAN-SAN.—A revenue circle in the Pagan township and subdivision of Myingyan district.

In 1895-96 the population numbered two hundred and thirty-five persons and the *thathameda* amounted to Rs. 352. No land revenue was collected in the circle.

YANYAUL.—A village of Chins of the Sôktè tribe in the Northern Chin Hills. It lies half a mile from and south-west of Dābôn and is reached from Fort White through Sagyilain and Dābôn.

In 1894 it had ten houses. There was no resident Chief. Lyimtum of Dābôn has influence in the village, which is subordinate to Dôktaung, the Sôktè Chief.

Yanyaul is slightly stockaded. It has never been destroyed.

A stream runs through the village but the water-supply is small.

YAN-YWA.—A village in the Yan-ywa circle, Laungshe township, Yaw-dwin subdivision of Pakôkku district, with a population of one hundred and twenty-three persons and a revenue of Rs. 270, in 1897.

YA-TA-NA BÔN-MI.—A village in the Madaya township and subdivision of Mandalay district, on the east bank of the Shweta *chaung*, between Madaya and Taungbyôn.

It has twenty-five houses and its population numbered in 1897 one hundred persons approximately.

YA-THA.—A village in the Yatha circle, Ye-za-gyo township, Pakôkku subdivision and district, with a population of three hundred and twenty-three persons, according to the census of 1891.

The *thathameda* amounted to Rs. 720 for 1897-98.

YA-THA.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of fifty-three persons, according to the census of 1891, and a revenue of Rs. 160.

YA-THA.—A village in the Sheinmaga township, Shwebo subdivision and district.

In 1891 it had a population of eight hundred and sixteen persons and paid Rs. 1,820 annual revenue. It has a Civil Police station.

YATLIER or YATIRR.—A village of Chins of the Yahow tribe in the Central Chin Hills. It lies on the side of the hills east of the Klairôn stream and three-quarters of a mile south of Tangai, and can be reached *viâ* Shunkla, twelve miles.

In 1894 Tansow was its resident chief. It had fifty houses.

Yatlier is a Yahow village, subordinate to Vannul, and pays tribute to Falam. It is the chief of the group of the same name, and is surrounded by a strong hedge. There is good camping-ground with plenty of water north of the village.

YAT-SAUK.—*See* under Lawk Sawk.

YAT-THA-PYA.—A village in the Nga-singu-*Myoma* circle, Nga-singu township, Madaya subdivision of Mandalay district, south of Nga-singu.

It had twenty houses and a population of eighty persons, on an approximate calculation, in 1897. The villagers are coolies.

YAUNG-HE.—A revenue circle in the Lega-yaing township and subdivision of Upper Chindwin district, including twelve villages.

YAUNG-MA-NGA.—A circle in the Myothit township of Magwe district, including the single village of Yaungmanga.

YAUNGTE.—A village of Chins of the Yahow tribe in the Central Chin hills. It lies six miles north-west of Daratati and can be reached *viâ* Tlao, Khwanglum and Daratati. In 1894 it had sixty houses. Lumsaw was its resident chief. It is subordinate to Vannul and pays tribute to Falam.

YAW.—A township of the Yawdwin subdivision of Pakôkku district, is bounded on the north by the Tilin township, on the east by the Pauk township, on the south by the Laungshe township, and on the west by the Chin Hills.

It has an area of eight hundred and seventy-five square miles and a population of seven thousand seven hundred and forty-seven persons, divided between forty-three villages. An aggregate revenue of Rs. 14,050 was derived from the township in 1897. The headquarters are at Pasôk.

YAW *CHAUNG*.—A stream which rises in the Arakan *Yomas*, in the west of Pakôkku district, and joins the Irrawaddy river at the village of Yawwa in that district, a few miles below Singu and a few miles above the border with Minbu.

It is a stream of some size, but has not been much used for irrigation purposes. It is not navigable, but a good deal of timber is floated down it from forests on its upper waters: there is a timber revenue station at Zigat, near Yawwa.

YAWBAN or YOPANG.—A Kachin village in Tract No. 40, Myitkyina district, situated in 26° 33′ north latitude and 96° 24′ east longitude.

In 1892 it contained twelve houses; the population was not known. The headman has no others subordinate to him. The inhabitants are of the Marip tribe.

YAW-DWIN.—A subdivision of Pakôkku district, is bounded on the north by the Pauk subdivision, on the east by the Pauk and Pakôkku

subdivisions, on the south by Minbu district, and on the west by the Chin Hills.

It consists of the townships of Yaw and Laungshe. It has an area of one thousand four hundred and ninety-six square miles and a population of twenty-one thousand one hundred and sixty-nine persons, divided between one hundred and fifty-six villages. The aggregate revenue paid by the subdivision in 1892 was Rs. 44,050.

YAWLTE.—A village of Chins of the Yahow tribe in the Central Chin Hills. It lies south of and close to Tatlekwa of Ywalpi, and can be reached *viá* Daratati village.

In 1894 it had thirty-five houses. The resident chief was Mongtwin. It is subordinate to Vannul and pays tribute to Falam.

YAWNG HSŪNG.—A large village in the Wa country on the western slope of Loi Möng Hka, below the Lahu settlement of Möng Hka.

In 1893 Yawng Hsūng contained two hundred houses. It is built on a steep slope and a stream bed passes through the middle, dividing it into two parts. A certain amount of rice is to be had and there are great numbers of pigs and fowls. The water-supply is good, but there is camping-ground only for a small force. Yawng Hsūng is under the authority of Sūng Ramang, and is midway between his village and Möng Hka.

YAWNG HWE (Burmese Nyaung-ywe).—A State in the Central Division of the Southern Shan States, with the following dependencies :—

Lai Hsak (*Letthet*), Ang Le-Ywa (*Inle-ywa*), Kyawk Htap (*Kyauktat*), and Hsi Hkip (*Thi-gyit*).

It lies approximately between parallels 21° and 21° 20′ north latitude and 96° 45′ and 97° 15′ east longitude, and has an area of about one thousand four hundred square miles.

Boundaries.

It is bounded on the north by the State of Lawk Sawk and its dependency Möng Ping ; on the west by the States of Maw-Sön, Poi La, Hsa Möng Hkam, Pang-Mi, Loi Maw and Loi Ai ; on the south by the States of Nam Hkai, Sam Ka and the Tam Hpak dependency of Hsa Htūng ; and on the east by the States of Hsa Htūng, Wān Yin Nawng Wawn, Nam Hkōk (divided by the Nam Tam Hpak), Ho Pōng and Maw Kōng, a detached circle of Möng Nai. The present boundaries of the State are those which existed at the time of the Annexation of Upper Burma. It is claimed, however, [*v. infra*] that at one time the *Sawbwa* of Yawng Hwe ruled the entire country from the Hsi Paw border on the north to Karen-ni on the south and from the border of Burma proper on the west to the Nam Pawn on the east.

Natural features.

The eastern half of Yawng Hwe State consists of a broad valley running from the northern to the southern boundary. The most prominent physical feature in this division is the Inle lake, a magnificent expanse of water estimated to cover seventy square miles of area. The country is well watered throughout by numerous streams which feed the lake.

The eastern half of the State is hilly. The Sintaung range runs north and south throughout its entire length, its western slope is steep, but it falls away gently to the east in grass-covered downs until it is lost in the

valley of the Nam Tam Hpak. At the foot hills in the Tam Hpak valley the levels are well watered by the Nam Tam Hpak and its tributaries.

Mountains.

In the north-west and south-west corners of the State ranges of hills occur, but the altitudes are insignificant. The principal peaks in the Sintaung range are—

	Elevation.	
Myinmati	6,464	feet above sea level.
Taunggyi	5,715	
Loi Mè Law	5,733	
Loi Pui	6,110	

The Sintaung is crossed by the Fort Stedman-Kēng Tūng mule road at an altitude of five thousand five hundred feet above sea level.

Rivers.

The only river of any importance is the Nam Hpilu or Balu *chaung*, which rises in the south of the Hsa Mōng Hkam State and flows north-west through Pang Mi, then, entering Yawng Hwe, flows in a westerly direction until it reaches the Inle lake, and ultimately drains that lake flowing southwards through Sam Ka, Nam Top, Sa Koi, Mōng Pai and Karen-ni. At its debouchure from the lake the Balu *chaung* is rather a swamp or huge reed bed, intersected by narrow channels, than a river. The valley, however, rapidly narrows and about nine miles below the lake there is a definite channel with fairly high banks. Self-acting water-wheels are used to irrigate the country along its course. Following the Balu from the lake up to the westwards boats of light burden can reach Ang Teng (Indein*myo*). On its southern course the Balu takes all the traffic between Fort Stedman and Loi Kaw in Karen-ni.

The Nam Mōng Hsao or Taw Yaw *chaung* drains the northern circle of Yawng Hwe and flowing almost due south empties its waters into the Inle lake. The Mōng Hsao is only navigable for light boats for about fourteen miles from its mouth.

Geology

The geological formation in Yawng Hwe is limestone. No minerals of value occur. In the dependency of Kyawk Htap lead-mining operations were in former times carried out by native miners, but the mines have not been worked for some time past. Sulphur is also found in Kyawk Htap on the northern border of the State, but is not worked.

Forests.

There are no forests of any commercial value. Teak is not found. On the uplands varieties of the oak are plentiful in the valleys the bamboo is the most valuable tree. Throughout the State the genus *ficus* abounds and grows to a great size; jack, mango, pomegranate, cocoanut and tamarind trees are also very plentiful. In the north pine occurs.

Climate.

For remarks on climate, *vide* separate notes on Fort Stedman and Taunggyi. The remarks regarding Fort Stedman apply generally to the Yawng Hwe valley; those regarding Taunggyi to the Sintaung uplands.

History.

In olden times the Shan States were spoken of by the Burmese as the Nine Cities or Countries. Of these Yawng Hwe was one, and the Yawng Hwe *Sawbwa* claimed thirty-nine States as subordinate to his authority. The ancient boundaries certainly far over-

stepped the limits of the present State and practically the Southern Shan States were at one time divided between Yawng Hwe and Möng Nai, the line between the two principalities being the Nam Pawn, the Pun *chaung*.

Old capitals.

The *Sawbwa* of Yawng Hwe claims descent from King Bainna-kayit of Tagaung, in whose reign Tagaung was sacked by the Chinese and its inhabitants immigrated to the Shan States. The first *Sawbwa* is said to have built at this time a large city which was called Kawthanbi *Myo* (Kaw Hsam Hpi) on a site north of the present town of Yawng Hwe.

Here many succeeding Sawbwas reigned, until the Chinese came down in the reign of King Alaung-sithu, grandson of Nawra-hta of Pagan, and destroyed the city. After the destruction of Kawthanbi *Myo* two towns were established in the lake, Möng Hsawk (Maing-thauk) and Thalè-u. It is said that the area of the lake was then much smaller than it is now; and at the present time the remains of house posts can be seen far below the surface of the water, and are evidence of an ancient Indaw-ywa.

1359. Yawngwe. The Tavoy settlement.

The present town of Yawng Hwe was established in 721 B.E. (1359 A.D.), during the time of the Chief Si Seng Hpa. In his reign two brothers from Tavoy came and took service under him; they were called Nga Taung and Nga Naung. With the permission and assistance of the *Sawbwa* the two brothers went to Tavoy and brought up thirty-six households to Yawng Hwe.

These people originally settled at Nan Thè, north of Yawng Hwe, and gradually spread southwards until they peopled almost the entire Lake district. Their descendants are the Inthas, who now comprise about forty *per cent.* of the entire population.

The following chiefs succeeded Si Sēng Hpa:—

	B.E.	A.D.
Hsö Seng Hpa	in 796	1434
Hsö Hung Hpa	in 839	1477
Hsö Yawk Hpa	in 880	1518
Saō Maw Hkam	in 919	1557
Kang Hôm Hpa	in 936	1574

Kang Hôm Hpa died without male issue and was succeeded by his grandson Sao Htoi, in 970 B.E. (1608 A.D.), the State being managed during the minority of the latter by a lady, Nang Nawn Pè, the wife of one Hsö Hkam (that is to say, since Hsö Hkam is merely a title, the last *Sawbwa*).

Sao Htoi was succeeded by his son Sao Hkam in 977 B.E. (1615), who died in the same year, the administration of the State again reverting to Nang Nawn Pè.

On Nang Pè's death the State was without a ruler for about twelve years, when it was found that a grandson of a former *Sawbwa* lived in Möng Mit, his mother being a daughter of that house. This boy, Sao Awng Hkam, was called to the *Sawbwa*ship at the age of fifteen years. Difficulties in the succession did not occur again until the Annexation of Upper Burma. The following Chiefs succeeded Sao Awng Hkam:—

	B.E.	A.D.
Sao Kang Hôm Hpa	in 1020	1658
Hsu Wa	in 1025	1663
Kyundaung Sa	in 1049	1687

		B.E.	A.D.
Hkam Leng	... ...	in 1057	1695
Htawk Sha Sa	... ...	in 1095	1733
Hsi Tôn Sa	... ...	in 1098	1737
Hke Hsa Wa	... ...	in 1108	1746
Naw Möng	... ...	in 1120	1758
Yawt Hkam	... ...	in 1120	1758
Hpōng Hpa Ka-sa	... ...	in 1123	1761
Sao Yun ...	... ...	in 1124	1762
Sao U ...	... ...	in 1177	1815
Sao Sè Hôm	... ...	in 1214	1852
Sao Naw Hpa	... ...	in 1220	1858
Sao Mawng	... ...	in 1226	1864

Authentic History.

With the accession of Sao Mawng, authentic detailed history begins. Sao Mawng had lost his father by assassination when he was a child of five years old. He was taken to Mandalay with his mother and adopted by King Mindôn and lived in the Palace. Sao Naw Hpa was really regent during Sao Mawng's minority. About twelve years after Sao Mawng's adoption by King Mindôn, Sao Naw Hpa became involved in a conspiracy with the *Einshe Min* and the king sent an army of five thousand men to Yawng Hwe. After three or four months fighting Sao Naw Hpa was defeated but escaped to Toungoo; thence he went to Rangoon and joined the Myingun Prince, with whom he went to Karen-ni. He afterwards went to Siam and is believed to have died in that country.

1864. Sao Mawng.

Sao Mawng then assumed charge of Yawng Hwe, on the 8th *Labyi-gyaw* of *Thadin-gyut* 1226 B.E. (23rd October 1864). He was then seventeen years of age, and Yawng Hwe appears to have been free from trouble till 1885 A.D., when, during his absence on a visit to the King at Mandalay, his cousin Saw Chit Su collected men to attack him. On Sao Mawng's return an engagement took place at a place called Loi Htan, east of Yawng Hwe town, in which Sao Mawng was wounded in both legs. He retired with his forces to Yawng Hwe town and later in the same day to Kyawk Htap.

1889. Sao Ôn.

From here he sent for Sao Ôn, an elder half brother, then *Myosa* of Ang Teng (indein), and went down to Burma to recover from his wounds, leaving Sao Ôn to get back the State from Sao Chit Su and manage affairs generally till his return. Sao Ôn found but little difficulty in ousting Sao Chit Su, and took charge of the State.

This happened immediately after the occupation of Mandalay by the British. Sao Chit Su had been a supporter of the Limbin Prince, and Sao Ôn by driving out Sao Chit Su was thus thrown into direct opposition to the Limbin Prince, and in a short time the whole force of the Confederacy banded together to drive him out. In the meantime Sao Ôn overlooked his promise to restore the State to Sao Mawng on the latter being cured of his wounds. He assumed the *Sawbwa*ship and appealed to the British for protection

against the Limbin Confederacy. To support him and to establish authority in the Shan States, a force was assembled at Hlaingdet in December 1886, which ultimately marched into Yawng Hwe on the 10th February 1887, meeting met with comparatively little opposition Sao Ôn being in possession was recognized by the British Government as *Sawbwa* of Yawng Hwe and Sao Mawng was granted a pension. Sao Ôn ruled till his death on the 6th May 1897.

February 1887. Entry of British troops into Yawng Hwe.

Sao Ôn's son, Sao Maw Hkam, and Sao Mawng (the original *Sawbwa*) contested the succession, and Sao Mawng was reinstated in the *Sawbwa*ship in the same year.

1897. Sao Mawng.

The following is the translation of a Royal Order issued to Yawng Hwe in 1808 (1170 B.E.) :—

"*Myozas* and other officials resident within the jurisdiction of Nyaung Shwe Myo, who have not rendered special service, will for the future not be appointed to the charge of a State like other *Sawbwas* and *Myozas*. They will be placed under the immediate orders of the Nyaung Shwe *Sawbwa*. Should they distinguish themselves by exceptional services, these will be recognized and rewarded.

"The limits of Nyaung Shwe State are hereby declared to be, on the east the Pôn *chaung* and Monè State; on the south Mobyè and Toungoo; on the west the Sittang and Hpaunglaung rivers, Hlaing Det and Yamèthin; on the north the Myit-ngè, Thibaw and Momeit, as shown in the map submitted by the Nyaung Shwe *Sawbwa*."

"Appointment orders of all subordinate ranks are hereby withdrawn. Such appointments are now vested in the Nyaung Shwe *Sawbwa*.

The only edifices of any archæological interest are the Shwe Andein and Shwe Thandaung pagodas. The Shwe Andeinwas built by Dhamma Thawka *Min*, who allotted land and slaves for its service. Later Anawra-hta renovated it. The following kings subsequently endowed it with slaves and land :—

Antiquities.

Naya-pati Sithu.	Minyè Kyawswa.
Saw Mingyi.	Mingaung.
Mo-hnyin Mintaya-gyi Minye.	Sinbyushin.

At the present day a small pagoda about fifteen feet high is pointed out as the original building. This is situated to the west of the principal edifice. The hill on which the pagoda stands is covered with pagodas, mostly unpretentious, the groups numbering in all one thousand four hundred. A masonry staircase, *saungdaung*, with a wooden roof, leads from the plain to the pagoda, a distance of about a quarter of a mile. An annual festival is held in the waning of *Thadingyut* (November) and is very largely attended.

The Shwe Thandaung pagoda is said to have been built by King Anawra-hta in 379 B.E. (1017 A.D.). Anawra-hta personally selected the site during a Royal tour and apportioned land for the benefit of the pagoda. Nayapati Sithu *Min* also became a patron and presented land and slaves, as likewise did the King of Ava, in 1147 B.E. (1785 A.D.), on the 9th waning of *Thadingyut* (October). The pagoda is an insignificant building and is now considerably out of repair. Originally the pagoda slaves numbered five

hundred; about twenty households only are now set apart for its service. The festival is held during the waxing of *Tazaungmôn* (November) and attracts numbers of people.

Rice is the staple product of the State; in several districts every available acre is under cultivation. The most fertile paddy land is found near the Inlè lake. Early rice (*kaukyin*) is the main crop, and planting continues as late as May. In a few districts, where paddy land is scarce, a second crop is taken off the fields after the early paddy has been reaped. But this second crop is always poor. In the Thalè-u circle, on the west bank of the lake, where the custom of twice cropping the same field obtains, the yield of early rice is as high as forty and fifty-four, but the soil is gradually becoming less fertile. Along the northern shore of the lake and in the marsh around the capital town the land is generally poor, and after the crop has been reaped, the fields are quickly covered with a rank overgrowth of slimy green weed. Here, and all along the course of the Balu *chaung*, many acres of cultivated land are under low-water level. When the lake is nearly at its lowest, they are laboriously baled out and the water confined to channels running in every direction. Most of the fields of this class are worked by hand. Instead of ploughing, the grass and weeds are cut with a *dha* and the soil stirred about till it is in a condition to receive the seed.

Cultivation.

In addition to rice, the land round the lake produces good crops of sugarcane; several villages cultivate nothing else. The cane is crushed in a mill turned by a buffalo, boiled and made into *kyantaga*. The wholesale price of *kyantaga* ranges from Rs. 10 to Rs. 15 the 100 viss.

Betel-vine gardens are numerous and betel-vines usually fringe the irrigation channels. The price of the leaf varies greatly, according to the season and supply, being sometimes 6 annas and sometimes as high as Rs. 2-8-0 per 10 viss.

In the belt lying above the paddy-land and under the hills bounding the valley earthnuts are the principal crop. The highest yield in good years is a hundred-fold. Earthnuts fetch a wholesale price of from Rs. 6 to Rs. 8 for ten baskets, and the oil Rs. 4 to Rs. 7 per ten viss.

Above the earthnut-yielding belt the ground is generally rocky and, where cultivated, is usually laid out in plantain gardens. On the highest slopes of the hills are the ordinary paddy *taungyas*, with a thin sprinkling of vegetables, some *thanatpet*, and where there is a stream for irrigation, onion and pea gardens.

These remarks apply to the Yawng Hwe valley. In the Eastern circles, where the country is hilly, mixed farming is fairly general, though, of course, many of the cultivators depend only on their rice crop. This is especially the case with the Shan population of the Tam Hpak valley, where little else is raised. The Taungthus grow most of the cotton and earthnuts, and here as elsewhere are good gardeners. The special agricultural feature of the Eastern circles is the garlic crop. Peas and beans usually border the garlic beds, and onions are also grown. The yield of garlic is Rs. 250 to Rs. 300 for every 100 cloves sown.

Of late years wheat has been a very successful crop in the Yawng Hwe valley. The cultivation was introduced by Mr. Hildebrand, the first Superintendent.

Population.

In 1893 the population of Yawng Hwe was returned at eighty-one thousand three hundred and eighteen persons.

	Adults.	Children.
Male	20,034	19,270
Female	24,547	17,467
	81,318	

The races were: Inthas, Taungthus, Shans, Taunghyos, Danus, Burmans, Danaws, and a few Chinese and natives of India. The Inthas form about forty *per cent.* of the total population and, as the name (*Se* lake dweller) implies, they are found mostly in the Lake circles. Taungthus follow the Inthas in point of number and are found in the upland districts. Shans are most numerous in the capital town and in the plains lying to the north of the capital in Lai Hsak, and along the course of the Nam Tam Hpak. There is also a fair sprinkling of Shans in the South Lake district and in Hsi Hkip. Taungyos are most numerous in the northern and headquarters divisions, whilst the Danus are mostly found in the north.

Industries.

Bullock traders are most numerous in the capital town, in the Kyawk Htap and Hai Wo (Heho) circles, in the district on the eastern slope of the Sintaung range, and in Hsi Hkip. They still rely on pack bullocks. Carts are for the most part only used for transport within the State, and the carrying (cart) trade on the Government road is altogether in the hands of Burmans from the plains. In the Lake region all trade is naturally carried on by boat. The principal bazaars are at Taw Yaw (Ba-wethat) Yawng Hwe town, Möng Hsawk Thandaung, Ang Teng (Indein), Nam Pan, Taungdo, and Kyaukdaing.

A list of the chief products of the State and of such imported articles as are commonly met with is given below, with the average prices.

The most noteworthy industry is the weaving of silk and cotton which is carried on in the Lake villages. Nam Pan, and the neighbourhood in the south, are the principal seats of the silk manufacture; the villages north of the lake and in the swamp near the capital town of the cotton spinning and weaving. The raw silk used comes from Burma, Siam and China, the latter brought by Panthay caravans. *Pôngyi* robes and *pasos* are made, but petticoats are the garments usually woven. The patterns of these are often very intricate, interwoven with gold and silver thread, and the colours pleasingly arranged. The ordinary silk *tamein* sells at from Rs. 1-8-0 to Rs. 3.

In a few of the villages near the capital town the sale of homespun cotton cloth is the main source of income, the men apparently doing little to provide for the household expenses. Cotton coats and trousers are also largely made in the villages on the lake and on the Balu river; these are either left white or are dyed with indigo.

Parabaiks and Shan-paper umbrellas and brass-lined betel-boxes are made in the South Lake district. The Lake population and many of the river villages, as is natural, support themselves by fishing. Nets (both cast and chamber), all kinds of bamboo baskets and traps, spears, and hook-and-line are used. Fresh fish sells at from 4 annas to 8 annas the viss. A coarse kind of *ngapi* is made, which fetches from Rs. 2 to Rs. 4 the 10 viss, according to quality and the demand. A mixture of rice and fish (*ngachin*) finds a ready sale at from 12 annas to Re. 1 per 10 viss.

Bazaar Prices at Yawng Hwe, in 1898.

Articles.	Quantity.	Prices from	Remarks.
		Rs. A. P. Rs. A. P.	
Paddy	Per basket ...	0 14 0 to 1 0 0	
Rice	ditto ...	2 8 0 to 3 0 0	
Groundnuts ...	Per 10 baskets...	6 0 0 to 8 0 0	
Sugar (*kyantaga*)...	Per 100 viss ...	15 0 0 to 20 0 0	
Sessamum ...	Per basket ...	4 8 0 to 6 0 0	
Cotton	Per 10 viss ...	1 8 0 to 2 0 0	
Garlic	ditto ...	1 0 0 to 1 4 0	
Onions ..	Per viss ...	0 2 0 to 0 4 0	
Tobacco ...	ditto ...	0 8 0 to 0 12 0	Grown in State.
Fish (fresh) ...	ditto ...	0 4 0 to 0 8 0	
Ngapi (Shan) ...	Per 10 viss ...	2 0 0 to 4 0 0	
Dried fish ...	ditto ..	10 0 0 to 12 8 0	
Chillies ...	Per 100 viss ...	30 0 0 to 40 0 0	
Tamarind ...	ditto ...	12 0 0 to 15 0 0	
Betel leaves ...	Per 10 viss ...	0 6 0 to 2 8 0	
Silk *tamein* ...	Each ...	1 8 0 to 3 0 0	
Silk *lôngyi* ...	do. ...	8 0 0 to 10 0 0	
Silk and cotton (mixed) *tamein*.	do. ...	3 8 0 to 5 0 0	
Cotton *lôngyi* ...	do. ...	1 8 0 to 2 0 0	
Chatties (ordinary)	do. ...	0 0 6 to 0 1 0	
Goglets (earthen) ...	do. ...	0 2 0 to 0 3 0	
Cooking pots ...	do. ...	0 0 3 to 0 1 0	According to size.
Bamboo hats ...	do. ...	0 4 0 to 0 8 0	
Leather sandals ...	do. ...	0 6 0 to 0 8 0	
Brass lime boxes ...	do. ...	0 4 0 to 0 5 0	Large.
Brass lime boxes ...	do. ...	0 2 0 to 0 1 6	Small.
Shan bags ...	do. ...	0 5 0 to 0 6 0	Made in Yawng Hwe.
Shan bags ...	do. ...	4 8 0 to 6 0 0	Made in Ngwe daung.
Shan bags ...	do. ...	3 8 0 to 4 0 0	Inferior quality.
Shan bags ...	do. ...	2 8 0 to 3 0 0	
Lac	Per 100 viss ...	40 0 0 to 60 0 0	
Indigo ...	Per viss ...	0 2 0 to 0 3 0	
Parabaiks ...	Each ..	0 3 0 to 0 4 0	
Shan paper ...	Per 1,000 sheets	10 0 0 to 13 0 0	
Plantains ...	Per bunch ...	0 1 6 to 0 8 0	
Plantains ...	ditto ...	0 1 0 to 0 4 0	
Plantains ...	ditto ...	0 0 3 to 0 0 6	
Pines	For 12 ...	0 3 0 to 0 12 0	
Custard-apples ...	For 12 ...	0 3 0 to	
Water-melons ...	Each ...	0 1 0 to 0 2 0	
Oranges ...	Per viss ...	0 2 0 to 0 5 0	
Cocoanuts ...	Each ...	0 4 0 to 0 6 0	
Thatch	Per 100 ...	1 0 0 to 1 8 0	Best.
Thatch... ...	ditto ...	0 12 0 to 1 0 0	Inferior.
Sessamum oil ...	Per 10 viss ...	7 0 0 to 10 0 0	
Groundnut oil ...	ditto ...	4 0 0 to 7 0 0	
Cocoanut oil ...	ditto ...	7 0 0 to 14 0 0	
Gram	Per basket ...	3 8 0 to 5 8 0	
Tobacco (*langko*) ...	Per 10 viss ...	6 0 0 to 10 0 0	Best.
Tobacco (*langko*) ...	do. ...	4 8 0 to 6 0 0	Medium.
Betelnuts ...	Per 100 viss ...	80 0 0 to 100 0 0	

Articles.	Quantity.	Pricies.	Remarks.
Shan *dha* ...	Each ...	1 8 0 to 2 0 0	Large.
Shan *dhas* ...	do. ...	1 4 0 to 1 8 0	Medium.
Shan *dhas* ...	do. ...	0 6 0 to 1 0 0	Small.
Ploughs ...	do ...	0 12 0 to 1 0 0	
Iron	Per 10 viss ...	4 0 0 to 4 8 0	Steel.
Raw silk ...	Per viss ...	20 0 0 to 22 0 0	
Betel-boxes ...	Each ...	1 0 0 to 2 0 0	Best.
Betel-boxes ...	do ...	0 6 0 to 0 8 0	Medium.
Straw hats ...	do. ...	8 0 0 to 10 0 0	Best.
Straw hats ...	do. ...	2 8 0 to 4 0 0	Medium.
Velvet (cotton) ...	Per cubit ...	0 4 0 to 0 5 0	
Velvet (silk) ...	do. ...	0 12 0 to 1 0 0	
Needles ...	Per packet ...	0 1 0 to 0 1 6	Large.
Needles ...	do. ...	0 0 6 to	Small.
Thread ...	Each reel ...	0 1 0 to 0 2 0	Best quality.
Thread ...	do. ...	0 0 3 to	Common.
Matches ...	Per packet ...	0 1 0 to 0 2 0	
Cutch (for eating)...	Per viss ...	0 10 0 to 1 0 0	
Tea (dry) ...	do. ...	2 0 0 to 2 8 0	
Letpet	do. ...	0 12 0 to 1 4 0	
Salt	Per 100 viss ...	15 0 0 to 25 0 0	
Kerosene oil ...	Per tin ...	...... to 5 0 0	
Condensed milk ...	Per 10 tins ...	4 0 0 to 5 0 0	
Thanatpet ...	Per 100 leaves...	0 4 0 to 0 6 0	Large.
Thanatpet ...	do. ...	0 3 0 to 0 4 0	Medium.
Thanatpet ...	do. ...	0 2 0 to 0 3 0	Small.

The rice-measures in use differ considerably. The Lake basket (*intaung*) has 24 *byis* of 1·25 viss to the *byi*. In the capital town there are only 20 *byis* to the basket, but here the *byi* is 1·60 viss. There are other differences in other districts, and quotations of prices by the "*basket*" are of little value without precise information as to the number of *byis* to the basket and the weight per *byi*.

Revenue.

In Burmese times Yawng Hwe was assessed to *thathameda* and paid Rs. 89,500 *per annum* as tribute to Mandalay. No statistics as to the actual receipts by the Chief from the State in Burmese times are available.

For the quinquennial period ending 1897 the State paid an annual tribute of Rs. 40,000. The gross revenue of Yawng Hwe is about one lakh, and the annual tribute, settled for the period 1898—1902, is Rs. 50,000. The *Sawbwa* submits a budget of his receipts and expenditure annually for the sanction of the Superintendent and Political Officer.

Summary of Yawng Hwe budget for the year 1897-98.

Receipts.	Rs.
Thathameda	50,779
Land tax	5,420
Fishery tax	5,760
Cess for officials	34,188
Total ...	96,147

	Baskets.
Hill and lowland field tax (*Ya-kun* and *Lè-kun*), in paddy.	25,539

Expenditure.

	Rs.
Tribute	40,000
Salaries of officials (State)	17,094
Works of public utility	12,000
Cess for circle officials	17,094
Police	7,056
Repairs to jail	1,000
Sawbwa's expenses	1,903
Total ...	96,147

The *Ya-kun* and *Lè-kun* are appropriated to the last head. In 1893 the State was divided into eighty-one circles for revenue administration, containing eight hundred and fifty-eight villages and a total of 16,420 houses, with an estimated population of 81,318 persons. The area of land under cultivation was roughly estimated as follows :—

	Acres.
Lowland rice fields	17,910
Other field cultivation and *taungyas*	13,837
Garden land	1,424
Total ...	33,171

The number of cattle was—

		Head.
Buffaloes		8,558
Oxen, cows, &c.	8,908	13,212
Pack and cart bullocks	4,304	
Ponies...		573

There were forty-five carts in the State and 4,603 boats.

The following list shows the circles, with the numbers of villages and houses in each. The population is now believed to number about 96,000 persons :—

Serial No.	Name of circle.	Number of villages.	Number of houses.
1	*Myoma*	11	770
2	Taunggyi *Myo*, bazaar quarter	1	53
3	Taunggyi, cooly village	6	38
4	Nam Thè	9	343
5	Hkaungdaing	8	192
6	Kye Saing	9	247
7	Taungbo-gyi	9	239
8	In, North	5	280
9	Let-maung-gwè	6	141
10	Ta Yaw	8	82
11	Yai Pai	5	106

Serial No.	Name of circle.	Number of villages.	Number of hours.
12	Taung-che	5	130
13	Myinsakūn	7	98
14	Ti Law	16	248
15	Loi Kaw	11	269
16	Kôn Sût	39	315
17	Ket Ku	40	467
18	Nawng Kè	17	317
19	Na Hi	24	362
20	A-thôn-daw...	15	174
21	Naungpyit	25	360
22	Than Saing...	32	261
23	Lônka	6	97
24	Kôn Paw	7	119
25	Naungpalan	11	82
26	Hpa Mun	7	76
27	Loi Kawng	9	73
28	Nam Si	14	139
29	Naungle	28	239
30	Taunggyi	11	111
31	Taunglèlôn	10	167
32	Thandè	12	169
33	Sinchaung	9	106
34	Kunlôn	17	241
35	Nam Hawng	13	245
36	Loi Taw	18	301
37	Wet Yôk	4	79
38	Taungni	1	29
39	Mingala	5	51
40	Paw Mu	21	223
41	Bam Kwè	15	146
42	Naung In	9	96
43	Sinnè	2	36
44	Sèlè	8	101
45	Maing Thaw, East	4	86
46	Maing Thaw, West	6	102
47	Ha Ho	14	456
48	Thigaung	17	203
49	Kalaw	4	110*
50	Kyun-gyi	5	397
51	Lin Kin	10	380
52	Min-gyaung	5	354
53	Ngotè	18	294
54	Nwa-dama	7	355
55	Thabye-bin	8	436
56	Maingthauk	18	518
57	Thalè U	19	459
58	Taungdo	27	445
59	Inpawkôn	3	308
60	Kye-paw-kôn	20	431
61	Ywa-gyi	6	240
62	Tha-le	5	383
63	Indein	11	486
64	Tônlai	12	222
65	Ka-le-gyi	2	140
66	Ka Le Ngai	2	117

* Transferred in February 1898 to the State of Hsa Mōng Hkam.

Serial No.	Name of circle.	Number of villages.	Number of hours.
67	Bam Pè	2	115
68	Pyinlūn	2	233
69	Nauk-yatkyi	2	103
70	She-yatkyi	2	82
71	Nga-pai-gyaung	8	222
72	In-chan	7	310
73	Nam Hpu	3	97
74	Maingpyo	8	169
75	Nam Pan	5	201
76	Naungtaw	22	336
77	Inya	12	317
78	Keng Hkam...	2	74
79	Kyauktaing	18	183
80	Kyaukta	28	399
81	Let Thet	23	282
82	Thi-gyit *Myoma*	6	70
83	Mi-thwe-gyaung	7	61
84	Paya-byu	17	156
85	Paya-nga-su	6	103
86	Myindwin	8	88
87	Naung-pun	7	63
88	Loi Ti	9	92
	Total ...	972	19,141

The following list, submitted in 1891, shows the various officers under the *Sawbwa* with the monthly salaries paid.

Younger brothers and Kyemmöng (Heir Apparent)—

	Rs.
Lai Hsak *Myoza* (brother)	150
Ang Teng *Myoza* (brother)	200
Kyemmöng	200
Total ...	550

Judicial Officers—

Amat U Po	100
Amat U Hmaing	100
Amat Myogan, U Waing	100
Myogan Atwinwun, U Pyaing	50
Amattauk, U Po	50
Amattauk, U Aung	50
Maung Po	30
Judicial Clerk, Chin Yauk	30
Collector of Court-fees, Maung Po	30
Clerk, Ôn Bu	20
Jailor	20
Court peons, five at Rs. 10 each	50
Total ...	630

		Rs.
Revenue Officers—		
	Amattauk, U Bwin	50
	Amattauk, A Tun	50
	Atwinwun, U Maung	50
	Thandawsin, U Kye Hmyin	50
	Collector of transit dues, Ôn Gaing	30
	" Maung Tin	25
	Akunwun, U Po	30
	Clerk, Maung Myat...	20
	" Maung Chôk...	20
	Revenue Clerk, Maung Pôk	20
	" Maung U	20
	" Maung Hla	20
	Clerk of the granary, Maung Kan	20
	" Maung Kaing	15
	Total ...	420
Officials of the interior—		
	Windaw-hmu Atwinwun	50
	Atwinwun	50
	Akyidaw	50
	Clerk	20
	Head page	20
	Myinwun	20
	Badaso	25
	Treasurers, two at Rs 20 each	40
	Peons, two at Rs. 10 each	20
	Total ...	295

All the officials in the State hold their appointments at the pleasure of the *Sawbwa*.

In the districts the district officials are *hēngs* and *htamōngs*, who are responsible under the Court officials for the collection of revenue.

YAWNG HWE.—The capital of the State of the same name in the Southern Shan States. It is situated in latitude 20° 39′ 28″ north longitude 96° 58′ 22″ east, and is the residence of the *Sawbwa*. It lies low, in the centre of the Yawng Hwe valley, and is surrounded by wet cultivation.

The town is divided into eleven quarters and contains seven hundred and seventy houses. A good water-way connects Yawng Hwe with the Inlè lake. The Government cart-road from Thazi to Fort Stedman passes through the town.

Yawng Hwe is said to have been established by Hsi Hseng Hpa, the Chief of the State, in 721 B. E. (1359 A. D.). Yawng Hwe was then a walled city, but the walls have now for the most part disappeared.

History.

Notwithstanding the Shan belief that the Yawng Hwe lake was formerly of much smaller dimensions than it is now, it is practically certain that it was really very much more extensive: indeed old legends represent it as extending to Maw Li Hsat (Ta Yaw) and there are the traces of a large fortified town in the neighbourhood of that place. It may, however, be doubted whether it was a Shan town. A characteristic of the place is the old earthen pipe bowls, which are even now dug up in considerable numbers. These are quite black with age and are frequently mounted in silver by local artizans.

Modern Yawng Hwe is probably the least pretentious of all the large Shan capitals. A long causeway running through the paddy-land to the north connects it with Maw Li Hsat. On this stands a pagoda erected by Sao Ön, the late *sawbaw*, to mark the spot where he first met the British troops and the first British officers of the Shan States.

YAWNG LAWNG.—A petty Wa State lying between Na Fan, Sūng Lōng, Loi Lön, Tawng Lawng and Ngek Hting, and on friendly terms with all of them, but not subordinate.

The Chief has twice signified formal acceptance of British authority, in 1893 and in 1897, and on each occasion has presented fragments of silver and tribute. Except the village of Yawng Lang, of about twenty houses, on the road from Na Fan to Sūng Lōng, no part of the State has been visited and its area is not known, but it cannot be extensive. There are said to be four Chiefs. The most important of these is the Hkö Hkam, who lives at Yawng Lawng North, which has sixty houses. South Yawng Lawng has about a hundred households, and another Chief lives at Yawng Lik, which is nearly as large. It is this latter *Ramang* who has been the spokesman as far as British parties are concerned.

YAWNG LÈ.—A considerable village in the Māng Hseng district of Mang Lön Northern Shan State. It stands at a height of about five thousand feet, at the point where Mōt Hai, Māng Hseng and Ngek Hting meet, and has latterly been continuously occupied by an armed force on account of the disturbed condition of Wa affairs.

Yawng Lè is open on the north-west side but is otherwise surrounded by forest and bamboo and scrub-jungle. Two tracks lead into the village, one from the north from Ngek Hting, Sūng Lōng and Loi Lön, and one from the south-south-east from the various parts of Mang Lön State. The village is surrounded on all sides by a stockade six feet high, made of small round planks about three inches in diameter, many of them very old and rotten. There is no extent of camping-ground, but the water-supply is fair in amount and good in quality. In 1896 one or two stockades hidden in the jungle commanded the road to the north-east.

YAWN YOI.—A village in the *Ha Kang* or Mid Möng Ha circle of the Northern Shan State of South Hsen Wi.

It is under the headman of Pang Taw Maw and is not far from that village.

There were in March 1892 eight houses, with a population of forty-five persons. Paddy cultivation is the chief industry.

YAW-WA.—A village in the Yaw-wa circle, Seikpyu township, Pakôkku subdivision and district, with a population of one thousand eight hundred and seventy-eight persons, according to the census of 1891.

The *thathameda* amounted to Rs. 320 for 1897-98.

YA-ZA-GYO (East).—A revenue circle in the Ka-le township and subdivision of Upper Chindwin district.

Its population in 1891 numbered three hundred and sixty-two persons, and the revenue was Rs. 722.

Yaza-gyo village was the ancient capital of almost forgotten Kings, as it was in more recent years of the *Sawbwa*. After the Annexation it was selected as the headquarters of the Ka-le-Kabaw subdivision, but owing to its isolated position was given up in favour of Ka-lewa in 1893.

History.

It is at present divided into the two villages of East and West Yaza-gyo, each village having a separate *thugyi*.

The *Sawbwa's* palace was allowed to fall into disrepair by Maung Pa Gyi, and it has now been pulled down, except one wing, which is used as a Government rest-house.

YA-ZA-GYO (West).—A revenue circle in the Ka-le township and subdivision of Upper Chindwin district.

The population in 1891 numbered three hundred and forty-four persons, and the revenue was Rs. 798.

YA-ZA-GYO.—A village in the Ye-u township and subdivision of Shwebo district, nine miles from Ye-u town.

The population numbers ninety persons, and there are twenty-eight acres cultivated, chiefly with paddy. The *thathameda* revenue for 1896-97 amounted to Rs. 230.

YE-AUNG.—A large circle in the Magwe township and district.

A magnesia spring issues from the cliff along which the circle lies and is famed to be a cure for leprosy and deadly to all living creatures. Actual demonstration fails to persuade the villagers that the waters are not poisonous.

YE-AUNG *CHAUNG*.—A stream in the Pyinmana subdivision of Yamèthin district. It rises at Ngu-bin Kôkkaing and flows past Palwè Shansu village into the Palwè *chaung*. It has a length of two thousand *tas* and a depth of four or five cubits.

YE-BAW-MI.—A revenue circle in the Uyu township, Lega-yaing subdivision of Upper Chindwin district, including nine villages.

YE-BIN.—A circle in the Pyintha township, Maymyo subdivision of Mandalay district.

Yebin is the only village in the circle and is situated six miles south of Pyintha, and has a population of one hundred and ten persons, according to the census of 1891. The *thathameda* paid for 1896 amounted to Rs. 130. The villagers cultivate the groundnut.

YE-BÔK.—A revenue circle in the Kani township of Lower Chindwin district, including the villages of Yebôk, Bein, Nwe-gyaung, Aung-chantha and Sègyi, with nine hundred and twenty-one inhabitants. It lies in the south of the township, near the North Yama creek.

Paddy, *jowar*, sessamum and peas are cultivated. The revenue for 1896-97 amounted to Rs. 2,020, from *thathameda*.

YE-BÔK.—A revenue circle in the Katha subdivision and district, containing in 1897 three villages with one hundred and eight houses.

The annual average revenues were: *thathameda* Rs. 990, *kaukkyi* Rs. 49, *mayin* Rs. 71, and *taungya* Rs. 36.

Yebôk village is about six miles from the township headquarters, on the right bank of the Irrawaddy river, below Katha. A good deal of earthenware, mostly in the form of cooking and flower-pots, is manufactured at and Yebôk Mèzani villages.

YE-BÔK.—A circle in the Taungdwingyi township of Magwe district including the single village of Pagangôn.

YE-BÔK.—A village in the Môndaw revenue circle, Amarapura township and subdivision of Mandalay district, eleven miles south-east of headquarters.

It had a population of two hundred and twenty persons at the census of 1891, and paid Rs. 370 *thathameda*-tax.

YE-BÔK.—A village in the Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of seventy-three persons, according to the census of 1891.

The *thathameda* amounted to Rs. 100 for 1897-98.

YE-BÔK.—A village in the Yebôk circle, Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of seventy-seven persons, and a revenue in 1897 of Rs. 140.

YE-BÔK.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of one hundred and thirty-six persons, according to the census of 1891, and a revenue of Rs. 300.

YE-BÔK.—A village in the Yebôk circle, Seikpyu township, Pakôkkn subdivision and district, with a population of two hundred and sixty-one persons, according to the census of 1891, and a revenue of Rs. 560.

YE BU-DA-LIN.—A revenue circle in the Budalin township of Lower Chindwin district, comprising the villages of Ye Budalin, Shan-de-gaing, Ko-gyaung, Kyatka-le, Ywa-thit, Ma-gyi-gan and Chaung-wa, with one thousand four hundred and twenty-seven inhabitants. It lies on the left bank of the Chindwin river.

The Myatheindan pagoda festival is held annually in October.

YE-BYAN-GA-LE.—A village to the west of Shwegu, in the subdivision of that name of Bhamo district.

It contains eight houses. The villagers are poor, and own very few cattle.

YE-BYAN-GYI.—A Kachin village in Tract No. 1, Bhamo district, situated in 24° 13′ north latitude and 96° 49′ east longitude.

In 1892 it contained forty-five houses, with a population of two hundred and twenty-eight persons. The headman has no others subordinate to him. The inhabitants are Shan-Burmese and Burmese, and own no cattle.

YE-BYI.—A circle in the Taungdwingyi township of Magwe district, including the village of Yebyi only.

YE-BYU A-LÈ.—A village in the Ye-byu circle of Pangtara State, Myelat district of the Southern Shan States.

It lies in the west of the State and in 1897 contained thirty-seven houses, with a population of two hundred and forty persons, who paid Rs. 238 annual revenue. Yebyu is the centre of the pine-apple cultivation of the State.

YE-DAING.—A revenue circle in the Myingyan township, subdivision and district.

In 1895-96 the population numbered five hundred and seventeen persons, and the *thathameda* amounted to Rs, 708. No land revenue was collected in the circle.

YE-DAW.—A village in the Nga-singu township, Madaya subdivision of Mandalay district, south of Si-thi-ywa.

The village has one hundred and thirty houses: the population numbered in 1897 five hundred and twenty persons approximately. The villagers are traders and cultivators.

YE-DEIN.—A village in the Pauk township and subdivision of Pakôkku district, with a population of one hundred and fifty-four persons, according to the census of 1891, and a revenue of Rs. 380.

YE-DU.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of one hundred and twenty-five persons, according to the census of 1891, and a revenue of Rs. 160.

YÈ-DUT.—A village in the Thayet-tabin circle, Pathein-gyi township, Amarapura subdivision of Mandalay district.

It had a population of one hundred and thirty-seven persons at the census of 1891. It is situated seven miles north of headquarters.

YE-DWET.—A revenue circle and village with one thousand five hundred and ninety-six inhabitants, in the north of the Budalin township of Lower Chindwin district, on the main road from Mônywa to Ye-u, eleven miles from Budalin.

The village is noted for its pottery. The revenue for 1896-97 amounted to Rs. 2,890, from *thathameda*.

YE-DWET.—A revenue circle in the Pathein-gyi township, Amarapura subdivision of Mandalay district.

Yedwet is the only village in the circle and is situated fourteen-and-a-half miles north-north-east of headquarters. It had a population of two hundred and thirty-five persons at the census of 1891, and paid Rs. 470 *thathameda*-tax and Rs. 463 land revenue.

YE-DWET.—A village in the Pauk township and subdivision of Pakôkku district, with a population of one hundred and sixty persons, according to the census of 1891, and a revenue of Rs. 350.

YE-DWIN.—A revenue circle in the Sale township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered six hundred and ninety persons, and the *thathameda* amounted to Rs. 1,008; no land revenue was collected in the circle.

YE-DWIN-GAUNG.—A village of one hundred and seven houses in Sadaung township of Sagaing district, on the west side of the Yemyet-in, opposite Padu.

History.

In the hills near Yedwingaung a body of Military Police had an encounter with Tha Hun Nagôk in 1888, and killed his lieutenant Kya Gaing. In February of 1889, the Civil Police captured in the same neighbourhood Min-o, the "Forest King," as he styled himself when at the time of the Annexation he went into outlawry.

YE-E.—A revenue circle in the Kyidaunggan township, Pyinmana subdivision of Yamèthin district.

It was first settled in 872 B.E. (1510 A.D.) but was abandoned when the kingdom of Toungoo fell. It was re-established in 1873 and has since maintained itself. It had forty-five houses in 1892. The village lies to the north-west of Shwemyo, on the Railway line.

YE-GA.—A village of sixty-four houses, eighteen miles north of Sagaing, in Sagaing district.

Salt.

Salt is manufactured by boiling the water from the Yega lake. Manufacturers pay Rs. 5 to the Government for each cauldron used for the purpose. The salt is of a very inferior kind and is sold at the rate of Rs. 3 to Rs. 5 the hundred viss and is used in making *ngapi*.

Legend.

The Shwe-myin-mè pagoda stands on a hill about one mile north-east of the village. The story goes that in time immemorial when Prince Kyanyittha fled from Paukkan (now called Old Pagan) he concealed himself on this hill. On hearing this Nawra-hta Minsaw, the King of Paukkan, came with a large, army, surrounded the hill, and captured Kyanyittha, and on the spot were they met built the pagoda.

YE-GA.—A village of eighty-one houses in Ava township of Sagaing district, twelve-and-a-half miles south of Ava.

The *thugyi* of Yega has also the villages of Nga-zin-yaung, twenty-seven houses, Thè-môn-gan, fifteen, and Inlya, thirteen houses, under him. The Minwun range of hills is two miles east of Yega, and between it and Yega is the old Burmese road to the South. A landmark noticeable on this road is the "Misaungbyaing" *zayat*.

YE-GA.—A village in the Pauk township and subdivision of Pakôkku district, with a population of one hundred and thirty-eight persons, according to the census of 1891, and a revenue of Rs. 640.

YE-GAUNG-TO.—A village in the Nam Chin circle of the State of Hsa Möng Hkam, Myelat district of the Southern Shan States.

In 1897 it numbered thirty-eight houses, with a population of one hundred and seventy-nine persons, and the revenue paid was Rs. 185.

YE-GÔN.—A village in the Pauk township and subdivision of Pakôkku district, with a population of two hundred and eight persons, according to the census of 1891, and a revenue of Rs. 410.

YE-GYAN-BYIN.—A village in Maw, one of the States of the Myelat district of the Southern Shan States. It is situated to the east of Gyudaung Hill, about seven miles north-west of Kyaukmyaung, the residence of the *Ngwe-kun-hmu*.

In 1897 it contained fifty-one houses, with a population of two hundred and forty-eight persons—one hundred and twenty-eight Taungthu, and one hundred and twenty Danu—and paid Rs. 405 annual revenue.

YE-GYAN-O.—A circle in the Maymyo township and subdivision of Mandalay district, on the main Mandalay Lashio cart-road.

Ye-gyan-o is the only village in the circle and is situated three miles north-east of Maymyo. The population numbered three hundred and thirty-three persons at the census of 1891, and the *thathameda* paid for 1896 was Rs 800. *Danu* paddy is raised.

YE-GYAW.—A village in the Pauk township and subdivision of Pakôkku district, with a population of one hundred and eighty-four persons, according to the census of 1891, and a revenue of Rs. 400.

YE-GYI.—A revenue circle in the Pathein-gyi township, Amarapura subdivision of Mandalay district, including two villages.

The land revenue paid by the circle amounted to Rs. 877.

YE-GYI.—A village in the revenue circle of the same name in Pathein-gyi township, Amarapura subdivision of Mandalay district, twelve-and-a-half miles north-east of headquarters.

It had a population of seven hundred and fifty persons at the census of 1891, and paid Rs. 1,450 *thathameda*-tax.

YE-GYI.—A village in the Madaya township and subdivision of Mandalay district, between Taung-gan and the Hsi Paw Shan State.

It has thirty houses, and its population numbered in 1897 one hundred and twenty persons approximately. The villagers are cultivators and coolies.

YE-GYI.—A village in the Yegyi circle, Pakôkku township, subdivision and district, with a population of one hundred and sixteen persons, according to the census of 1891.

The *thathameda* amounted to Rs. 350 for 1897-98.

YÈ-GYIN.—A revenue circle in the Budalin township of Lower Chindwin district, including the villages of Yègyin North, Yègyin South, and Nyaingzan, with one thousand one hundred and twenty-four inhabitants. It lies in the east of the township.

The chief products are paddy, *jowar*, peas, sessamum, and cotton. The revenue for 1896-97 amounted to Rs. 2,120, from *thathameda*.

YE-GYIN.—A village in the Ye-gyin circle, Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of one hundred and two persons, and a revenue of Rs. 230 in 1897.

YE-LA.—A village in the Kyunpawlaw circle, Pakôkku township, subdivision and district, with a population of one hundred and thirty-two persons, according to the census of 1891.

The *thathameda* amounted to Rs. 830 for 1897-98.

YE-LA TAUNG-YWA.—A village in the Yela circle, Pakôkku township, subdivision, and district, with a population of one hundred and sixty-seven persons, according to the census of 1891, and a revenue of Rs. 320, included in that of Ye-la.

YE-LAUNG.—A revenue circle in the Pathein-gyi township, Amarapura subdivision of Mandalay district.

Yelaung is the only village in the circle and is situated eight miles east of headquarters. It had a population of one hundred and thirty persons at the census of 1891, and paid Rs. 260 *thathameda*-tax and Rs. 108 land revenue.

YE-LE.—A village in the Myintha circle, Pakôkku township, subdivision and district, with a population of fifty-two persons, according to the census of 1891.

The *thathameda* amounted to Rs. 250 for 1897-98.

YÈ-LUN-GYAW (East).—A revenue circle in the Amarapura township and subdivision of Mandalay district.

Yèlun-gyaw East is the only village in the circle and is situated nine miles south-south-west of headquarters. It had a population of one hundred and sixty-five persons at the census of 1891, and paid Rs. 380 *thathameda*-tax and Rs. 224 land revenue.

YÈ-LUN-GYAW: (West).—A revenue circle in the Amarapura township and subdivision of Mandalay district.

Yelun-gyaw West is the only village in the circle, and is situated nine miles south-south-west of headquarters. It had a population of three hundred and ten persons at the census of 1891, and paid Rs. 450 *thathameda*-tax, and Rs. 150 land revenue.

YE-MÛN-DAUNG.—A revenue circle in the Pathein-gyi township Amarapura subdivision of Mandalay district, including four villages.

YE-MYE.—A revenue circle in the Mingin township and subdivision of Upper Chindwin district, including three villages.

The revenue paid in 1897 amounted to Rs. 700.

YE-MYET.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with ten square miles of attached land.

The population in 1891 numbered two hundred and one persons, and there were one hundred and sixty-seven acres under cultivation. Paddy and jaggery are the chief products. The village is thirteen miles from Ye-u. The *thathameda* revenue for 1896-97 amounted to Rs. 580.

YE-MYET.—A village in the Aligan circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and eighty persons according to the census of 1891.

The *thathameda* amounted to Rs. 380 for 1897-98.

YE-MYET-IN.—A sink or depression in Sadaung township of Sagaing district, covering many square miles.

The earth is impregnated with salt, which renders the whole lake brackish. After a season of short rainfall the pan is entirely dry, while when the rains are heavy the water extends for a distance of ten miles from north to south and three or four miles from east to west. It is formed by a spur that runs east and west from Sa-ye to Ôndaw, and thus shuts in the drainage from the western face of the hills that skirt the Irrawaddy and the eastern face of the range that runs from Ôndaw to Samun.

YE-NAN-GYAUNG.—A township in Magwe district.

According to the *thathameda* assessment roll the total number of assessed households is 2,758. The population may be placed at fourteen thousand persons. The township contains forty-two villages, divided between eight circles: Yenangyaung, Pinwa, Pinwa-gyun, Nyaunghla, Yinma-gyaung, Wayo, Kanma and Kye-myin. It lies along the Irrawaddy river and is bounded on the north and east by a range of low-lying hills.

Yenangyaung is the headquarters of the township and has a court and circuit-house, police-station, hospital and bazaar. Of the remaining villages twenty-one are purely agricultural, five are industrial, being engaged in the earth-oil trade, and the rest have some subsidiary occupation besides the cultivation of their fields. Of the eight revenue circles mentioned above—

The circles.

(*a*) Yenan-gyaung has eight villages, the principal being Yenan-gyaung, Twingôn (East and West), and Bemè. The *thathameda* assessment is Rs. 14,432.

(*b*) Nyaunghla comprises four villages, each with an average of twenty-eight houses; only one of the four villages is purely agricultural.

(*c*) Pinwa, with five villages, is one of the centres of the toddy industry. Payagôn village, on the banks of the Pinchaung. is noticeable for its pagodas, and its annual pagoda-festival.

(*d*) Pinwa-gyun has two villages and raises excellent crops. It was formerly part of the Pinwa circle.

(*e*) Kye-myin includes seven villages, of which two only are agricultural. The others depend on the toddy industry chiefly, but one (Obo) does a fair trade in earthenware pottery.

(*f*) Kanma is the largest circle in the township and includes nine villages, all agricultural, with an aggregate of some four thousand houses. A good crop of sessamum is raised throughout the circle.

(*g*) Yinma-gyaung has four villages only, but these are of considerable size, averaging one hundred houses each. Natmauk, the largest of them, has extensive toddy groves, which stretch along the banks of the Pin*chaung* for more than a mile. A fair crop of paddy also is grown on the land adjoining the Pin*chaung*, which is irrigated by a canal.

(*h*) Wayo is very poor and its three villages have an aggregate of seventy-nine houses only.

Twingôn, (East and West), Yenan-gyaung town, and Payagôn are the most important places in the township. The two former are the centres of the earth-oil industry, while Payagôn has a famous pagoda and festival.

The oil field.

The earth-oil wells of Yenan-gyaung are the largest in Burma. The actual oil-field lies at Twingôn and Bemè, about three miles from Yenangyaung. The wells have been worked for many years, but it is only within a very recent period that much activity has been shown. Messrs. Finlay, Fleming and Company, of Rangoon, Agents for the Burma Oil Company, Limited, have grants of four blocks. The field comprises the native reserves of Twingôn and Bemè, and four blocks leased to the Burma Oil Company, Limited. The appended figures will show the progress made within the past three years in the annual out-put.

Year.	Native reserves.	Burma Oil Company's reserves.
	Viss.	Viss.
1895	11,691,596	17,069,657
1896	13,808,935	16,528,102
1897	18,178,758	19,752,983

The native reserves are the hereditary property of twenty-four native *Twinzas*, but their rights are somewhat restricted, all that they can get being twelve grants of well sites within the reserve in each year. They can dispose of these grants in any way they please, and in many cases they sell as soon as the grant is made.

The *Twinzas.*

Recent surveys of the oil-wells have been made. One report stated that the supply was inexhaustible, but that of Dr. Noetling, submitted in 1896, maintained that the supply would run out in a very few years. Since Dr. Noetling visited the oil-fields the output has increased some forty *per cent*.

The Payagôn pagoda festival is celebrated in *Thadin-gyut* October of each year at the shrine near Payagôn village, and is largely attended from all parts of Upper Burma, the worshippers usually numbering between four thousand and five thousand persons. The *Twinzas* take the opportunity of making their offerings to the *nat* for a good yield from their wells, as the oil-field was under the protection of this spirit in days gone by. The pagoda is called the "Pinset Kalaba." Traders from Mandalay, Myingyan and Pakôkku bring their goods for sale and a large quantity of gold leaf is disposed of to the pious. The festival lasts for seven days.

The Payagôn festival.

YE-NAN-GYAUNG.—A revenue circle in the Yenaugyaung township, Magwe subdivision and district. It lies along the Irrawaddy river, about thirty miles above Minbu.

The whole town consists of *Twinzas*, oil-well owners, traders, and coolies and there is no cultivation.

YE-NA-THA.—A village in the Nga-singu township, Madaya subdivision of Mandalay district, north-east of Sagyin.

It has one hundred and eighty houses and its population numbered in 1897 seven hundred and fifty persons, approximately. The villagers are cultivators and coolies.

The Yena-tha-kan, one of the chief lakes in the Madaya subdivision, is situated east of the village.

Yenatha was built by King Anawra-ta-saw in 395 B.E. (1033 A. D.), on his return from China.

YE-NA-U.—A small village in the Twin-ngè revenue circle of Ruby Mines district, sixteen miles north of Ônbaing.

The population is Burmese and numbers one hundred and eighty-five persons. There are mica mines near the village, but they are not worked to any great extent.

YENGAN (Burmese Ywa-ngan).—A State in the Myelat district of the Southern Shan States, with an approximate area of seven hundred square miles, administered by a *Ngwe-kun-hmu*. It is bounded on the north by Maw (Baw *Lesè-le Ywa*); on the east by Lawk Sawk and Pang-tara; on the south by Pang-tara and Kyawk Ku Hsi Wan; and on the west by Meiktila and Kyauksè districts of the Meiktila Division.

The eastern portion of the State consists of dry, undulating downs. The western is hilly and is well watered by the Panlaung river and its affluents. On this side is the range overhanging the Irrawaddy river plain, maintaining an aver-

Natural features.

age height of over five thousand feet. The Panlaung is the only noticeable river in the Sate. It is of some size, but the current is very rapid and it is only navigable for bamboo and timber rafts, many of which are sent down to Burma. Along this river are some excellent teak forests, which are worked by Messrs. Darwood and Company under a lease dating from the Burmese King's times.

The climate on the plateau is that of the Myelat generally. In the Panlaung valley it is very hot and, the rainfall is much heavier than on the table land.

Population. In 1897 Ye Ngan had a population of eight thousand nine hundred and fifty-seven persons, made up of the following races :—

	Number.
Danus	6,293
Taungthus	1,421
Taungyos	37
Shans	561
Burmans	274
Palaungs	370
Hindustani	1
Total ...	8,957

There were in all seventy-two villages, with one thousand six hundred and fifteen houses, of which one thousand one hundred and seventy-one were assessed and paid Rs. 8,782-8-0 annual revenue. The tribute paid to Government was Rs. 3,600.

History: Legendary. King Nara-padi Sithu is said to have visited Ye Ngan in his *Setkya Hpaung* or Magic Barge, and to have halted for several days at the site of the present capital. This spot was thereupon called Yat Ngan, which has been softened down to Ye Ngan. The king ordered the Ye Ngan people to dig a large cave like the one which exists (and is undoubtedly natural) at Pang-tara, but they refused. Thereupon the great Pagan King laid a curse upon them that no Ye Ngan person should ever become rich. The people are very proud of this curse when revenue matters are being discussed.

Incidental allusions point to the fact that war and violent crimes were seldom absent from Ye Ngan, but no history has been preserved. Standing as it does on the threshold of the Shan States, violence was natural.

and authentic. In 1222 B.E. (1860 A.D.) Maung Htun Lin, who had been appointed *Ngwe-kun-hmu* a few years before, was dismissed from his appointment. He had greatly oppressed the people, who rose in rebellion against him, and the Myelat *Wun* deported him to Bhamo. After some years of exile he died at Nagu on his way back to the State.

Maung Nyo Sein was appointed *Ngwe-kun-hmu* in his place in 1861, and in 1884 was raised to the rank of *Myoza*, which title he held until his death in 1886, when he was murdered by the *Anauk Windaw Hmu* U Paung.

There was no central authority then to determine the succession. The deceased's son, Maung Thu Daw, was a child of ten years. His step-mother, Mi Thaing, remained in charge of the State for ten days and then fled to

Pang-tara before the attacks of the Tamin-Baung *Hêng*, Yin Yo, and his brother-in-law *Hpaya-taga* Chit Su. They held the State for twenty-five days and then fled before Maung Ôn Bin, an elderly cousin of Maung Thu Daw.

Maung Ôn Bin was confirmed as regent for the *Ngwe-kun-hmu* Maung Thu Daw on the British occupation, but was driven out by *Bo* Nga Lan, a dacoit leader from Burma, with whom was associated a local *Bo* named U Gya. These two were arrested by the Superintendent of the Southern Shan States and Maung Ôn Bin reinstated. *Bo* Nga Lan was allowed to escape by the 1st Biluchi regiment, but after disturbing the Myelat for over a year was surrounded and killed by Captain V. C. Tonnochy at Pwe La in 1890. Since then the State has been quiet, almost for the first time in its history.

Maung Thu Daw came of age and was placed in charge of the State as *Ngwe-kun-hmu* in May of 1898.

YE-NGAN.—A circle in the Myingun township of Magwe district, including the villages of Ye-ngan, Tebingan, and Pebinsan.

YE-NGAN.—A village in the Myit-che circle, Pakôkku township, subdivision and district, with a population of forty persons, according to the census of 1891, and a revenue of Rs. 90, included in that of Myit-che.

YE-NGAN.—The village in which the *Ngwe-kun-hmu* of the State of the same name lives, in the Myelat district of the Southern Shan States.

It contained two hundred and sixteen houses in 1897, with a population of eight hundred and sixty-three persons, who paid Rs. 1,035 revenue.

The village has gone on steadily increasing in size since the Annexation.

History.

There are the remains of an extensive walled town west of the village, the history of which very little is known. In 1886 the rebel Prince Myinsaing made his headquarters at Ye Ngan, and died there of fever.

YE-NGÈ.—A village in the Kôn-paw circle, Maymyo township and subdivision of Mandalay district, five miles north-east of Maymyo.

Shan paddy is cultivated. The villagers are pack-bullock owners. The *thathameda* revenue paid for 1896 amounted to Rs. 350.

YE-PA-TO.—A revenue circle in the Taungtha township, Myingyan subdivision and district.

In 1895-96 the population numbered one hundred and forty persons, the *thathameda* amounted to Rs. 162, the State land revenue to Rs. 155-14-5 and the gross revenue to Rs. 317-14-5.

YE-SHA.—A village in the Yesha circle, Ye-za-gyo township, Pakôkku subdivision and district, with a population of seven hundred and seventy-two persons, according to the census of 1891.

The *thathameda* amounted to Rs. 1,420 for 1897-98.

YE-SHAN.—A circle in the Myingun township of Magwe district, including the villages of Kyaungdawya, Nyaungbinkwin, Yedwingaung, Yagyidaw, Dedôkpin, Mezaligôn and Lettat.

YE-SHIN.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with attached land to the extent of six square miles.

The population in 1891 numbered two hundred and ninety-one persons, and the cultivated area was seventy-one acres. Paddy, jaggery and *thitsi* are the chief products. The village is eighteen miles from Ye-u : the revenue from *thathameda* for 1896-97 was Rs. 520.

YE-SHIN.—A village in the Indaing township, Tantabin subdivision of Shwebo district, on the Yeshin stream, sixty-seven miles from Ye-u.

The population in 1890 numbered one hundred and fifty-five persons, mostly paddy farmers. The *thathameda* revenue for 1896-97 was Rs. 170.

YE-SHIN.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of eighty-five persons, accordingto the census of 1891, and a revenue of Rs. 210.

YESIN *CHAUNG*.—A stream which rises in the Eastern *Yomas* and runs through the Pyinmana subdivision of Yamèthin district into the Paunglaung (Sittang) river. It has a course of from twenty to twenty-five miles and passes through Yesin village. In its lower reaches it is five cubits deep in some places.

YE-SÔN.—A revenue circle in the Kyaukpadaung township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered one thousand six hundred and sixty persons and the *thathameda* amounted to Rs. 2,742. No land revenue was collected in the circle.

YE-THUN-GYIN.—A village in the Lôngyi circle, Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of seventy-three persons, and a revenue of Rs. 190 in 1897.

YET-KAN-DAW.—A village in the Ywe-gyu-bauk revenue circle, Amarapura township and subdivision of Mandalay district, six-and-a-half miles south of headquarters.

It had a population of two hundred and ninety-five persons at the census of 1891 and paid Rs. 590 *thathameda* tax.

YET-PA.—A revenue circle in the Homalin township, Lega-yaing subdivision of Upper Chindwin district, including two villages.

YE-U.—A subdivision of Shwebo district, with a population of eighty-six thousand three hundred and three persons, and an area of two thousand five hundred and two square miles.

The subdivision is separated from the main portion of the district by the Mu river. It includes, besides the Ye-u township, the townships of Ta-ze, Shwe-gyin and Mayagan, with one hundred and thirty-nine, one hundred and thirty-four, and two hundred and ten villages, and a population of nineteen thousand four hundred and seventy-seven, thirteen thousand eight hundred and forty-five, and thirty-two thousand nine hundred and eight persons, respectively.

There are a few Shan Kadus in the subdivision, but the majority of the people are Burmese.

The subdivision is hilly and thickly wooded to the north and west; it contains the great Hnaw forest and is rich in teak and other reserved timbers.

The chief crop is paddy; wheat is also grown in small quantities, and a variety of legumens *(pè-gya, pè-gyi, sadawpè, pèsalôn, pèyin, lu, sat, pè-*

nauk). Other products are maize, gram, tilseed, sugar-cane, bamboos, canes, honey, wax in small quantities and some *thitsi*.

A small quantity of country cloth and some lacquerware are manufactured. Some households in the Ye-u township make bamboo baskets, trays and images of different Buddhas. Rosaries are made in the Mayagan township.

There are several good roads: the road from Mugan to Kyun-hla is about seventy-six miles in length, and another is the Chindwin road, from Ye-u to Maukadaw, extending to seventy-nine miles. Other country roads were constructed as famine works in 1896.

Administration in Burmese times

Ye-u was administered by a *Wun* in Burmese times, and he had six subordinate officers under him, two *Sikkès*, two *Na-hkans*, and two *Sa-ye-gyis*. None of these was salaried except the clerk, but all were allowed to charge commission on such cases as they decided. The *Sa-ye-gyi* or clerk got a monthly salary of thirty rupees, but the payment was problematical and at the best irregular.

A.—Wuns of Ye-u.

No.	Name.	Title.	In whose reign.	Native place.	Remarks.
1	U Yit ...	Bandula ...	Ba-gyidaw ...	Ngapay in village, Lower Chindwin district.	His headquarters were at Ye-u.
2	U Kun ...	Mahamingyi Kyawhtin.	do. ...	Palangôn village, Ye-u township.	Mè Nu's uncle (Mè Nu was the chief Queen).
3	U Hnyin ...	......	Tharrawaddy.	Nwamya village, Ye-u subdivision.	......
4	U Kyi ...	......	Pagan *Min*....	Ngapayin village, Lower-Chindwin district.	One of the sons of Bandula. He made Dibayin his headquarters.
5	U Chin ...	......	do. ...	do. ...	Also one of the sons of Bandula and brother of U Kyi.
6	U Hpo ...	......	do. ...	Sigôn-gyi village, Shwebo district.	Formerly a *Win-hmu* in Mandalay.
7	Maung Sit Ke.	......	do. ...	......	Substantively *Myoôk*, but was placed in charge of a *Wun's* division.
8	U Shwe Thi ...	......	Mindôn *Min*	Mayagan, Shwebo district.	

No.	Name.	Title.	In whose reign.	Native place.	Remarks.
9	U Po ...	......	Mindôn *Min*	Mandalay.	
10	Name not known.	Mingyaw Gôn-man.	do. ...	......	
11	U Hman ...	......	do. ...	Thitcho, Shwebo district.	From his appointment and afterwards an annual *thathameda* tax of Rs. 10 per house was collected.
12	U Mo ...	.....	do. ...	Abaya, in Ye-u.	
13	U Hpo U ...	......	Thibaw ...	Palangôn, Ye-u township.	
14	U Tôk Kyi ...	......	do. ...	Hladaw, Ye-u.	
15	Maung Tin ...	......	do. ...	......	
16	Maung Thein	......	do. ...	......	

and after the Annexation.

What is now the Ye-u subdivision formed until 1895 a separate district. In that year part of the original district was incorporated with Shwebo, and part with Upper Chindwin district.

History.

In early times the headquarters of the Ye-u neighbourhood were at Dibayin, which at one time was a prosperous walled town but is now nothing better than a hamlet, rather more than nine miles south-west of Ye-u.

The district was called Dibayin Kothan. According to local etymologists, Dibayin is derived from *di* = *ye*, water, *pe* = *seik*, the Burmese goat, and *yin* = *taw*, jungle and forest. What language they are is not apparent. The usual fable manufactured for, or after the name, relates that ages ago a Burmese goat (*i.e.*, one with erect instead of drooping ears) came from the jungle to drink water at a spot close to the site of the town. *Kothan* as an epithet derives its name from the fact that the available area of cultivation was nine million *pè* in extent. A *pè* is 1·78 acres.

The ubiquitous Nara-pati Sithu is said to have founded Dibayin in 555 B.E. (1193 A.D.) and at the same time a number of pagodas were built. They are noted below.

The first two *Myothugyis* appointed were Thawpôn and Thawka: hence the local jungle: "Thawpôn, Thawka Yin, Asa."

Antiquities.

There are severel notable pagodas. The Sudaungpyi pagoda in Bôk-ywa about twelve miles north-west of Ye-u, is said to have been built by King Nara-pati Sithu in 555 B.E. (1193 A.D.) at the same time that he founded Dibayin. The upper part of the pagoda is gilt and two big bells are hung on the platform. It is in good

order still. A festival is held every year in *Tasaungmôn* (November) and continues over three days. The annual assemblage of strangers is estimated at from two to three thousand persons, who attend for the combined purpose of worship and pleasure.

The Shwemôktaw pagoda in Mayagan village, which is about eleven miles south of Ye-u, is also said to have been built by Nara-pati Sithu and in the same year. The upper half of the pagoda is gilt and a few big bells are placed on the platform. The pagoda itself is in good preservation, but its wall is gradually decaying. The annual festival is held in *Thadin-gyut* (October), when a considerable number of people assemble.

The Shwe Taw-gyaung pagoda, west of Dibayin, and about ten miles south-west of Ye-u, is also said to have been erected by the same King in the same year. Only the umbrella of the pagoda is gilt and it has no bells. The pagoda remains in a good state of preservation. The festival is held in *Tasaungmôn* (November) and is largely attended.

The Shwe-gadan pagoda in Shwe-gadan village, Tazè township, about seventeen miles north of Ye-u, is also much venerated. The founder is not known. The upper half is gilt and there are several large bells. The festival day is the fifteenth waning of *Thadin-gyut* (October), when three thousand and more people usually assemble.

YE-U.—A township of the subdivision of the same name in Shwebo district, is bounded on the north by the Tazè and Shwe-gyin townships, on the east by the Myedu and Chauk-ywa townships, on the south by the Mayagan, and on the west by the Shwe-gyin townships, all of that district. It has its headquarters at Ye-u on the right bank of the Mu river, which forms the eastern boundary.

YE-U.—A revenue circle in the Taungdwin-gyaung township, Mingin subdivision of Upper Chindwin district.

It includes one village only and paid Rs. 160 revenue in 1897.

YE-U.—A circle in the Taungdwingyi township, including the villages of Kyundaw, Ma-gyi-gôn and Kyi-aung.

YE-U.—The headquarters and chief town of the old Ye-u district, now a subdivision of Shwebo district, is situated on the right bank of the Mu river, in longitude 95° 28′ east, latitude 22° 47′ north, twenty-five miles north-west of Shwebo.

The population of the town is three thousand one hundred and seventy-eight persons, with probably a slight increase in the rains. It is said at one time to have contained thirty thousand inhabitants. The area under cultivation is three thousand five hundred and sixty acres and the area of State-land two thousand four hundred and ninety-two acres. Rs. 4,408 *thathameda* revenue was collected in 1891.

The town was constituted a Municipality on the 3rd February 1890, but has since ceased to be administered by a Municipal Committee. A bazaar was established in 1890. The bulk of the population consists of petty traders. Ye-u was in 1890 the headquarters of Military and Civil Police forces, whose total strength numbered 939. Their strength has been considerably reduced since that year. At Ye-u town are situated the subdivisional and township courts, a hospital, and Civil and Military Police posts.

Historical.

The town was founded at the same time as Tabayin (Dibayin). In Burmese times it was the headquarters of the Burmese *Wun*, though some *Wuns* seem to have lived at Tabayin. Their appointment seems to have lain pretty much in the hands of the people, who set up and deposed *Wuns* so often as to give rise to a local proverb, *Man Kyin taka nu Wun tayauk lè* [?] meaning that the *Wun* was changed every year.

Ye-u and Tabayin, with Shwebo, had the credit of supplying the best fighting men in the Burmese army.

There is a notable pagoda in Ye-u called the Chanthagyi. It is said to have been built by King Alaung-sithu, grandson of Kyanyittha, in 510 B.E. (1148 A.D.).

The etymology of Ye-u is said to be *Ye* water and *U* first or head, because the town of Ye-u, being lowlying, is flooded before any part of the surrounding country when the Mu begins to rise in the rains.

A former Queen of Burma, Nammadaw Mè Nu, the notorious consort of Ba-gyidaw, was born at Hpalangôn, a village eight miles north-west of Ye-u.

YE-U-GÔN.—A village in the Ye-u township and subdivision of Shwebo district, three-quarters of a mile distant from Ye-u town.

It has a population of three hundred and eighty-four persons, and 152·3 acres of cultivation. Paddy is the chief crop. For 1896-97 the *thathameda* revenue amounted to Rs. 770.

YE-U-GYAW.—A village in the Kywe-hla circle and Pyintha township, Maymyo subdivision of Mandalay district, two miles south-west of Pyintha.

The villagers are Burman *ya*-cultivators.

YE-WA.—A circle in the Ti-gyaing township, Katha subdivision and district, including two villages.

Yewa has thirty-four houses. The inhabitants are Burmans and cultivate tobacco, and some of them are fishermen.

YE-WUN.—A village in the Shwe-pyi Nga-ywa circle, Pathein-gyi township, Amarapura subdivision of Mandalay district. It is situated ten miles north of headquarters.

It had a population of two hundred and eighty persons at the census of 1891.

Area and boundary.

YE-YA-MAN.—A hill tract lying in the east of Kyauksè district, with an area of about seven hundred and thirteen square miles, is bounded on the north by Mandalay district, on the east by the Shan States, on the south by the Maw Shan State, and on the west by the Singaing township.

It contains fifteen villages, under the control of a *myothugyi* who resides at Ye-ywa. The whole tract is hilly. The rainfall is high and the climate is very unhealthy. Yeyaman formed at one time part of the Maw Shan State, but the *Sawbwa* subsequently declined to administer it, and it has since been made over to Kyauksè district.

Taungya cultivation is the sole occupation of the villagers, who number about 2,634, and are by race Danus, or (according to one theory) mixed

Shan and Burmese. Pure Shans and Burmans alike refuse to admit that the Danu have any blood relation to them. [For further details *v. sub* Kyauksè.]

YE-YIN.—A village in the Yaw township, Yawdwin subdivision of Pakôkku district, with a population of ninety-five persons, according to the census of 1891. The village is situated at the foot of the hill which leads to Mindat-sakan in the Chin Hills, where a military post is stationed.

The *thathameda* amounted to Rs. 220 for 1897-98.

YE-YIN-GÔN.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with an area of two square miles of attached lands.

There are ninety-eight inhabitants and thirty-seven acres of cultivation. The principal products are paddy and jaggery. The *thathameda* revenue for 1896-97 amounted to Rs. 310. The village is under the Paluzwa *thugyi* and is eighteen miles from Ye-u town.

YE-YIN-*MYAUKSU.*—A village in the Pauk township and subdivision of Pakôkku district, with a population of one hundred and thirty-seven persons, according to the census of 1891, and a revenue of Rs. 540.

YE-YIN-*TAUNGSU.*—A village in the Pauk township and subdivision of Pakôkku district, with a population of one hundred and seventy-nine persons, according to the census of 1891, and a revenue of Rs. 320, included in that of Ainggaing.

YÈ-YO.—A Red Karen village in Eastern Karen-ni, not far from Loi Kaw.

In 1890 it was estimated to contain three hundred houses.

YE-ZA-GYO.—A township of Pakôkku subdivision and district, is bounded on the north by Lower Chindwin district, on the east by the Chindwin and Irrawaddy rivers, dividing it from Sagaing and Myingyan districts, on the south by Pakôkku township, and on the west by Myaing township.

It has an area of five hundred and forty-eight square miles, and a population of seventy-three thousand five hundred and five persons, divided between two hundred and twenty-five villages. There are eighty-three revenue circles, which pay an aggregate assessment of Rs. 1,39,638. The headquarters are at Ye-za-gyo.

YE-ZA-GYO.—The headquarters of the Ye-za-gyo township, Pakôkku subdivision and district, with a population of two thousand and fifty-four persons, according to the census of 1891. The *thathameda* amounted to Rs. 8,320 for 1897-98.

YIM BAW.—*See under* Karen-ni.

YIN.—A revenue circle with six hundred and eighty-three inhabitants, in the Kani township of Lower Chindwin district. It lies along the left bank of the Chindwin river, at the northern extremity of the district and includes the two villages of Yin and Kôntha.

Both dry and wet-weather paddy are cultivated. The revenue for 1896-97 was Rs. 2,430 from *thathameda*, Rs. 29 from State lands, and Rs. 322 from the lease of the Yin fishery. There is a Government rest-house.

YIN-BA.—An irrigation tank in the Sheinmaga township of Shwebo district, five and-a-half miles from Shwebo town, with a length of four

thousand nine hundred, and a breadth of four thousand two hundred feet. It irrigates 460 *pè* of land, producing a revenue of Rs. 603.

The tank was dug by Mingaung II, the eldest son of the Sagaing King Thihathu, in the year 842 B.E. (1480 A.D.)

YIN-BAUNG-DAING or YIN-MA-DAING.—A revenue circle with one thousand one hundred and forty inhabitants, in the Kani township of Lower Chindwin district. It skirts the left bank of the North Yama stream, and includes the villages of Yinmadaing, Taungtha, Egôn and Sinzwè.

Paddy, *jowar* and peas are cultivated. The revenue for 1896-97 amounted to Rs. 3,000, from *thathameda*.

YIN-BÔN.—A village in the Ngè-do revenue circle, Amarapura township and subdivision of Mandalay district, two miles south-south-west of headquarters.

It had a population of one hundred and sixty persons at the census of 1891, and paid Rs. 250 *thathameda*-tax.

YIN-BYAN.—A village in the Yemûndaung circle, Pathein-gyi township, Amarapura subdivision of Mandalay district, ten miles north-north-east of headquarters.

It had a population of one hundred and twenty-five persons at the census of 1891, and paid Rs. 250 *thathameda*-tax.

YIN-DAW.—A township in the Yamèthin subdivision and district, bounded on the north by Meiktila district, on the east by andPyawbwè, on the south and west by Magwe district. It has sixty-four revenue circles.

The average annual revenue for three years was—

				Rs.
Thathameda-tax	...	...	...	41,369
State-land tax	...	...	...	983
Irrigation	...	...	...	4,769

The population according to the census of 1891, was thirty-seven thousand eight hundred and ninety persons. It is believed to have remained stationary since the Annexation, but no details are supplied.

Yindaw town is partially surrounded by a moat and ruined wall. It is in two parts, one of which is inhabited by the descendants of natives of India who settled long ago in the district. They have now considerably more Burmese than Indian blood, but still have easily recognizable Indian features and colour of skin. No particulars as to the original settlement are available.

YIN-DAW.—A revenue circle in the Taung-dwin-gyaung township, Mingin subdivision of Upper Chindwin district.

It includes a single village, and paid Rs. 120 revenue in 1897.

YIN-DAW.—A revenue circle and village in the Pathein-gyi townships Amarapura subdivision of Mandalay district. It is situated northwest of the subdivisional headquarters, about eight miles distant by road and by water.

It paid a land revenue of Rs. 203 and a *thathameda*-tax of Rs. 170 in 1896-97. It has now twenty-one houses and a population of fifty-nine persons.

YIN-DAW.—A circle in the Amarapura township and subdivision of Mandalay district.

Yindaw is the only village in the circle, and is situated one mile south-west of headquarters. It had a population of three hundred and five persons at the census of 1891, and paid Rs. 610 *thathameda*-tax.

YINDAW.—The headquarters of the township of the same name in the Yamèthin subdivision and district.

YINDWÈ.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, ten miles from headquarters.

There are one hundred and seventy-two inhabitants, and rice cultivation is the chief industry. For 1896-97 the *thathameda* revenue amounted to Rs. 760.

YING LA.—A Lahtawng Kachin village, in North Hsen Wi Northern Shan State, in North Möng Ya district.

In contained seventeen houses in 1894, with a population of ninety-five persons. The revenue paid was three rupees per household, and the people were paddy and tobacco cultivators by occupation, and owned twenty bullocks, fifteen buffaloes and one hundred pigs. The price of paddy was eight annas the basket.

YIN-GU-BIN.—A village in the Taungnyo circle, Maymyo township and subdivision of Mandalay district, ten miles south of Maymyo.

Danu paddy is cultivated. The village paid Rs. 200 *thathameda* in 1896.

YIN-GYIN.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, on the Mu river, eight miles south of headquarters.

There are three hundred and forty-two inhabitants, principally paddy cultivators. The *thathameda* revenue for 1896-97 was Rs. 132.

YIN-KÈ.—A revenue circle in the Katha subdivision and district, under a *Myothugyi*.

It included in 1897 seventeen villages, with two hundred and eighty-three houses. The average revenue was Rs. 240.

Letpansin is the headquarters of the *Myothugyi*ship and is eleven miles north-east of Katha. Most of the villages in the circle are situated on the banks of the Irrawaddy and Wa rivers. They are under the supervision of *Ywagaungs* appointed by the *Myothugyi*. The great bulk of the inhabitants work as coolies in the fisheries near the villages.

YIN-MA.—A revenue circle in the Taung-dwin-gyaung township, Mingin subdivision of Upper Chindwin district, including a single village.

The revenue paid in 1897 amounted to Rs. 110.

YIN-MA.—A village in the Minywa circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of one hundred and forty-seven persons, according to the census of 1891.

The *thathameda* amounted to Rs. 220 for 1897-98.

YIN-MA or YE-BYA.—A village in the Pauk township and subdivision of Pakôkku district, with a population of five hundred and fourteen persons according to the census of 1891, and a revenue of Rs. 2,650.

YIN-MA-CHAUNG.—A circle in the Magwe township and district, including the villages of Yinmachaung, Ôkshitgôn, and Natkan-u.

YIN-MA-GAN.—A village in the Ye-u township and subdivision of Shwebo district, fourteen miles from Ye-u town.

There are eighty-three inhabitants and eighty-nine acres cultivation. Paddy and *pènauk* are the chief crops. The *thathameda* for 1896-97 amounted to Rs. 220.

YIN-MA-GÔN.—A revenue circle in the Kyaukpadaung township, Pagan subdivision of Myingyan district.

In 1895-96 the population was one hundred persons, and the *thathameda* amounted to Rs. 180. No land revenue was collected in the circle.

YIN-MA-GÔN.—A village in the Pauk township and subdivision of Pakôkku district, with a population of two hundred and sixteen persons, according to the census of 1891, and a revenue of Rs. 480.

YIN-MA-GYIN.—A village in with the Sagaing subdivision and district with one hundred and fifty houses, nineteen-and-a-half miles north-west of Sagaing.

The chief products are cotton and sessamum.

YIN-MA-ZU.—A village in the Seingan circle, Myaing township, Pakôkku subdivision and district, with a population of two hundred and five persons, according to the census of 1891, and a revenue of Rs. 450, included in that of Seingan.

YIN-THWIN.—A revenue circle with four hundred and ninety-nine inhabitants, in the Kani township of Lower Chindwin district. It skirts the Patolôn *chaung* in the Se-ywa *chaung* valley, and includes the villages of Yinthwin, Letpanzu and Nathu-zwè.

Paddy is the chief product. The revenue for 1896-97 amounted to Rs. 1,090 from *thathameda*.

YIN-YAUNG.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of two hundred and seventy-nine persons, according to the census of 1891, and a revenue of Rs. 510.

YIN-YAW-BIN.—A village in the Taung-u circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of seventy-six persons, according to the census of 1891, and a revenue of Rs. 120.

YIN-YE.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, twenty miles from Ye-u.

The population numbers two hundred and twenty-two persons, and rice cultivation is the chief industry. The *thathameda* revenue for 1896-97 amounted to Rs. 530.

YIN-YÈ.—A village in the Yaw township, Yawdwin subdivision of Pakôkku district, with a population of one hundred and nineteen persons, according to the census of 1891.

The thathameda amounted to Rs. 320 for 1897-98.

YIN-YÈ A-NAUK.—A circle and village in the Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of two hundred and sixty-six persons and a revenue of Rs. 620, in 1897.

YIN-YÈ A-SHE.—A village in the Yinyè Anauk circle, Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of one hundred and eleven persons, according to the census of 1891, and a revenue of Rs. 230.

YIN-YEIN.—A revenue circle, including Yinyein, Thayetkôn, Gyogôn, Myauk-su and Thitket villages, with four hundred and ten inhabitants, in the Kani township of Lower Chinwin district. It borders the right bank of the Chindwin river, to the north of Kani village.

Paddy, *jowar* and peas are cultivated. The revenue for 1896-97 was Rs. 800, from *thathameda*.

YITSANG.—A Kachin village in Tract No. 8, Bhamo district, situated in 24° north latitude and 97° 35′ east longitude.

In 1892 it contained twenty-seven houses, with a population of sixty-two persons. The headman has no others subordinate to him. The inhabitants are of the Lahtawng tribe, and own four bullocks and three buffaloes.

YÔK-KYA.—A circle in the Pyintha township, Maymyo subdivision of Mandalay district.

Yôkkya is the only village in the circle and is situated six miles south of Pyintha, and has a population of one hundred and ninety-one persons, according to the census of 1891. The *thathameda* paid in 1896 amounted to Rs. 300. The villagers cultivate the groundnut.

YÔKWA.—A village of Chins of the Yôkwa tribe in the Southern Chin Hills. It lies twenty-nine miles south-east of Haka and thirteen miles north-east of Thetta, and can be reached by the Kan-Haka mule track.

In 1894 it had one hundred and seventy houses. Ratyo, Kôkle, and Shwenlaing were its resident Chiefs. Shabut, Tingehmon, Hranseo Yakap, Taungso, and Shansi also found places in the village council.

Yôkwa is the chief village of the tribe and was once strongly fortified, but the stockades are now in ruins. Water is plentiful and there is good camping-ground just below the village on the north-east. Yôkwa gets little tribute from smaller villages, but collects a large land tax, which is paid to individual Chiefs. The Yôkwas feebly resisted the approach of the Chin-Lushai expedition.

YÔN-BIN.—A village on the left bank of the Irrawaddy river, in the Shwegu subdivision of Bhamo district, with thirty-seven houses.

The villagers own twenty-eight buffaloes and work *taungya* and tobacco, of which the yearly yield is eight hundred viss, fetching fifteen to twenty rupees the hundred viss. The village is surrounded by a double fence: it is much under water in the rains.

YÔN-BIN.—A village in the Kanbyin-chauk-ywa circle, Patheingyi township, Amarapura subdivision of Mandalay district. It lies north-east of headquarters, about twenty-one miles distant by road.

It had a population of three hundred and twenty-two persons at the census of 1891.

YÔN-BIN-GAN.—A village in the Sa-be circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and forty-six persons, according to the census of 1891.

The *thathameda* amounted to Rs. 35 for 1897-98.

YÔN-BIN-GÔN.—A village in the Nga-singu township, Madaya subdivision of Mandalay district, east of Letpan-hla.

It had thirty houses and a population of one hundred persons, on an approximate calculation, in 1897. The villagers are cultivators and coolies.

YÔN-BIN-GWET.—A circle in the Natmauk township of Magwe district, including the single village of Yônbingwet.

YÔN-DAW.—A village of one hundred houses in the Ma-hlaing township, Northern subdivision of Meiktila district.

It does a considerable trade in cotton. There is a fine pagoda, of which the history is unrecorded.

YÔN-DO.—A revenue circle in the Myingyan township, subdivision and district.

In 1895-96 the population numbered eight hundred and sixty-seven persons, and the *thathameda* amounted to Rs. 1,059. No land revenue was collected in the circle.

YONMWEL.—A village of Chins of the Tashôn tribe in the Central Chin Hills. It lies on the south slope of the hills north of Pao river and east of Minkin, and can be reached *viâ* Minkin, Thikwel and Lyenhai, distant twenty-six miles.

In 1894 it had forty-seven villages. Kin Twè was its resident chief.

Yônmwel is a Kweshin village and pays tribute to Falam, although some families are under Haka influence. The village has the usual fences and hedges. There is not much water near, and no good camping-ground, but there is abundant water-supply on the road from Lyenhai.

YÔNZIN.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of two hundred and three persons, according to the census of 1891, and a revenue of Rs. 550.

YÔN-ZIN-GYI.—A revenue circle in the Taungtha township, Myingyan subdivision, and district.

In 1895-96 the population numbered three thousand two hundred and thirty-five persons, and the *thathameda* amounted to Rs. 4,233. No land revenue was collected in the circle.

YO-YA.—A village in the Ku circle, Pakôkku township, subdivision and district, with a population of one hundred and two persons, according to the census of 1891, and a revenue of Rs. 220, included in that of Ku.

YO-ZÔN.—A village eight miles east of Wundwin in the Northern subdivision of Meiktila district, with a population of some four hundred persons, all cultivators.

In Burmese times a *Ngasè Myinsi* lived here, with an over-lord at Kyauksè. The pagodas in the village were built by private benefactors.

YU-WA.—A revenue circle in the Kindat township and subdivision of Upper Chindwin district, including seven villages, with an approximate area of twelve square miles. The population in 1891 numbered eight hundred and eight persons, and the revenue was Rs. 2,595.

YWA-BA-LE.—A revenue circle in the Pagan township and subdivision of Myingyan district.

In 1895-96 the population numbered nine hundred and thirty persons, and the *thathameda* amounted to Rs. 873. No land revenue was collected in the circle.

YWA-BÈ.—A revenue circle in the Taungtha township, Myingyan subdivision and district.

In 1895-96 the population numbered six hundred and thirty persons, the *thathameda* amounted to Rs. 821, the State land revenue to Rs. 10-4-0, and the gross revenue to Rs. 832-4-0.

YWA-BO.—A village of one hundred and twenty-five houses in Myotha township of Sagaing district, sixteen miles north-west of Myotha.

The circle includes two villages—Ywabo South, with one hundred and twenty-five houses, where the *thugyi* resides, and Ywabo North, fifty-eight houses, about eight miles distant.

YWA-BU-GYI.—A village in the Ye-u township and subdivision of Shwebo district, ten miles distant from Ye-u, with a population of one hundred and sixty-seven persons and a cultivated area of 36·46 acres.

The chief crops are paddy, tilseed and *pènauk*. The village paid Rs. 228 *thathameda* revenue for 1896-97. It is under the *thugyi* of Madaingbin.

YWA-DAN-SHE.—A village in the Madaya township and subdivision of Mandalay district, one mile west of the Shweta*chaung*.

It has forty-five houses, and its population numbered in 1897 one hundred and seventy persons approximately. The villagers are cultivators.

YWA-DAN-SHE.—A village in the Madaya township and subdivision of Mandalay district, south-west of Pya-gyun.

It had thirty houses and a population of one hundred and twenty persons, on an approximate calculation, in 1897. The villagers are fishermen and cultivators.

YWA-DAUNG.—A revenue circle and village in the north-west of the Salin-gyi township of Lower Chindwin district, about three miles from the North Yama stream.

Paddy and *jowar* are the principal products. The revenue from *thathameda* for 1896-97 was Rs. 830 and the population numbered three-hundred and seventy-eight persons.

YWA-DAUNG.—A village in the Ywa-daung circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of six hundred and thirteen persons, according to the census of 1891.

The *thathameda* amounted to Rs. 1,310 for 1897-98.

YWA-DAW.—A village on the east bank of the Irrawaddy river in Myitkyina district.

The villagers cultivate *taungya*, with a yield of sixty-five baskets, and also get about thirty baskets from *lèpôk*. They cultivate besides a certain quantity of opium on *myenu*, on alluvial soil, wherever it is available. The village is a very miserable one, without any fence.

It numbers five houses of Shan-Burmese and two of Kachins, the latter Sadôns from Kumlangpum, eleven days distant to the north-east. They have been at Ywa-daw since about 1890, and the village was originally settled by their headman Lepaitu, who

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visited Mandalay in Mindôn *Min's* time and received a *bwè*, or gold leaf, with the style *Papada Mingè Kyawgaung*.

In 1888, the Ponpatha-tawng Kachins, who live four days' journey off the east, kidnapped a Shan-Chinese boy and sold him to the Jade Mine traders, whither he was traced but not recovered.

Ywa-daw is the usual ferry for Chinese traders to the Jade Mines.

YWA-GAUK.—A revenue circle in the Pyinmana subdivision of Yamèthin district.

In 1897 there were ninety-seven houses in Ywa-gauk, one hundred and twenty-one houses in the South Thè-gyun quarter, sixty houses in West Thè-gyun, one hundred and thirty-nine houses in East Thè-gyun, and sixty-five houses in Thugyisu.

Near Ywa-gauk is the Neyaung Pya-in, in which there are considerable fisheries, and which is also used for irrigation purposes when it fills during the rains. The sheet of water is said to have been given its name by Bodawpaya, who had not seen the sun for many days while travelling through the forest, until he came to this open space, which he consequently named *the place where the sun showed itself*.

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It was first formed and inhabited in 1841 by settlers from Thazi in Yamèthin and was long called the Thazi circle, although the village of Ywagauk was founded in 1842. The name Ywa-gauk was in fact not adopted until after the Annexation.

YWA-GÔN.—A village in the Oyin circle, Myaing township, Pakôkku subdivision and district, with a population of two hundred and fifty-two persons, according to the census of 1891, and a revenue of Rs. 530, included in that of Ku-do.

YWA-GÔN.—A village in the Seiksin circle, Myaing township, Pakôkku subdivison and district, with a population of three hundred and four persons, according to the census of 1891, and a revenue of Rs. 720, included in that of Kala-ywa.

YWA-GYI.—A revenue circle in the Nato-gyi township, Myingyan subdivision and district.

In 1895-96 the population numbered two thousand and seventy-five persons and the *thathameda* amounted to Rs. 3,172. No land revenue was collected in the circle.

YWA-GYI.—A village with sixty-two houses and a population of three hundred and twenty persons in Thazi township, Southern subdivision of Meiktila district.

The Shwe Yin Hmyaw Pagoda.

It has a famous pagoda known as the Shwe Yin Hmyaw, said to have been built about 600 B.E. (1238 A.D.), in the time of King Nawra-hta. The legend is that the King of the *Nats* appeared on the site of the pagoda in the shape of a golden fly; Nawra-hta thereupon erected a pagoda and founded a town near it. The town at first consisted of four hundred houses, and Maung Kyauk Gyi, *Myoza* of Môndaing, was appointed to administer it and to take care of the pagoda. An annual festival is held at Ywa-gyi between the 5th and 15th waxing of *Tabaung* (March), and is largely attended. The tank near the pagoda is filled from the Meiktila Lake.

YWA-HAUNG.—A village in the Maw Sön State, Myelat district of the Southern Shan States, formerly the capital of the State, is situated due north of the Chief's present village.

It was abandoned because of its supposed unhealthiness. It contained in 1897 fifty-nine houses, with a population of two hundred and seventy-two persons, and paid Rs. 287 annual revenue.

YWA-LU.—A revenue circle in the Kyaukpadaung township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered two hundred and ninety persons and the *thathameda* amounted to Rs. 371. No land revenue was collected in the circle.

YWA-MA.—A revenue circle in the Kyaukpadaung township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered seven hundred and sixty-five persons, and the *thathameda* amounted to Rs. 1,160. No land revenue was collected in the circle.

YWA-MA.—A revenue circle in the Sa-le township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered two hundred and eighty-five persons, and the *thathameda* amounted to Rs. 459. No land revenue was collected in the circle.

YWA-MA.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with one square mile of attached land.

The population in 1891 numbered one hundred persons, and there were thirty-six acres under cultivation. Paddy and jaggery are the chief products. The village is ten miles from Ye-u and paid Rs. 320 *thathameda* revenue in 1896-97.

YWA-MA.—A new village in the Sagaing township and district, established in 1258 B.E. (1896 A.D.).

The villagers are immigrants from Se-gyi. The village has thirty-five houses.

YWA-MA.—A village in the Kunlat circle, Myaing township, Pakôkku subdivision and district, with a population of two hundred and fifteen persons, according to the census of 1891; the *thathameda* amounted to Rs. 1,360 for 1897-98.

YWA-MA.—A village in the Myintha circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of ninety-nine persons, according to the census of 1891.

The *thathameda* amounted to Rs. 200, on twenty houses, for 1897-98.

YWA-MA.—A village in the Ywa-ma circle, Seikpyu township, Pakôkku subdivision and district, with a population of three hundred and eighty-six persons, according to the census of 1891.

The *thathameda* amounted to Rs. 520 for 1897-98

YWA-MA A-NAUK.—A village in the Myintha circle, Pakôkku township, subdivision and district, with a population of four hundred and thirty-two persons, according to the census of 1891, and a revenue of Rs. 540, included in that of Myintha.

YWA-MAI-THA.—A village in the Ye-u township and subdivision of Shwebo district, with a population of three hundred and fifty-six persons, and 640·8 acres of cultivation. It is six miles distant from Ye-u town.

There is a large pagoda in the village, the Shwe-theindaw, and the annual festival is largely attended.

Rupees. 860 *thathameda* was paid for 1896-97.

YWA-MUN.—A circle in the Natmauk township of Magwè district, including the villages of Ywa-mun, Kyaukpôn, and Kyadu.

YWA-NAUNG SOUTH.—A revenue circle in the Pagan township and subdivision of Myingyan district.

In 1895-96 the population numbered six hundred and eighty-six persons, the *thathameda* amounted to Rs. 1,200, the State land revenue to Rs. 1,415-5-1, and the gross revenue to Rs. 3,615-5-1.

YWA-NGAN. *See* Ye Ngan.

YWA-NGÈ.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with two square miles of appropriated lands.

The population in 1891 numbered eighty-two persons, and there were seven acres of cultivation. Paddy, *thitsi* and jaggery are the chief products. The revenue from *thathameda* amounted to Rs. 220 for 1896-97. The village is eleven miles from headquarters.

YWA-NGÈ.—A village in the Kyaw circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of thirty-five persons, according to the census of 1891, and a revenue of Rs. 50.

YWA-NGÈ-GAN.—A revenue circle in the Sa-le township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered two hundred and fifty-five persons, and the *ththaameda* amounted to Rs. 344. No land revenue was collected in the circle.

YWA-PA-LÈ.—A village of sixty-six houses in the Kyauk-yit township, Myinmu subdivision of Sagaing district, seven miles from Kyauk-yit, at the junction of the Irrawaddy river and the Tawa creek.

Its *kaing* cultivation is extensive.

YWA-SHE.—A revenue circle in the Pathein-gyi township, Amarapura subdivision of Mandalay district.

Ywa-she is the only village in the circle, and is situated nine miles east-north-east of headquarters. It had a population of one hundred and eighty-five persons at the census of 1891 and paid Rs. 440 *thathameda*-tax.

YWA-SHE.—A circle in the Nga Singu township and subdivision of Mandalay district, on the east bank of the Irrawaddy river, including five villages.

YWA-SHE.—A village in the Ye-u township and subdivision of Shwebo district, nine miles from Ye-u, on the Mu river.

The population numbers sixty-three persons, and there are 37·3 acres under cultivation. The chief crop is paddy. Rs. 102 *thathameda* revenue was paid for 1896-97. The village is under the Madaingbin *thugyi*.

YWA-SHE.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, twenty miles from Ye-u.

There are three hundred and ninety inhabitants: paddy cultivation is the chief industry. The *thathameda* revenue for 1896-97 amounted to seven hundred and fifty rupees.

YWA-SHE.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with six square miles of attached land.

The population in 1891 numbered one hundred and ninety-one persons, and there were thirty-six acres of cultivation. Paddy and jaggery are the chief products. The village is nine miles from Ye-u and paid Rs. 610 *thathameda* revenue for 1896-97. It is under the Ywama *thugyi*.

YWA-SHE.—A village in the Ywa-she circle, Myaing township, Pakôkku subdivision and district, with a population of three hundred and thirty-two persons, according to the census of 1891.

The *thathameda* amounted to Rs. 940 for 1897-98.

YWA-SHI.—A revenue circle in the Myingyan township, subdivision and district.

In 1895-96 the population numbered five hundred and fifty-six persons, and the *thathameda* amounted to Rs. 666. No land revenue was collected in the circle.

YWA-TA-MAIK.—A revenue circle in the Taungtha township, Myingyan subdivision and district.

In 1895-96 the population numbered one thousand seven hundred and forty persons, the *thathameda* amounted to Rs. 1,874, the State land revenue to Rs. 25-9-0, and the gross revenue to Rs. 1,899-9-0.

YWA-TAUNG.—A village of one hundred and twenty houses in Sagaing township and district, three miles north of Sagaing town.

The central station, railway workshops, headquarter dwellings, and other buildings of the Mu Valley Railway are established here.

The circle is a considerable one and has several irrigation tanks. The Otamyit tank, on its northern boundary, is said to have been dug by a king of Burma because the Kaung-hmu-daw pagoda was out of the perpendicular and leaning to the south. This work of merit caused it to resume the perpendicular.

The villages of the circle are all engaged in manufacture. Earthen pots are produced in Obo, metal pots and other hardware in Pa-be-dan, stone-carving is carried on in Kyauksit, and paper-making in Ywa-taung itself.

YWA-THA.—A revenue circle in the Pagan township and subdivision of Myingyan district.

In 1895-96 the population numbered one thousand five hundred and thirty persons, and the *thathameda* amounted to Rs. 1,936. No land revenue was collected in the circle.

YWA-THA.—A revenue circle with four hundred and fifty-four inhabitants, in the Kani township of Lower Chindwin district. It lies on the left bank of the Chindwin river, east of Kani, and includes the villages of Ywa-tha, Inchaung, Ywa-thit, Zibin-gyin, Sagamya North, Sagamya South, Nga-pyaw-gyin and Kankagôn.

The crops cultivated are paddy, *jowar*, sessamum and pulses. The revenue for 1896-97 amounted to Rs. 1,350, from *thathameda*.

YWA-THA.—A revenue circle in the Taung-dwin-gyaung township, Mingin subdivision of Upper Chindwin district, including a single village.

The revenue paid by the circle in 1897 was Rs. 320.

YWA-THA.—A village in the Pauk township and subdivision of Pakôkku district, with a population of one hundred and sixteen persons, according to the census of 1891, and a revenue of Rs. 160, included in that of Nagabwet.

YWA-THA.—A village in the Ywa-tha circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of two hundred and ninety-five persons, according to the census of 1891.

The *thathameda* amounted to Rs. 680 for 1897-98.

YWA-THA.—A village in the Yaw township, Yawdwin subdivision of Pakôkku district, with a population of seventy-nine persons, according to the census of 1891.

The *thathameda* amounted to Rs. 210 for 1897-98.

YWA-THA.—A village in the Pyathi circle, Myaing township, Pakôkku subdivision and district, with a population of fifty persons, according to the census of 1891.

The *thathameda* amounted to Rs. 300 for 1897-98.

YWA-THA PET-YIN.—A revenue circle in the Myingyan township, subdivision and district.

In 1895-96 the population numbered one thousand six hundred and nineteen persons, and the *thathameda* amounted to Rs. 2,761. No land revenue was collected in the circle.

YWA-THA PÓN-YWA.—A revenue circle in Myingyan township, subdivision and district.

In 1895-96 the population numbered one thousand six hundred and nineteen persons, and the *thathameda* amounted to Rs. 2,331.

No land revenue has been assessed in the circle.

YWA-THA-YA.—A revenue circle in the Myingyan township, subdivision, and district.

In 1895-96 the population numbered one thousand seven hundred and sixty-seven persons, and the *thathameda* amounted to Rs. 2,268. No land revenue was collected in the circle.

YWA-THA-YA.—A revenue circle with four hundred and four inhabitants, in the Kani township of Lower Chindwin district. It skirts the left bank of the Chindwin river, north-east of Kani.

The villages included in the circle are Ywa-thaya, Dahat-aing, Chaing-zauk and Mogaung. Paddy, *jowar* and sessamum are cultivated. The revenue for 1896-97 amounted to Rs. 840, from *thathameda*.

YWA-THIT.—A circle in the Myingun township of Magwe district, including the villages of Ywa-thit and Mi-gyaung-ye.

YWA-THIT.—A revenue circle in the Myingyan township, subdivision and district.

In 1895-96 the population numbered nine hundred and sixty-five persons, the *thathameda* amounted to Rs. 1,810, the State land revenue to Rs. 5,357-5-11, and the gross revenue to Rs. 7,167-5-11.

YWA-THIT.—A revenue circle in the Taungtha township, Myingyan subdivision and district.

In 1895-96 the population numbered five hundred and fifty-five persons, the *thathameda* amounted to Rs. 891, the State land revenue to Rs. 2,210-2-4, and the gross revenue to Rs. 3,101-2-4.

YWA-THIT.—A revenue circle and village in the north of the Mintaingbin township of Lower Chindwin district, with seventy-eight inhabitants.

The *thathameda* amounted to Rs. 280 for 1896-97.

YWA-THIT.—A revenue circle in the Pathein-gyi township, Amarapura subdivision of Mandalay district, including two villages.

The land revenue derived from the circle in 1891 was Rs. 518.

YWA-THIT.—A village in the revenue circle of the same name, Patheingyi township, Amarapura subdivision of Mandalay district, twenty-two miles north-north-east of headquarters.

It had a population of three hundred and sixty-five persons at the census of 1891, and paid Rs. 700 *thathameda*-tax.

YWA-THIT.—A village in the Uyindaw revenue circle, Amarapura township and subdivision of Mandalay district, six miles south-south-east of headquarters.

It had a population of one hundred and eighty-five persons at the census of 1891, and paid Rs. 320 *thathameda*-tax. There is a bazaar. The neighbourhood grows the "Sadaw-gyo byu" mango extensively.

YWA-THIT.—A village in the Thayettaw circle, Madaya township and subdivision of Mandalay district, west of Padaukpin.

The houses in the village numbered twenty-five and the population was estimated at eighty persons in 1897. The villagers are cultivators.

YWA-THIT.—A village in the Udaung circle, Madaya township and subdivision of Mandalay district, east of the Irrawaddy river.

It has forty-nine houses and the population numbered in 1897 one hundred and ninety-six persons, approximately. The villagers are cultivators.

YWA-THIT.—A village in the Tingat circle, Pakôkku township, subdivision and district, with a population of two hundred and twenty persons, according to the census of 1891, and a revenue of Rs. 430, included in that of Tingat.

YWA-THIT.—A village in the Kyunpanlaw circle, Pakôkku township, subdivision and district, with a population of sixty-three persons, according to the census of 1891, and a revenue of Rs. 130, included in that of Kyun-pan-law.

YWA-THIT.—A village in the Letpan-gyun circle, Pakôkku township, subdivision and district, with a population of sixty-nine persons, according to the census of 1891, and a revenue of Rs. 160, included in that of Letpan-gyun.

YWA-THIT.—A village in the Sindè circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of four hundred and ninety-nine persons, according to the census of 1891, and a revenue of Rs. 770.

YWA-THIT.—A village in the Pauk-u circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of one hundred and seventy-one persons, according to the census of 1891.

The *thathameda* amounted to Rs. 440 for 1897-98.

YWA-THIT.—A village in the Nyaungpauk circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of fifty-four persons, according to the census of 1891. The *thathameda* amounted to Rs. 140 for 1897-98.

YWA-THIT.—A village in the Sin-gyo circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of fifty-six persons, according to the census of 1891.

The *thathameda* amounted to Rs. 400 for 1897-98.

YWA-THIT.—A village in the A-le-gyaw circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of one hundred and ninety-nine persons, according to the census of 1891, and a revenue of Rs. 310.

YWA-THIT.—A village in the Tha-gyaung circle, Seikpyu township, Pakôkku subdivision and district, with a population of one hundred and eleven persons, according to the census of 1891.

The *thathameda* amounted to Rs. 950 for 1897-98.

YWA-THIT.—A village in the Seikpyu township, Pakôkku subdivision and district, with a population of one hundred and ninety-one persons according to the census of 1891.

The *thathameda* amounted to Rs. 740 for 1897-98.

YWA-THIT.—A village in the Tan-gyaung circle, Seikpyu township, Pakôkku subdivision and district, with a population of four hundred and one persons, according to the census of 1891.

The *thathameda* amounted to Rs. 740 for 1897-98.

YWA-THIT.—A village in the Pyathi circle, Myaing township, Pakôkku subdivision and district, with a population of three hundred and fifty-three persons, according to the census of 1891.

The *thathameda* amounted to Rs. 620 for 1897-98.

YWA-THIT.—A village in the Sa-be circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and one persons, according to the census of 1891.

YWA-THIT.—A village in the Seiksin circle, Myaing township, Pakôkku subdivision and district, with a population of seventy-one persons, according to the census of 1891.

The *thathameda* amounted to Rs. 220 for 1897-98.

YWA-THIT.—A village in the Taungzôn circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and eleven persons, according to the census of 1891.

The *thathameda* amounted to Rs. 350 for 1897-98.

YWA-THIT.—A village in the Oyin circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and fifty-five persons, according to the census of 1891, and a revenue of Rs 350, included in that of Ku-do.

YWA-THIT.—A village in the Pauk township and subdivision of Pakôkku district, with a population of one hundred and forty-eight persons, accord-

ing to the census of 1891, and a revenue of Rs. 340, included in that of Tatgôn.

YWA-THIT.—A village in the Kyein-gyi circle, Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of one thousand four hundred and forty-one persons, according to the census of 1891, and a revenue of Rs. 330.

YWA-THIT.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with three square miles of attached land.

The population in 1891 numbered sixty-four persons and there were twenty-five acres under cultivation. The principal products are paddy and jaggery. The distance from Ye-u is nine miles. The village paid Rs. 250 *thathameda* revenue for 1896-97. It is under the Ywama *thugyi*.

YWA-THIT.—A village in the 'Mayagan township, Ye-u subdivision of Shwebo district, twenty-four miles from Ye-u.

It has two hundred and ninety-two inhabitants, who paid Rs. 690 *thathameda* revenue for 1896-97. The principal industry is paddy cultivation.

YWA-THIT.—A village of sixty houses, twelve miles north-west of Sagaing, in the Sagaing subdivision and district.

The Ywa-thit pagoda is said to have been built by King Thiri-dhammathawka.

YWA-THIT.—A small fishing village with a population of thirty-seven persons, in the Thabeikkyin township of Ruby Mines district about a mile north of Twin-ngè.

YWA-THIT.—A village adjoining Aw-yaw village in the Kan-a-she circle of the Pangtara State, Myelat district of the Southern Shan States.

In 1897 it had thirty-eight houses with a population of two hundred and thirty-one persons. Only twenty houses were assessed and these paid Rs. 330 *thathameda*. There are half a dozen sewing machines in the village.

YWA-THIT.—A Kachin village in Tract No. 2, Bhamo district, situated in 24° 11′ north latitude and 96° 51′ east longitude.

In 1892 it contained seventy-three houses, with a population of four-hundred and four persons. The headman has no others subordinate to him. The inhabitants are Shan-Burmese and own no cattle.

YWA-THIT.—In Karen-ni. *See under* Man Maü.

YWA-THIT-GA-LE.—A village in the Madaya township and subdivision of Mandalay district, west of Wosu.

It has twenty houses and its population numbered in 1897 eighty persons approximately. The villagers are cultivators and coolies.

YWA-THIT-GÔN.—A village in the Shwe-gyin townships Ye-u subdivision of Shwebo district, covering with its lands an area of twelve and-a-half square miles.

There are seventy-one inhabitants and twenty acres of cultivation. Paddy, jaggery and *thitsi* are the chief products. The *thathameda* revenue for 1896-97 was Rs. 300. The village is nineteen miles from Ye-u.

YWA-THIT-GÔN.—A village in the Nga-kwe circle, Seikpyu township, Pakôkku subdivision and district, with a population of three hundred and

twelve persons, according to the census of 1891. The *thathameda* revenue for 1897-98 amounted to Rs. 710.

YWA-THIT-GYI.—A village in the Sagaing township, subdivision and district, eighteen miles west of Sagaing town, on the Irrawaddy river.

It had four hundred and fifteen houses in 1889. A considerable trade in cotton is done at Ywa-thit-gyi, which is a calling-place for the Irrawaddy Flotilla Company's steamers. There is a small bazaar. A large number of Zairbadis, Burman-Mahomedan *métis*, live here.

There are many pagodas and considerable variety in the style of architecture of each. The chief are the Shinbin Kadôk, Shinbin Kyantha-gyi, Shwezigôn and Shenlein Shwezedi.

YWA-THIT-SU.—A village in the Myintha circle, Pakôkku township, subdivision and district, with a population of eighty-two persons, according to the census of 1891, and a revenue of Rs. 240, included in that of Myintha.

YWA-THIT-SU.—A village in the Pakan-gyi circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of one hundred and fifteen persons, according to the census of 1891.

The *thathameda* amounted to Rs. 500 for 1897-98.

YWA-THIT-SU.—A village in the Pauk township and subdivision of Pakôkku district, with a population of two hundred and forty-eight persons, according to the census of 1891, and a revenue of Rs. 400.

YWA-WE.—A village twenty-one miles north of Wundwin in the Northern subdivision of Meiktila district, with an agricultural population of five hundred persons.

The pagodas here were built by private benefactors. There is a police guard in the village, which borders on Kyauksè and Myingyan districts, The neighbouring *in* was in Burmese times kept in repair by King Mindôn but the bunds are now broken down and there is seldom water in it.

YWA-ZI.—A village in the Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, at the junction of the Kunzè *chaung* and the Myittha river.

It had a population of one hundred and forty-four persons at the census of 1891; the *thathameda* amounted to Rs. 250 for 1897-98.

YWA-ZIN-DAW.—A village in the Nga-singu Myoma circle, Nga-singu township, Madaya subdivision of Mandalay district, east of Nga-singu town.

It had twenty houses with a population of eighty persons, on an approximate calculations in 1897. The villagers are cultivators.

YWE-KYU-BAUK.—A revenue circle in the Amarapura township and subdivision of Mandalay district, including five villages and a bazaar.

The land revenue paid by the circle in 1891 amounted to Rs. 542.

YWÈ-SU.—A village in the Madaya township and subdivision of Mandalay district, north-east of Tha-lwinbyu.

It has seventy houses, and its population numbered in 1897 two hundred persons, approximately. The villagers are cultivators.

YWE-ZU.—A revenue circle in the Pathein-gyi township, Amarapura subdivision of Mandalay district.

YWE-ZU.—Is the only village in the circle and is fourteen miles north-east of headquarters. It had a population of one hundred and ninety-five persons at the census of 1891, and paid Rs. 370 *thathameda*-tax and Rs. 351 land revenue.

YWE-ZU.—A village in the Letkaung revenue circle, Pathein-gyi township, Amarapura subdivision of Mandalay district, ten miles east-north-east of headquarters.

It had a population of ninety persons at the census of 1891, and paid Rs. 200 *thathameda*-tax.

ZA-GA-BIN.—A circle in the Madaya township and subdivision of Mandalay district, north-east of Madaya, including two villages.

ZA-GA-BIN.—A village in the Zagabin circle, Madaya township and subdivision of Mandalay district,east of Ôn-hmin.

It has one hundred and ten houses, and its population numbered in 1897 four hundred and thirty-two persons approximately. The villagers are cultivators.

ZA-HAW.—A village in the Min-ywa circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of eight hundred and thirty-eight persons, according to the census of 1891.

The *thathameda* amounted to Rs. 1,650 for 1897-98.

ZA-HO.—A village in the Pauk township and subdivision of Pakôkku district, with a population of fifty-nine persons, according to the census of 1891, and a revenue of Rs. 170.

ZAI-ZUN.—A village in the Ye-u township and subdivision of Shwebo district, five miles from Ye-u town, with a population of five hundred and seven persons and 143·4 acres of cultivation.

The principal crops grown are paddy, *pènauk*, tilseed and vegetables. The village paid for 1896-97 one thousand rupees *thathameda* revenue. It is on the banks of the Mu river, and the Mayagan road passes through it.

ZA-LÔK.—A village in the Nga-kyan circle, Pakôkku township, subdivision and district, with a population of eighty-six persons, according to the census of 1891, and a revenue of Rs. 240, included in that of Nga-kyaw.

ZA-LU-BAN.—A village in the Myaing township, Pakôkku subdivision and district, with a population of one hundred and sixty-nine persons, according to the census of 1891, and a revenue of Rs. 330, included in that of Myaing-a-she-zu.

ZA-NA-BÔK.—A revenue circle in the Taungdwin-gyaung township, Mingin subdivision of Upper Chindwin district.

It includes a single village and paid Rs. 70 revenue in 1897.

ZAN-HMWE.—A village in the Kyaw circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of one hundred and twenty-six persons, according to the census of 1891, and a revenue of Rs. 190.

ZAUNG-DAW-GAN.—A revenue circle in the Sa-le township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered two hundred and five persons, and the *thathameda* amounted to Rs. 315. No land revenue was collected in the circle.

ZAUNG-GYAN-GÔN.—A village in the Nyaung-ywa circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and ninety-three persons, according to the census of 1891, and a revenue of Rs. 360, included in that of Nyaung-ywa.

ZA-WA-HNAW-GÔN.—A village in the Ye-u township and subdivision of Shwebo district, six miles from Ye-u town.

It has a population of six hundred and ninety-two persons, and a cultivated area of 53·4 acres. Paddy and *pènauk* are the chief crops. The *thathameda* revenue for 1896-97 amounted to Rs. 1,530.

ZAW-GYI.—Called Nam Saw Kyi by the Shans, a stream which rises at the foot of the hills near Yebyu, about three miles from Pangtara town the capital of the State of that name (Pindaya) in the Myelat division of the Southern Shan States.

The Zaw-gyi Ye-twet (source) is not quite so high as Pangtara. The river flows north-east through the undulating country in that State and the adjoining State of Lawk Sawk passing the capital of the latter and continues the same general course for about thirty miles as far as Hsōn Tan. There it takes a turn to the west, and skirting the northern slope of the Taungmingyi hills descends through the Myogyi valley of the Maw State to the plains, which it reaches in Kyauksè district, where it turns to the north again and flows into the Myit-ngè (Nam Tu). At Hsōn Tan the Zaw-gyi is about eight feet deep and it is crossed between Hson Tan and Ang Tan Bya by a bridge of about fifty-feet span. At Lawk Sawk it is twenty-five yards wide and two feet deep in April. It has a course of about one hundred and fifty miles.

ZA-YA-MA.—A village in the Yeza-gyo township, Pakôkku subdivision and district, with a population of three hundred and one persons, according to the census of 1891.

ZAYA-PURA.—The classical name of Sagaing, *q.v.* the 'Victorious City.'

ZA-YAT-KÔN.—A village in the Shwe-pyi circle, Nga-singu township, Madaya subdivision of Mandalay district, west of Kyunzi.

The village has fifty houses and the population numbered in 1892 two hundred and twenty-five persons approximately. The villagers are cultivators.

ZA-YAT-NI.—A village in the Nyaungbin circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of three hundred and nineteen persons, according to the census of 1891.

The *thathameda* amounted to Rs. 630 for 1897-98.

ZA-YIT.—A revenue circle in the Budalin township of Lower Chindwin district, including Zayit and Kadozeik villages, with two hundred and eleven inhabitants. It lies on the right bank of the Mu river, which separates Lower Chindwin and Shwebo districts.

The chief products are paddy, *jowar* and sessamum. The revenue for 1896-97 from the circle amounted to Rs. 360, from *thathameda*.

ZE-DAIK.—A revenue circle in the Nato-gyi township, Myingyan subdivision and district.

In 1895-96 the population numbered five hundred and five persons, and the *thathameda* amounted to Rs. 528. No land revenue was collected in the circle.

ZE-DAN.—A village in the Ywe-gyu-bauk revenue circle, Amarapura township and subdivision of Mandalay district, six miles south of headquarters.

It had a population of five hundred and sixty persons at the census of 1891, and paid Rs. 920 *thathameda*-tax. There is a bazaar in the village.

ZE-DAN.—A village in the Myintha circle, Pakôkku township, subdivision and district, with a population of four hundred and sixty-seven persons. according to the census of 1891.

The *thathameda* amounted to Rs. 441 for 1897-98.

ZE-DAW.—A revenue circle in the Myingyan township, subdivision and district.

In 1895-96 the population numbered one thousand and twenty-four persons, the *thathameda* amounted to Rs. 1,458, the State land revenue to Rs. 106-2-6, and the gross revenue to Rs. 1,564-2-6.

ZE-DA-YÔN.—A revenue circle in the east of the Mintaingbin township of Lower Chindwin district, with one hundred and ninety-eight inhabitants.

The circle includes two villages, Zedayôn and Myogan. The revenue for 1896-97 amounted to Rs. 570, from *thathameda*, and Rs. 9 *per mensem* for State-land rent.

ZE-DI-GÔN.—A Kachin village in Tract No. 2, Bhamo district, situated in 24° 11′ north latitude, and 96° 51′ east longitude.

In 1892 it contained twenty-two houses, with a population of one hundred and thirty-seven persons. The headman has no others subordinate to him The inhabitants are Shan-Burmese, and own no cattle.

ZE-GYAUNG.—A village in the Ye-u township and subdivision of Shwebo district, seven miles distant from Ye-u town, with a population of thirty-three persons.

The chief crop is paddy: the cultivated area is 39·16 acres. The *thathameda* revenue for 1896-97 amounted to Rs. 110.

ZE-GYO.—A revenue circle and village in the Amarapura township and subdivision of Mandalay district.

It had a population of eight hundred and thirty persons at the census of 1891, and paid Rs. 1,200 *thathameda*-tax. There is a bazaar in the village.

ZE-GYO or ZE-KYO.—A village of two hundred and forty-one houses in Ava township of Sagaing district, two-and-a-half miles south-east of Ava fort.

There is a small District Fund bazaar here. The principal villages within the Zegyo *thugyi's* jurisdiction are Myittho, seventy-four houses, and Hmawgun, fifty-three houses.

ZE-HAUNG.—A village in the Sa-lemyin circle, Nga Singu township, Madaya subdivision of Mandalay district, north-east of Sa-lemyin.

It had twenty-five houses and a population of one hundred persons, on an approximate calculation in 1897. The villagers are bamboo-cutters and cultivators.

ZEIK-TAUNG.—A revenue circle and village in the west of the Mintaingbin township of Lower Chindwin district, with three hundred and forty-six inhabitants, chiefly cultivators and mat-makers.

The *thathameda* amounted to Rs. 510 for 1896-97. During the disturbances of the Annexation, a Military Police outpost was stationed here.

There is a Civil Police outpost in the village, through which runs the main road to Gangaw. Carts can with difficulty reach Zeiktaung, but cannot go further, and all merchandise has to be carried over the Pôndaung range on pack bullocks.

ZE-THEIT.—A village in the Madaya township and subdivision of Mandalay district, east of Sagaing.

It has twenty houses and its population numbered in 1897 eighty persons, approximately. The villagers are cultivators.

ZE-THIT.—A village in the Madaya township and subdivision of Mandalay district, east of Sagabin.

It has twenty houses its population numbered in 1897 eighty persons approximately. The villagers are cultivators.

ZE-YAN or SARAN.—A large and flourishing Palaung village of one hundred and seventy-five houses in Tawng Peng State, Northern Shan States, which is treated as a separate circle.

The revenue proceeds are assigned to the *Sawbwa's* father. The circle is the richest in the State and sells no less than six thousand bullock loads of wet tea in a good year. It works an estimated area of one thousand six hundred and fifty acres of tea-gardens; the villagers own one hundred and seventy cows, twenty-seven pack bullocks, and twenty-eight ponies.

The village is noted for its tea, which always fetches good prices in the markets in Burma.

The population in 1896 numbered four hundred and eighty men, six hundred and eighty-four women, two hundred and seven boys, and one hundred and eighty-six girls. The inhabitants are Palaungs of the Tung Nung tribe and there is a dialectical difference between their language and that of the Nam Hsan Palaungs. The village is close to Nam Hsan, the capital of the State.

Ze-yan contains a large wooden monastery and a group of small white pagodas.

ZE-YAT.—A village in the Pakôkku circle, township, subdivision and district, with a population of one thousand nine hundred and thirty-three persons, according to the census of 1891.

The *thathameda* amounted to Rs. 2,728 for 1897-98.

ZE-YA-WA-DI.—A revenue circle in the Shwe-gyin township, Ye-u subdivision of Shwebo district, fourteen miles from Ye-u.

Zeyawadi village covers an area of two square miles and has six hundred and twenty-five inhabitants. There are two hundred and sixty-five acres of cultivated land, cropped mostly with paddy. For 1896-97 the *thathameda* revenue was Rs. 1,750.

ZÈ-ZUN.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, fourteen miles from Ye-u.

There are fifty inhabitants, chiefly rice cultivators, and the *thathameda* revenue for 1896-97 amounted to Rs. 140.

ZI.—A revenue circle in the Nato-gyi township, Myingyan subdivision and district.

In 1895-96 the population numbered two thousand two hundred and fifty-five persons, and the *thathameda* revenue amounted to Rs. 2,603. No land revenue was collected in the circle.

ZI-BAUK.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with an appropriated area of eighteen square miles.

There are one hundred and two inhabitants and fifty-two acres of cultivation. The chief products are paddy, jaggery and *thitsi*. The *thathameda* revenue for 1896-97 was Rs. 340. The village is sixteen miles from Ye-u.

ZI-BIN-DWIN.—A revenue circle and village with two hundred and forty-six inhabitants in the Kani township of Lower Chindwin district. It lies in the south of the township.

The revenue for 1896-97 amounted to Rs. 490, from *thathameda*, and Rs. 534 from State lands.

ZI-BIN-GAN.—A revenue circle in the Myingyan township, subdivision and district.

In 1895-96 the population numbered four hundred and sixty persons, and the *thathameda* amounted to Rs. 595. No land revenue was collected in the circle.

ZI-BIN-GAN.—A revenue circle in the Taungtha township, Myingyan subdivision and district.

In 1895-96 the population numbered two hundred and twenty persons, and the *thathameda* amounted to Rs. 200. No land revenue was collected in the circle.

ZI-BIN-GÔN.—A village in the Nga-singu township, Madaya subdivision of Mandalay district, east of Nyaung-bin-bu.

It had sixty-five houses and a population of two hundred and sixty persons, on an approximate calculation, in 1897. The villagers are cultivators.

ZI-BIN-GWE.—A village of eighty houses in Ava township of Sagaing district, near the mouth of the Myittha *chaung* and four miles west of Ava.

ZI-BIN-GYI.—A circle in the Pyintha township, Maymyo subdivision of Mandalay district.

Zi-bin-gyi is the only village in the circle and lies one-and-a-half miles north of Pyintha. It had a population of one hundred and sixty-three persons at the census of 1891. The *thathameda* paid by the village for 1896 was Rs. 470. The people are Burmans and cultivate the groundnut in hill clearings. There is a mountain pass from Zibingyi to Mandalay.

ZI-BWIN.—A circle in the Myothit township of Magwe district, including the villages of Zibwin and Padigôn.

ZI-BYA.—A village in the Pauk township and subdivision of Pakôkku district, with a population of two hundred and ninety-six persons, according to the census of 1891, and a revenue of Rs. 1,150.

ZI-BYA.—A village in the Min-ywa circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of sixty-eight persons, according to the census of 1891.

The *thathameda* amounted to Rs. 140 for 1897-98.

Salt is manufactured here from saline earth-deposits.

ZI-BYU-BIN.—A village in the Myaing township, Pakôkku subdivision and district, with a population of one hundred and seventy-four persons, according to the census of 1891, and a revenue of Rs. 330, included in that of Myaung-a-she-zu.

ZI-BYU-BIN.—A village in the Chaung-zôn-gyi circle, Myaing township, Pakôkku subdivision and district, with a population of seventy persons, according to the census of 1891, and a revenue of Rs. 120, included in that of Chaung-zôn-gyi.

ZI-BYU-GÔN.—A village in the Taung-byôn Ngè-a-she circle, Madaya township and subdivision of Mandalay district, west of Chaungma-gyi-wein.

It has thirty houses: its population numbered in 1892 one hundred and twenty persons approximately. The villagers are cultivators and coolies.

ZI-BYU-GÔN.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, twenty miles from Ye-u.

There are one hundred and sixty-five inhabitants, who paid for 1896-97 two hundred and sixty rupees *thathameda* revenue. They are all rice farmers.

ZI-BYU-GÔN.—A village in the Tazè township, Ye-u subdivision of Shwebo district, with a population of one hundred and eighteen persons in 1891. The village is twenty-one miles from Ye-u.

The *thathameda* revenue amounted to Rs. 520 for 1896-97. Paddy is the chief crop.

ZI-BYU-GÔN.—A village in the Pauk township and subdivision of Pakôkku district, with a population of one hundred and nineteen persons, according to the census of 1891, and a revenue of Rs. 230.

ZI-BYU-GYAUNG.—A village in the Chaung-zôn-gyi circle, Myaing township, Pakôkku subdivision and district, with a population of ninety-six persons, according to the census of 1891, and a revenue of Rs. 200, included in that of Chaung-zôn-gyi.

ZI-DAW.—A circle in the Myothit township of Magwe district, including the villages of Bôkkôn and Zidaw.

ZI-DAW.—A village in the Kyunpawlaw circle, Pakôkku township, subdivision and district, with a population of two hundred and sixty persons, according to the census of 1891.

The *thathameda* revenue amounted to Rs. 480 for 1897-98.

ZI-DAW.—A village in the Oyin circle, Myaing township, Pakôkku subdivision and district, with a population of two hundred and thirty-one persons, according to the census of 1891.

The *thathameda* revenue amounted to Rs. 250 for 1897-98.

ZI-DAW.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of one hundred and seventeen persons, according to the census of 1891, and a revenue of Rs. 210.

ZI-DAW.—A village in the Pauk township and subdivision of Pakôkku district, with a population of one hundred and forty-two persons, according to the census of 1891, and a revenue of Rs. 240, included in that of Yebya.

ZI-DAW.—A village in the Kyauktat circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of two hundred and thirty-five persons, according to the census of 1891.

The revenue from *thathameda* amounted to Rs. 400 for 1897-98.

ZI-DAW.—A village in the Waya circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of seven hundred and fifty-nine persons, according to the census of 1891.

The revenue from *thathameda* amounted to Rs. 1,440 for 1897-98.

ZI-GAN.—A revenue circle in the Nato-gyi township, Myingyan subdivision and district.

In 1895-96 the population numbered one hundred and fifteen persons and the *thathameda* revenue amounted to Rs. 126. No land revenue was collected in the circle.

ZI-GAN.—A village of three hundred and twenty houses in the Ava township of Sagaing district, seven miles east of Myotha.

Zigan is the native place of one Nga Tin, a follower of the Ziôk prince, who terrorized Kyauksè before the Annexation.

ZI-GAT.—A village in the Chindaung circle, Seikpyu township, Pakôkku subdivision snd district, with a population of three hundred and thirty-three persons, according to the census of 1891.

The *thathameda* amounted to Rs. 1,220 for 1897-98.

ZI-GÔN.—A circle in the Ti-gyaing township, Katha subdivision and district, with forty-four houses.

The inhabitants are Shans and Burmans, and cultivate *kaukkyi*, *mayin* and *taungya*, and engage in fishing also.

ZI-GÔN.—A village in the Ye-u township and subdivision of Shwebo district, eleven miles distant from Ye-u town, with a population of twenty three persons.

There are 36·43 acres under cultivation: the chief crops being paddy, *penauk* and tilseed. The *thathameda* revenue for 1896-97 amounted to Rs. 60. The village is under the thugyi of Madaingbin.

ZI-GÔN.—A village in the Nga-singu township, Madaya subdivision of Mandalay district, east of Maymyo.

The village has fifty houses, and the population numbered in 1897 two hundred persons approximately. The villagers are cultivators and fishermen.

ZI-GÖN.—A village in the Zigôn circle, Pakôkku township, subdivision and district, with a population of four hundred and fifty-two persons, according to the census of 1891.

The *thathameda* amounted to Rs. 350 for 1897-98.

ZI-GÔN.—A village in the Palano circle, Pakôkku township, subdivision and district, with a population of eighty-one persons, according to the census of 1891.

The *thathameda* amounted to Rs. 350 for 1897-98.

ZI-GÔN.—A village in the A-lè-gyaw circle, Ye-za-gyo township, Pakôkku subdivision and district, with a population of two hundred and twenty-eight persons, according to the census of 1891, and a revenue of Rs. 500.

ZI-GÔN.—A village in the Bônba circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of one hundred and ninety-six persons, according to the census of 1891.

The *thathameda* amounted to Rs. 480 for 1897-98.

ZI-GYAING.—A revenue circle and village in the Salingyi township of Lower Chindwin district, with six hundred and seventy-eight inhabitants. The circle follows the left bank of the South Yama stream.

Paddy, *jowar*, sessamum and gram are grown. The revenue amounted to Rs. 1,580, from *thathameda*, and Rs. 274 from State lands for 1896-97.

ZI-GYO.—A circle in the Taungdwingyi township of Magwe district including the single village of Myanaing.

ZI-GYO-BIN.—A revenue circle in the Sa-le township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered two hundred and three persons and the *thathameda* amounted to Rs. 196. No land revenue was collected in the circle.

ZI-GYO-GÔN.—A village in the Kyaukthanbat revenue circle, Patheingyi township, Amarapura subdivision of Mandalay district, sixteen miles north-north-east of headquarters.

It had a population of four hundred and twenty-five persons at the census of 1891, and paid Rs. 900 *thathameda*-tax.

ZI-GYUN.—A village and island on the Irrawaddy river in Myitkyina district, about one hour by steamer above He-chein.

Zigyun village contains seventy-two houses. The villagers own fifty cattle and cultivate *taungya* on the west bank; they also express a considerable quantity of *hnan*-oil, getting the *hnan* from the Kachins to the east and north, who come down in rafts. The average yield is 2,000 viss of oil a year; the sale price varies from Rs. 60 to Rs. 80 per 100 viss. The *hnan* is brought down between *Natdaw* and *Tagu* (December and April). Burmese merchants from Bhamo come up with salt, *pasos*, linen, betel-boxes, plates, necklaces and glasses. Waingmaw, Magaya, Maingna, Naungtalaw, and Myitkyina are full of brokers. The method adopted is for the Kachins to come straight to the broker's house and deposit their sessamum there, getting in return the articles they want. The brokers, who have bought the articles from the traders, offer them oil or money as they choose.

Sessamum oil.

The villagers buy their opium and spirits from *Natdaw* to *Tabaung* (December to March) from Chinese; opium sells at Rs. 25 to Rs. 30 a viss and spirits at Re. 1 for four glasses. About 3,000 men and 1,500 mules come down yearly, and of these about two-thirds are laden with opium and spirits. Each man comes down with a single jar in a *nauklwè*. The traders are mostly pure Chinese, not Shan-Tayôks. They come from Momein, Yilaw, Haw

Opium.

Shwin Shan (six days distant) Yibe, Tado, Tasilin, Nyôn, and Yôn Shan. Some Shan-Tayôks come from Sansi, Möngla and Santa.

History.

Zigyun is supposed to have been founded by Shans after the founding of Maing-maw, some two hundred and seventy years ago. When Maing-maw was destroyed ninety years ago, there were only four or five houses in Zigyun. There is a *sadaw* in the village, which has three bamboo *kyaungs*. Haw Saing, the *Sawbwa* of Mogaung, put up two hundred years ago a very celebrated pagoda, which is still known as Haw Saing's pagoda here, and a festival is held at it every year in *Tabaung* (March). There is no fence round the village.

ZI-GYUN.—A village in the Nga-singu township, Madaya subdivision of Mandalay district, west of Sin-the.

The village had forty houses and a population of one hundred and sixty persons, on an approximate calculation, in 1897. The villagers are cultivators.

ZI-GYUN.—A village in the Letpan-gyun circle, Pakôkku township, subdivision and district, with a population of one hundred and nineteen persons, and a revenue of Rs. 250, included in that of Letpan-gyun.

ZI-MAW.—A village of ten houses, one of them of Kachins, in the Sinkan circle, Shwegu subdivision of Bhamo district.

The villagers own eight buffaloes and work *lé*, besides engaging in bamboo cutting.

The village was settled in 1875 from Lathein *taung*, one day to the east. The Kashan Kachins destroyed it five years later, and it was re-established by Ma La in 1885.

ZIN-BÔN.—A village of thirty-eight houses on the left bank of the Irrawaddy river, in the Shwegu subdivision of Bhamo district.

The villagers own a few buffaloes and work *taungya* paddy.

Lime.

There is also a considerable manufacture of lime; for local supply the stone is brought from Letsaunggan, on the opposite bank, and burnt near the village; each kiln takes three days in burning and turns out on an average three hundred and fifty baskets, the cost price being Rs. 20 the hundred baskets; usually a gang of three men work each kiln.

A certain amount of *ngapi* is also prepared with salt imported from Sheinmaga, other kinds not being considered strong enough; the price ranges from Rs. 12 to Rs. 25 the hundred viss.

ZIN-GA-LE.—A revenue circle in the Mingin township and subdivision of Upper Chindwin district, including a single village.

The revenue paid in 1897 amounted to Rs. 360.

ZINGKALING HKAM TI.—Called by the Burmese Kanti or Kanti-gale, is a small State, administered by the officer in charge of Upper Chindwin district.

History: before and Hkampat.

The inhabitants are chiefly Shan-Kadus, or Burmanized Shans. The State lies about sixty miles above the junction of the Uyu and Chindwin rivers, and under the Burmese Government its *Sawbwa* was placed under the jurisdiction of the *Wun* of Tammu and Hkampat. Theoretically it paid revenue direct into the Royal treasury,

but during the reign of King Thibaw it was in a disturbed condition and actually paid little or nothing.

Little of its ancient history is known, but it is a relic of the old Shan Empire and was one of the ninety-nine provinces of Mogaung. The present village of Maing-naung is frequently referred to as a place of importance in the old Shan chronicles and no doubt was at one time capital of the whole State.

and after the Annexation.

When Upper Burma was annexed there was no *Sawbwa* and the State would no doubt have ceased to exist if it had not been for the establishment of British rule. About 1884 the Theinbaw Kachins from the Hu Kawng Valley overran Zingkaling Hkam Ti, killed a *na-hkan* and captured a *Wun* and the *Sawbwa* finally disappeared.

The State was first visited by Colonel (then Major) F. D. Raikes in July of 1886 and the people petitioned that their former *Sawbwa* should not be restored but that they should be taken under direct administration.

A youth, Saw Ni Taung, was appointed to the charge of the State with the title of *Ywa-ôk*. He was twenty-seven years of age and belonged to the ruling house. His pedigree was—

Saw Hoyan.

Saw Ngo. — Saw Ke.

Saw Nyi Kaung ruled 1820—1844. — Saw Ai ruler 1844—1853. — Saw Hi ruler 1853—1882 when he abdicated. — Saw Ni Taung born 1861, appointed Chief 1887, died 1892.

Po Hlaing or Saw Hôn, *Sawbwa*, 1893-94. — Ma Pu. *Sawbwa* in 1894. — Mi Inu. — *Mi Nan Naung.*

Saw Ni Taung collected no revenue, but made his villagers cultivate his fields for him, each working for a fortnight at a time.

He died in 1892 and was succeeded by his cousin Saw Hôn, a boy of six years of age, who was declared *Sawbwa*, with an *amatgyi*, Saw E as regent.

Saw Hôn, however, died in the following year and was succeeded by his infant sister, Ma Pu, Saw E remaining regent.

Hkam Ti, Kanti-ga-le or Myo Haung as it is also called, has only been established as the capital since the British settlement. When Major Raikes arrived in 1886, Môn Tôn was the head village.

Tribute.

In Burmese times one thousand viss of wax and one hundred viss of ivory were sent as tribute. The wax sold at three rupees the viss in Mandalay.

The tribute paid to the British Government has been fixed at the nominal sum of Rs. 50.

Boundaries and area.

The boundaries of the State are: on the north, the Hu of Upper Chindwin district Kawng valley; on the south, the Homalin township; on the east, the Wild Chin Hills, and on the west, the Uyu township of Upper Chindwin district and Myitkyina district. It is divided into two portions by the Kaunghein circle

of the Homalin township, which projects across the State. The upper portion which extends up to the waterfall in latitude 26° 30′ is about one thousand four hundred and twenty-five square miles in area. The lower portion is about five hundred square miles.

Population: villages.

The villages are nearly all on the river bank. There are a few Kachin villages in the interior, on the route to Haungpa. The population was said in 1897 to be about one thousand three hundred and thirty-one persons and the *thathameda* revenue amounted to Rs. 1,150.

The Kachin headmen look upon themselves as independent chieftains and pay no taxes. In Burmese times they were the real masters of the situation, the *Sawbwa* for the time being owing his appointment and retention in power to their good will.

The Shan villages in 1897 were—

	Houses.
(1) Minsin	13
(2) Mauk-alôk	7
(3) Nan Hpe	22
(4) Yatna	22
(5) Anauk Kauktaung	26
(6) A-she Kauktaung	26
(7) Zalôk	11
(8) Limpa	8
(9) Maingnaung	7
(10) Hein Sun	12
(11) Seinnan	12
(12) Mauksalun	4
(13) Paw Maing	14
(14) Kam Ti	40
(15) Kinlaw	11
(16) Hmanbin	40
(17) Hmankin	18

Each house was assessed in that year at Rs. 2 *thathameda*-tax. Two or more families living in the same house are not treated as separate households.

The following are the Kachin villages :—

	Houses.
(1) Lai Sa	10
(2) Nim Paw	7
(3) Lak Tin	2
(4) U Ka	15
(5) Pin Kaw	20

The following Chin villages pay tribute in bees-wax and spears to the *Sawbwa* :—

	Houses.
(1) Laungsauk	30
(2) Pônmyo	7
(3) Pahyo	45
(4) Saunglein	12
(5) Seinla	64
(6) Patun	30
(7) Tsu	20

Nampôk Chin village, which has only four or five houses, does not pay either tax or tribute.

Jade is found in the State in the following places :—

(1) The Namaw *chaung*, half a day's journey above Hkam Ti. The stones used to be obtained by diving. The place is not now worked.

(2) The Nan Tôndôn *chaung*, about two miles above Hkam Ti and six miles inland from the mouth of the river.

Amber is also found in the hilly tract between the Chindwin and Uyu rivers, near the route leading from Haungpa to Hkam Ti.

The following list shows the duties levied on exports :—

Exports and imports.

		Rs.	A.	P.
(1) Large boat each ...	...	1	0	0
(2) Small boat each ...	...	0	8	0
(3) Canes per 1,000 ...	...	0	4	0
(4) Cheroot leaves per 100 viss	...	1	4	0
(5) Cane mats per 10 mats	...	1	4	0
(6) Bees-wax per 10 viss	...	0	10	0
(7) Jade stones *per cent. ad valorem*	...	5	0	0

No duty is levied on boats when returning, neither is duty payable when the amount taken out falls below the following limits :—

Canes	1,000
Cheroot leaves	100 viss.
Cane mats	5
Bees-wax	10 viss.

India-rubber, amber, spears, timber and bamboos are not taxed.

During the year 1897 about forty boats came up for trading purposes from different parts of Lower and Upper Chindwin districts and brought up the following merchandise :—

		Selling price	Rs.	A.	P.
10,000 viss of salt per 100 viss	...	"	20	0	0
500 viss jaggery per 100 viss	...	"	30	0	0
1,000 viss iron bars per viss	...	"	0	10	0
15 tins of earth-oil per tin	...	"	4	0	0
1 tin of cocoanut-oil per tin	...	"	15	0	0
20 tins of sweet-oil per tin	...	"	10	0	0
50 viss betel nuts per viss	...	"	0	8	0
400 packets candles per packet	...	"	0	2	0
200 cups each ...	...	"	0	2	0
100 plates each ...	...	"	0	8	0
100 *paso* pieces per piece...	...	"	1	8	0
20 pieces of silk cloth per piece	...	"	12	0	0
100 packets of thread per packet	...	"	4	0	0
50 umbrellas each ...	...	"	1	0	0
100 wooden shoes each ...	...	"	0	4	0
100 spoons each ...	...	"	0	4	0

Iron and salt are taken chiefly by Chins.

The chief articles of export are canes, bees-wax, red spears, India rubber, jade, and cheroot leaves. In 1897 the following quantities are stated to have been exported :—

			Rs.	A.	P.
350 cane mats each ...	...	at	4	0	0
500 viss bees-wax per viss ...	...	at	1	4	0
100 red spears each ...	...	at	2	0	0
5,000 viss India rubber per viss	...	at	2	0	0
100 pieces Jade stone ...	...	value	600	0	0
4,500 cheroot leaves per viss ...	...	at	0	4	0
300,000 canes per 1,000 ...	...	at	3	0	0

Cane mats, bees-wax, red spears and cheroot leaves are brought from the Chin Hills; India-rubber comes from above the waterfall; the canes are cut and sold by the Shans.

The Kachins above the falls have very little dealings with Hkam Ti State. The Chins on the Western frontier, between Hkam Ti and Assam carry on traffic chiefly with the Hkam Ti Chin villages. Almost every village grows poppy, especially villages oi Kachins. Two-thirds of the Chins smoke opium and two-fifths of the Shans. The poppy is of very poor quality; it is sown in September after ploughing and gathered in April.

ZIN-SA-GYET.—A revenue circle in the Salin-gyi township of Lower Chindwin district, with two thousand eight hundred and nineteen inhabitants. It lies in the south-east of the township, three miles from the right bank of the Chindwin river and along the left bank of the South Yama stream.

The villages included in the circle are Zinsa-gyet, Yinhaungdaing, Pyauk-seikpin, Padu, Myaukkôn, Yewindaw, Tandaw, Kan-gyidaw, Thanmadaw, Ywa-thit-kôn, Aungchantha, Yemaing, Ngwe-tha and Bôksu.

The revenue from *thathameda* amounted to Rs. 7,660 and from rent of State land to Rs. 24, for 1896-97.

ZI-ÔK.—A revenue circle in the Pathein-gyi township, Amarapura subdivision of Mandalay district.

Ziôk is the only village in the circle and is situated eight miles east of head-quarters. It had a population of two hundred and fifteen persons at the census of 1891, and paid Rs. 383 *thathameda*-tax and Rs. 201 land revenue.

ZI-PI-NI NORTH.—A revenue circle in the Salin-gyi township of Lower Chindwin district, with two hundred and sixty-seven inhabitants. It is situated in the south-western corner of the township, north of the South Yama stream.

The villages included in the circle are Zipani North, Taw-gyaung and Shwe-kye-thin.

Paddy, *jowar,* sessamum and peas are grown. The revenue amounted to Rs 900 from *thathameda* and Rs. 10 from rent of State lands for 1896-97.

ZI-PI-NI SOUTH.—A revenue circle in the Salin-gyi township of Lower Chindwin district, on the left bank of the South Yama stream.

It includes Zipani South and Letpan villages and has a population of two hundred and one persons. The revenue amounted to Rs. 660, from *thathameda*, and Rs. 5 from rents of State lands in 1896.

ZI-THAUNG.—A circle in the Ti-gyaing township, Katha subdivision and district, including two villages.

The villages are situated on the banks of the Meza stream and number sixty-seven houses. The villagers are Burmans and Shans. They cultivate *kaukkyi* and *mayin* paddy.

G. B. C. P. O.—No. 3895, B. S., 15-11-1900—1006,

GLOSSARY

TO

Part II, Volumes I, II and III.

[Terms explained in the Glossary to Volumes I and II have not been reproduced.]

[B. = Burmese. Sh. = Shan. Ch. = Chinese. K. = Kachin.]

Adwin ta-sè ku-hna-ywa, the Seventeen-village Riding.
Ahmu, *v. ahmudan.*
Ahmudan-sa, lands assigned to the troops.
A-hwun, village headman; in Burmese times, jailor.
Akauk ŏk, Customs officer; tax collector.
Akunwun, the head Revenue clerk of a district.
Akyi, *akyidaw*, headman.
Alè, middle.
Alè-gyun, the Middle Island.
Alè-let, Central division.
Amatchŏk, President of the Council of Ministers.
Amat dauk, Second Minister.
Amat-gyi, Chief Minister.
Amat-tauk, *v. amat dauk.*
Ameindawsa, royal order in writing.
Amyat-kun, seignorage.
Anauk, western.
A-nauk-let, Western ward.
Apyin, exterior.
Asaung-ya, attendant.
A-she-let, Eastern division.
Ashin-gyi, master.
Ashin-gyi ywa-nat, the chief *nat* of a village.
Asiyin, a subordinate judge.
Asut-kun, fishery tax; *asut*, wet.
Atet lemyo, *Atet lemyo Kayaing*, the Four Townships of the Upper Country.
Athe-patlè, miscellaneous.
Athin, *v. sub. voc.* Yamèthin.
Athŏndaw, (honorific) for the Royal use.
Atwin, interior.
Auksŏn sè-hnit yat. v. sub v. Mandalay.
Aung, *lit.*, push.
Aunggya, broker.
Aungya, *v. aunggya.*
Ayadaw pè, *lit.*, the Royal Rood, Royal lands.
Ayatlugyi, quarter head man.
Ayut Wun, Governor of the lepers and outcasts.
Badaso, steward.
Badda, *see* page 171, Vol. I, a Buddhist theological term.
Ban, a shallow, flat-bottomed basket.
Bawdibin, *v. bawdi.*
Bedin kyan, *v. bedin.*
Bilukan, the Ogre's Tank.
Biluma, ogress.
Boda ye, *v. botatye.*
Bŏngyi, large drum.
Botatye, clerk of a military officer.
Byadaik, *v. byetaik.*
Byat, tray.
Byè, *v.* Kēng Tūng.
Byi, *v. pyi.*
Chatty, an earthen pot.
Chaukso, the six classes of officials.
Chaukso yazawut-ŏk, constables of the six classes.
Chauktaung, the Six Hills.
Chetties, money-lenders; the money-lending caste of Hindus.
Chin-baung, the roselle.
Chou, (Ch.) a jurisdiction; a sub-division, larger than a *ting*.
Chutta, umbrella.
Chweshin, a yoke of buffaloes.
Da-hmu, *v. dhu-hmu.*

Daing, township.
Daing gaung, headman ; village guardian.
Daing thugyi, *v. dainggaung*.
Daung, hill, *v. taung*.
Daung, *v. sub* Hsi Paw.
Daung lan, a round tray standing on legs.
Daw, the honorific suffix, Royal.
Deik-gan-győk (*deik tan győk*), the oath in writing.
Dewun, *v. sub.* Mandalay.
Dha-hmu, the Governor of Pōng Mu, a small State in the Myelat: *v. sub.* Sam Ka.
Dhama, cultivator's knife.
Dhamyabo, captain of freelances.
Dinga taik, mint.
Dwin, hole.
Eik pan-saung, night watch; night watchman.
Einchebo, *v. einche kayocho*.
Einche kayo-cho, house teller *v. sub* Maymyo.

Einye-daw. Heir Apparent.
Eng, *v. in*, a species of *dipterocarpus*.
Gaingők sayadaw, *v. gaingők*.
Gangaw, the *mesua pedunculata*.
Gaung, a subordinate village headman.
Gaung-baung, the Burmese man's head-dress.
Gaung ywet, to carry on the head; coolies carrying in this manner.
Gyi, the barking deer.
Gyobin, a kind of tree.
Ha-möng bo, a Shan official, *v. sub* Lawk Sawk.
Hat, a waterfall ; a rapid.
Hein, *heing*, *v. hēng*.
Hintha, *v. hentha*.
Hkam Yi-hpa, Governor.
Hkayaing wun, *v. kayaing wun*.
Hkőn wun, *v. hkőn*.
Hlè kun, cart tax.
Hmyaunggyi, *v. hmyaung gaung*.
Hnan, sessamum.
Hnit-sè-chauk ywa, the Twenty-six Hamlets.
Hnyat, a compress.
Ho Hoi (Sh.), a circle official in Kēng Tūng.
Hpa Wawng (Sh.), ruler.
Hpa wong, *v. Hpa Wawng*.
Hpaya, *v. paya*, the name given to headmen in the Southern Shan States.
Hpayataga, *v. payataga*.
Hpi (*K*.), a spirit.
Hpi Nangtang, a spirit, *v. sub.* Möng Ya.
Hsang-hke pōng (Sh.), *v. singyebőn* (B.), the suburbs ; the home circle.
Hsen, the head of a group of villages in Kēng Tūng.
In, a species of *diptero-carpus*.
In, a natural reservoir ; a mere.
Indaing, dry sandy jungle tracts, often supporting *in* trees.
Indwè, the gum of the *in* and *ingyin*.
Ingyin, the *Pentacme Siamensis*.
Jhil, *jheel*, swamp.
Jowar, *jowari*, millet.
Kadaw, homage ; tribute.
Kadaw letsaung daw, *v. kadawpwè*.
Kadawpwè, complimentary gifts.
Kado-kun, ferry tax.
Kaingtaw, lowlying jungle.
Kalawun, *lit.*, Governor of the Foreigners.
Kamauk, the Shan hat of bamboo spathe.
Kammawa, Buddhist religious texts.
Kanan, artificial reservoir ; tank.
Kandaw, Royal tank.
Kang, a township or riding.
Kang, headman.
Kangyi, *v. kan*.
Kannwèbin, the *symphorena unquiculatum*.
Kansa, appointment order.
Kanyin, a kind of wood-oil tree.
Kanzin, *v. kanyin*.
Karawaik hnget, *v. karawaik* [*hnget* (generic), a bird].
Karaweik, *v. karawaik*.
Kauk-hnyin pauk-pauk, parched rice, popcorn.
Kaukkyi, *v. kaukgyi*.

Kawn, a riding of the Northern Shan State of Mang Lön.
Kawn Kang, Mid Riding.
Kawn Nö, North Riding.
Kawn Taü, South Riding.
Kayaing-ók, district officer.
Kazón, May.
Kem-möng, *v. Kyemmöng*.
Ken, a territorial division, a circle.
Khyoung, *v. chaung*.
Kin, headman *of kang*.
Kin, guard station.
Kin-mun-bin, the soap acacia creeper.
Kinmun thi, the fruit of the *kinmunbin*.
Kin-ók, *v.* Volume IV, page 86.
Kókko, a species of acacia.
Kolan Sawbwa a title: *kolan* is the name given to persons of superhuman powers, who are able to leap nine fathoms high.
Komyowun, Governor of the Nine Districts.
Kónbaung bwè, *v. sub.* Shwebo.
Kónbo, *v. kunbo*.
Kónya, *v. ya*.
Kothan, nine millions.
Koti, a measure of number, one hundred millions.
Ko-ywa, the Nine Hamlets.
Kraw (Wa), village headman.
Ku-hna-ywa, the Seven Hamlets.
Kulabyo, the Foreign Legion, *v. sub* Yamèthin.
Kunbo, fee: *lit.*, price of betel.
Kunbodein wun, *v.* page 84, Volume IV.
Kunbotein, *v. Kunbodein*.
Kwet a cup.
Kyan, village headman.
Kyantaga, coarse cane sugar.
Kyaing, valley.
Kyaukgyi kolón, the Nine Great Stones.
Kyauksein, jade.
Kyauk-taing, stone post.
Kyauk wun, the Appraiser of Rubies; an official at the Ruby Mines in Burmese times.
Kyaung daik, *v. taik*, the precincts of a monastery.
Kyaw, in the Southern Shan States and Karenni, headman.
Kyè (Sh.), headman.
Kyesa, circle headman.
Kywè mi leik, the local name of a tax levied in Burmese times *v. sub* Bhamo.
Kyweshin, *v. chweshin*.
Lammadaw, *sub* high road.
Lanlan, *v. sub* Kamaing *Lanmadaugyee*, King's high-way (*Lan-madaw-gyi*).
Lapet, *v. letpet*.
Lapet hpo, *lit.*, price of *lapet*, tea.
Laung, a long, narrow boat, used on the Upper Irrawaddy.
Lawka kan (for *Kalawaka kan*?). *v. sub* Meiktila Lake.
Lazan, *v. lasan*.
Lè, wet-paddy land.
Lè amat-tauk, assessor of the paddy land tax.
Lèbaw, the part of a graduated roof which intervenes between an upper and lower roof: eaves.
Lèdawók, manager of the State paddy lands.
Lègaung, *v. lè-ók*.
Lègun, tax on wet-paddy land.
Lè-gya, wet-paddy.
Lègyi-le-dwin, the Four Paddy-tracts.
Le kayaing, the Four Townships.
Le-khayaing, *Nga-kha-yaing*, *v. sub.* *Le-kayaing*, *Nga-kayaing*.
Lèkun, *v. lègun*.
Lemyo-dan, the Four Towns tract.
Lemyo-ók, *v. lemyowun*.
Lè-ók, manager of the paddy lands.
Lepet, *v. letpet*.
Lèpók, lowland dry cultivation.
Lesè leywa, the Forty-four Hamlets.
Lethmat, *lit.*, signature; a passport or certificate.
Letkauk, a nickname, "crookarm."
Letkaw, a scoopnet.
Letpanbin, the cotton tree.
Letpetchauk, dry tea.
Letpwè pyitsi, dowry.
Letswèdawgyi, *v. letswe*, [*dawgyi* is honorific].
Letwè w, left-hand. *vp*

Letwè Winhmu, Commandant of the Left wing.
Letya chauk-ywa, the Six Villages of the Captives, *v. sub.* Maymyo.
Letyadaung, the guard of captives, *v. sub* Maymyo; lictors.
Letyadaw, right-hand.
Lè wun, *v. lè-ök*.
Limban, a tray.
Linkin dha, the *dha* carried by Kachins, broader at the tip than at the hilt.
Löndwin, a dug-out.
Löngyi, *v. lungyi*.
Lu, a species of grain, millet.
Lugyi, elder.
Lun-htamein, a woman's silk petticoat of flowered design.
Lun paso, a man's waist-cloth of flowered design.
Luzun gaung, demi-god.
Maha devi, the title of the chief wife of the King or of a *Sawbwa*.
Mahayan, the brick wall encircling a pagoda.
Mai-hsak (Sh.). *v sub.* Hsi Paw.
Maing, Shan *möng*, town.
Man hpök (Sh.) coarse white cloth.
Mathön daye nattha (*wathön daye*), the guardian *nat* of the earth.
Ma-u-ga-le, the *nauclea cadamba*.
Maunglet, the long arm of a water-lift.
Meik, *maik*, a measure of length, the breadth of the fist and length of the thumb.
Mengi, *v. mingyi*.
Mew v. myo.
Meyön, a kind of tree.
Mibuya, *v. mibaya*.
Mindalin, a servant; orderly
Minlan, *lit.*, King's road.
Min laung, pretender.
Minlun, *lit.*, a fugitive prince.
Mo-hnyin, cabbage.
Möksoma, widow.
Monyin, grass.
Mun, a measure of weight.
Myauk lan, the North road.
Myauk let, Northern District.
Myauk let bo (military), Governor o the Northern District.
Myauksu, north group.
Myaung, canal.
Myaung gaung, overseer of irrigation channels.
Mye daing (*lit.*, survey officer) governor; the headman of a circle.
Myegun v. mye-hkun.
Mye-hkun, *mye-kun*, land rent.
Myenu, alluvial soil.
Myethna, face.
Myetpa-shwe, gold leaf.
Myin, horse; cavalry.
Myin-hmu, a cavalry officer.
Myinmye, the Cavalry jurisdiction.
Myin sa-ye-gyi, a military title; Adjutant.
Myintin, *v. sub.* Mandalay.
Myitsön, confluence.
Myo, a town; district.
Myodwin, urban circle.
Myodwin singyebön, suburbs of the capital.
Myogaing, *v. myokaing*.
Myogale, *lit.*, small city; keep.
Myogan atwin wun v. sub. Yawng Hwe.
Myohaung, *lit.*, old town.
Myokaing, administrator.
Myoletkaing, substitute; delegate; vicegerent.
Myoma, chief town; capital.
Myonè, *v. nè*.
Myotein, district guardian.
Myothönza, *lit* cess for public uses.
Nabe, a kind of tree.
Nagabat-chunyo, the magical *mahout's ankus* which was given according to tradition, by the *nats* to a king of Burma.
Nan-khangyi, *v. nahkan*.
Natnan, Palace of the Spirits.
Nattein, devotee.
Natthet-Shweyun, *v. sub.* Mawk Mai.
Natwin, *v. natkadaw*.
Nawama, ninth.
Nawmaing v. sub. Hsum Hsai, the present *Sawbwa* of South Hsen Wi
Naw Möng, (Sh.) *v naw-maing*.
Nayön, June.

Nè, jurisdiction.
Nè-baing, the headman of a circle in the Northern Shan States.
Nègya, the borderland ; the marches.
Nga, fish.
Nga kayaing, the Five Townships.
Ngamyodan, the Five Towns tract.
Ngapi gaing kun, the tax on all sorts of fish.
Ngapigaung, a kind of *ngapi*.
Nga-pyaw, plantain.
Ngasè myinsi (military), Captain of a Fifty or troop of cavalry.
Ngasèsi, a fifty, a troop.
Nga Swe, *lit.*, fish scale.
Ngwe-kun, *v. ngwe-kun-hmu*.
Ngwe-kun-hmu, *lit.*, an official paying tribute in silver.
Nwa-hla Ŏkthaba, the chief disciple of Buddha Gautama: *Ŏkthaba* means the leader of a herd of cattle.
Ogaung, *lit.*, masterpotter.
Ŏk, a box with a conical cover.
Ŏn, cocoanut.
Ondŏn, a tree *tetranthera, sp.*
Othugyi, *lit.* cook ; in Burmese times, a commissariat official.
Pa-chŏk, *v. pa-ok-chŏk*.
Padauk, a species of *pterocarpus*.
Paik, net.
Paik chido, a kind of fishing net.
Pakŏndan land, land held on a service tenure.
Pam a small basket, *v. sub.* Hsi Paw.
Pa Möng, *v. paw möng*.
Pan, a flower.
Pannă (Sh.) a circle or district.
Parawaing, the precinct of a Buddhist monastery.
Pari Neibban, Nirvana.
Pa-si, the Karenni metal drum.
Pat, *v. sub* Mang Lön.
Pauk, the *butea*.
Paung Sekkya, *v. setkya paung*.
Pawlam, a circle headman in Tawng Peng.
Paya-gyi, *v. paya*.
Payè-u, tourmaline.
Payindwin, the Amber Mines.
Pe, (*pye*) *v. sub.* Hsen Wi.
Pe, a measure of rice (*pyi*).
Pebŏk, a kind of bean.
Pegun, a land tax assessed at acre-rates.
Peiktaga, lock-keeper.
Pein, a kind of potato.
Peingaw, a flat-bottomed boat.
Pènyit, *pènauk*, *pesaungyazi* species of bean.
Pet Ho Hoi, the eight heads of hundreds in Kēng Tūng State.
Petlet eiksa, *lit.*, sleep and eat supine
Po, an insect.
Pŏk-thudaw, a religious layman ; a devotee.
Pŏnnyet, (*pwènyet*) dammer.
Pŏn-ywè v. pŏnnyet.
Pothudaw, for *Pŏkthudaw* (*q.v.*).
Poulou, cloth.
Pu Kang. (Sh.) *v. kang*.
Pu Kyè, *v. Pu Kang*.
Pu Möng (Sh.), headman.
Putso, *v. paso*.
Pwè, market
Pwè Kadaw Kye, *v. sub* Hsen Wi.
Pwè Mingyi nat, a local nat, the King of the Brokers.
Pwè-ŏk, broker.
Pya-o, turrets.
Pyaung, millet.
Pyaung bat, the leaf of the maize, used as a wrapping for cheroots.
Pyi, a measure of capacity ; one-sixteenth of a standard basket of paddy.
Pyin, iron-wood.
Pyingado, *v. pyinkado*.
Pyinkado, the iron-wood tree ; *Inga xylocarpa*.
Pyinsaung paso, (generic) cloth fabircs.
Pyogin, paddy nurseries.
Rahan, *lit.*, Perfect, the title of a Buddhist monk.
Ramang, in the Wa States, the title of a Chief or *Sawbwa*.
Rishi, (*B. Yathe*), an ascetic.
Saba, paddy.
Saba-daw, Royal crops.
Sabba, (*Sila* the Precepts, a term in Buddhist theology.
Sa-bepan, jasmin.

Sadaw, v. sayadaw.
Sadaw-ôk myinsaye, two titles in combination; *sadawôk,* steward.
Sadaw-wun, Controller of the Household in the King's time.
Sagawapan, the flower of the champac.
Sagazeinpan, the flower of a variety of the champac.
Saingya windaw hmu, v. Saingya wun min.
Saingya-wunmin, lit., the Governor having jurisdiction.
Sakaw, a bamboo sieve.
Sál, the *shorea vobusta.*
Salè, a measure of capacity; one-fourth of a *pyi.*
Samaing, v. thamaing.
Sambuyit, the purest gold; according to Burmese fable the fruit of the *sabu* (*eugenia* when it fell into the ocean turned into gold.
Sanga (*saga*), the champac.
Sapya, soap.
Saul, v. sál.
Saungma, (*sônma*), wizard.
Sawbwaza, the *Sawbwa's* perquisite.
Saye-daw-gyi, chief clerk.
Se, tobacco.
Sèdaw, lit Royal weir, chief weir.
Sedi, v. zedi.
Sèhnit yat, the twelve sorts of taxes.
Sè-ôk, v. sègyi.
Sè-sa-ye, clerk of the weirs.
Setkya Kyaung (*Paung*) *Bo,* a title; *let* Captain of the Magic Barge.
Setkya paung, Magic Barge.
Sèywa, the Ten Village tract.
Sha, cutch.
Shaw, a kind of tree from the bark of which a coarse paper is made.
Shaw pwè, the Shan trade.
Shaw byu, the *sterculia verisicolor.*
Shaw in, the *sterculia villosa.*
Shinbyu, the novitiation ceremony in the Buddhist priesthood.
Shwe ban, golden flower.
Shwedaik Atwinwun, the controller of the exchequer in Burmese times.
Shwedhaswè bo, v. shwedha bo.
Shwehlè v. sub Thamainggyi.
Shwe lan v. shwelan bo.
Shwe lan bo a Burmese official.
Shwe-myo daw, lit., the Royal Golden City.
Shwe pala, golden bowl.
Shwe pi, a kind of tea (*v. sub* Tawng Pēng).
Shwetaikwun, v. shwedaik atwinwun.
Shwe-win hmu, v. shwehmu.
Shwe wun, lit., Governor of the Gold Tract.
Shwe-yôn daw, the Golden Court, the court of the governor of Mandalay.
Sibwè, oil market.
Sikkè daw gyi, v. sikkè.
Singye-bôn, suburbs.
Sit, the acacia.
Sitkè, v. sikkè.
Sitké gyi, v. sikkè.
Sothugyi, v. sub Mogôk.
Süan-fu, (Ch.) Governor.
Suan fu sz, (Ch.) Governorship.
Suan-wei (Ch.) official.
Ta, a measure of length; seven cubits or ten and a half feet.
Tabaung, March.
Tabo-dwè, February.
Tagu, April.
Taik, a circle or group of villages.
Taikhmu, a circle officer, *v. taikthugyi.*
Taik-ôk, a circle headman *v. taikthugyi.*
Taik sa-ye, circle clerk; circle magistrate.
Tai Loi, a subdivision of the Shan race [*v.* Part I.]
Talôk, v. Tayôk.
Talôk pyi min, lit., King of China.
Tamein, the Burmese woman's petticoat.
Tana, department.
Tanyet, toddy, jaggery.
Tao kyè, (Sh.) village headman.
Tapana taik, treasure-chamber.
Ta pyi, one measure.
Tari, toddy.
Tat (military), a column.
Tat (Hkön), a monastery.
Tatbogyôk, commandant.

Tatchök, commandant of an outpost or column.
Tatkaunghan or *kaung hantat*, body guard.
Tat ök, commandant of an outpost.
Tatpaungsa, a Burmese official *v. sub* Naunglet.
Taung, south.
Taunghmu, *etc.*, *v. htaunghmu*.
Taunglan, the South road.
Taunglet, the Southern Circle, *v. sub.* Möng Lōng.
Taungma, highest peak.
Taungsein, a large leafed plant: the leaves are used as wrappers.
Taungsu, southern group.
Taungteik, hill top.
Taungthan (*taungthin*), a body of one thousand men.
Taungya, hill clearings for cultivation.
Taungyo, hill range.
Taungza, *v. taungsa.*
Taw-ök, forester.
Taya kön, law fees.
Taya könbo, *v. tava kön.*
Taya ngasè, the Hundred and Fifty.
Taya-sa-ye, *byi-taik sa-ye*, *thansin-sa-ye*, *athön sa-ye*, *sa-yedaw gaung*, *anaung-sa-ye*, revenue clerks; *v. sub. voc.* Meiktila.
Tayaw, a species of linden, *grewia*.
Tet-hlè, the rowing boat used in the upper country.
Thabeik, the Buddhist monk's alms-bowl.
Thabeit-hmauk, the part of a pagoda which resembles an inverted alms-bowl.
Thabyebin, *v. thabye.*
Thamaing, the chronicle of a monastery.
Thana, police station.
Thanat, *v. thanat-pet.*
Thanat-ka, *v. thanakha.*
Thanat-pet, the *sebesten*, a species of *cordia*. The leaf is used for cheroot-wrappers.
Than-hmu, circle head man; in Burmese times, the official in charge of an iron-producing tract.
Thathana, The Faith, *lit.*, the Discipline.
Thauk, the jurisdiction of a *thwe-thaukgyi.*
Thayè wun, military commandant.
Theetsee, *v. thitsi.*
Thein, a Chapel of Ordination.
Thein-su, the term applied to lands annexed by conquest.
Thein-win, consecrate: *lit.*, enter the Chapel of Ordination.
Thekkadan v. sub. v. Sinbaungwè.
Thekkè, thatch.
Thenatthama, musketeers.
Thenat wungyi, a military title, *v. thenat-ök.*
Thimbaw seik, wharf.
Thinganit, *v. thinganet.*
Thitgyi kobin, the Nine Great Trees.
Thitkado, a species of *sterculia.*
Thitmizzu, the Karung oil-tree.
Thitsi, the wood-oil tree; wood-oil.
Thittaw, forest produce.
Thitya, the *gordonia floribunda.*
Thitya ingyin, a general term, *v. ingyin.*
Thönmyo ök, Governor of the Three Districts.
Thönyat, the Three Tracts.
Thugyi, headman.
Thugyisa, headman's perquisite.
Thwe-thauk, *v. Thwethaukgyi.*
Til, oil.
Tinbyinkwe, cross-legged image of the Buddha.
T'ing (Ch.) a jurisdiction *of chon*
Tinyu, pine.
Tripitakas, the Buddhist scriptures.
Tsawbwa, *v. Sawbwa.*
Tüng, a measure of area, and the yield from it.
Twet, *lit.*, to go out; run away; renegade.
Twinsa: *twinza*, hereditary oil-well proprietors.
Udibwa let, Born of an Egg, the title applied by the Burmese to the Emperor of China.
Ugyi. the white spots occurring in the heart-wood of the cutch tree (*acacia catechu.*)

Utaik, the chief circle-paying in its revenue direct to the treasury.

Uyin nè-ôk, Manager of the Royal Gardens (*v. sub* Maymyo.)

Vyeng, *v. wying*.

Wabat kamauk, a hat of bamboo spathe.

Wagaung, August.

Waing. lit., an enclosure ; the caravanserai in which Shan traders put up and dispose of their goods.

Wang (Ch.), Chief ; the jurisdiction of a chief (Wa States.)

Wazo, July.

Windaw, *v. sub voc.* Mandalay.

Windaw hmu, the general title of the governor of a district.

Windaw hmu atwinwun, the secretary of a *Sawbwa*.

Wing (Sh.), *v. wying*.

Winkaba, maze.

Wông Ti, *Hwang Ti*, the title of the Emperor of China.

Woon, *v. wun*.

Wunsa, food.

Wuttagan, see *wuttakan*.

Wying, (Sh.) town.

Ya, *v. taungya*.

Ya-gun, the tax on hill clearings.

Yakun v. yagun.

Yamên (Ch.), court.

Ya pè, the tax levied on the cultivation of *ya* lands owned by the King.

Yasuda, (should be ***yahanda***) ***v.*** *Rahanda*.

Yat, fan.

Yawpet, Yaw maize-leaf.

Yè-bwe-kun, *lit.*, wharf dues.

Ye-gya, *v. ye-gya lè*.

Ye-gya lè, irrigated paddy land.

Ye lè, *v. lè*.

Ye nan, earth-oil.

Ye we a measure of area, *v. sub.* Möng Lōng.

Yewun lit., Governor of the Water *v. sub.* Sagaing, *loc* Panyayin pagoda.

Yin, a bamboo screen ; wattle.

Yindaik, a kind of tree, *v. sub.* Möng Pan.

Yindeik v. yindaik

Yinkwinpaik, guardian.

Yo, creek.

Yônza, court perquisite.

Ywa, village.

Ywabôn.

Ywa lugyi, village elder, *v. lugyi*.

Ywama, chief village.

Ywa tha, villager.

Ywathit, new village.

Ywathugyi, village headman, *v. thugyi*.

Zawgyi, a holy man ; a ***fakir*** or magician.

Ze-kun, bazaar stall rents.

Zinbyun, the ornamental *dillenia* tree.